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THE

GHEBERS OF HEBRON

AN INTRODUCTION TO

THE GHEBORIM IN THE LANDS OF THE SETHIM, THE MOLOCH WORSHIP, THE JEWS AS BRAHMANS, THE SHEPHERDS OF CANAAN, THE AMORITES, KHETA, AND AZARIELITES, THE SUN-TEMPLES ON THE HIGH PLACES, THE PYRAMID AND TEMPLE OF KHUFU, THE MITHRAMYSTERIES, THE MITHRABAPTISM, AND SUCCESSIVE ORIENTAL CONCEPTIONS FROM JORDAN FIREWORSHIP TO EBIONISM

BY

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AUTHOR OF "VESTIGES OF THE SPIRIT-HISTORY OF MAN," "SŌD, THE MYSTERIES OF ADONI," AND "SŌD, THE SON OF THE MAN"

NEW AND REVISED EDITION

The Geborim that were of old.—GENESIS vi. 4

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PREFACE.

There was a line of "Highplaces" running from the pyramids of Gizeh through Philistia, Ramah,[1] Salem, Shiloh, Beth Shems, Moab,—to Bel's Tower at Babylon. They were sacred to Bal or Bel (El) the SUN. In Syria, Moab, and Mesopotamia they built temples on elevations natural or artificial. Salamah is said to have built one bamah (highplace) to Kamos in Moab, and another to the "King" (Malak, Moloch) among the Ammonites. The bamoth were probably the oldest highplaces and temples of the Asarim, Asarielites, or Syrians. The Great Highplace was at Gabaon.[2] There Bel-Saturn[3] met[4] his worshippers on Saturn's Day.

Msē (Masses, or Moses[5]) was of the race of the Chaldaeans. The Chaldaean Mithra had his Seven Rays, and Moses his Seven Days. The other planets which circling round the sun lead the dance as round the King of heaven receive from him with the light also their powers; while as the light comes to them from the sun so from him they receive their powers that he pours out into the Seven Spheres of the Seven Planets of which the sun is the centre.[1] The ancient world was one of fire, gnōsis, civilisation, and inferences which resulted in religious systems that, although externally and nominally distinct, were founded in one common philosophy—the distinction between spirit and matter. Spiritus means breath, from spiro, to breathe. Spiritus as the breath of life was considered fire; but it is an unknown quantity in the oriental philosophy, intended to express the abstract idea, "life." It cannot be proved to correspond to any idea that can be grasped by the mind, since the word (meaning breath of life) designates a status,—not an entity but only a result. Life is a condition, a state, a result of previous conditions. Therefore the use of the word pneuma or spiritus to indicate a certain thing is unauthorised. The ancients invented a term for life, which, since vitality is a result, a state of matter, fails to express what it was coined to express,—a substance, an entity.

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[1] The city was upon a hill; and still another ascent up to the Highplace.—1 Sam. ix. 13, 14, 25; x. 5.

[2] The abode of Iaboh was on the Bamah at Gabaon.—1 Chron., xvi. 39.

[3] Alohim, the Semite dual.

[4] Numb., xxiii. 4, 16.

[5] The Chaldaeans considered fire and light each as having the two genders, like Bel, Mithra, As (Ash), Alahim, Asar. Consequently, Simon Magus lets the Divine female fire be severed from the Male Fire, just as Genesis, ii. 21–23 severs the Woman-fire (Ashah, Aishah, Isis) from the Masculine Adam (Adon, Lunus). Alahim (Elohim) is the Spiritus Divine, a dual principium in Genesis, i. 1, 2; and in the male-female FIRE of Simon's theory Spirit is the God.—Hippolytus, vi. 18; John iv. 24. Thus the severed pairs are Bel and Beltis, Mithra and Mithraitis, Adon and Danaē, Adam and Damia (Kerēs), As and Isis, Asar and Sahra or Sarah, Menes (Mēn) and Menē, Amōn and Mona, Lunus and Luna: ☿. Genesis, i. ii. is from the Chaldaean.

The birth of man is entirely owing to nature, which has made provision for it. Like the grass, we are born from a parentage,[2] not from a philosophy or a theology. Since Nature is the authority for human existence the human thought should be based on facts, and not on oriental substitutes for truth. The past teaches us human errors. The theory of spirit and matter pervaded the orient from the time of the early Ghebers down through the Christian centuries. The idea of spirit as a Cause is found in all the great oriental religions. We find it in those of El, Bel, Iaō, and Iahoh,—in the Seven Rays of the Chaldaean Mithra and the Seven Days of Genesis. From the SUN came fire and spirit.[3] This was the astronomical religion of the Chaldaeans, Jews, Persians, Syrians, Phœnicians and Egyptians.

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[1] Julian, Oratio 4. 135.

[2] The life of the embryo animal reproduces very exactly that of the cellular tissues of the plants. The form is sketched and marked out in the first times of the evolution. —Dareste, p. 103. Let man catch some germ diseases, and he will soon recognise that he is a part of nature.

[3] Diodor. Sic. I. 11. p. 15. Wesseling. Cyrus swore by Mithra (Rawlinson, Seventh Monarchy, 627; Xenophon, Cyropaedia, viii. 3. § 53) as the Jews did by Iah.—Exodus, xvii. 16.

The records of the Jews contain the literature of the fire-worship. We trace this people back to a most interesting source the city of the Achabara then occupied by a race of mighty warriors called the Kheta (Hetha) who defended themselves later against Ramses the Great. It stood in the mountains west of the Dead Sea where Chebron, one of the oldest cities of Judah (now called Hebron), stands. The word Acbar means 'mighty,' and the Egyptians knew the Achabara by that name, for at an *early* period they never entirely conquered them. From the word Cabar or Gabar (also meaning 'mighty') comes the word Geber or Gheber which (as the Kheta of Khebron were fireworshippers) was in time used to denote the ancient people who were, like all the Old Canaanites, very much controlled by that form of religion.—Genesis, xxii. 7; Deut. v. 24.

Our subject is what a Greek dramatist called 'the immortal light of fire,' with which we propose to connect the 'Canaanite fires in the land of Seth.' The results of a supposed action of solar heat or spirit upon the earth-forms of matter are plainly seen in the Oriental Philosophy. It has therefore appeared absolutely indispensable in this treatise to provide the reader with the facts, evidences,[1] and criticism requisite to enable the student of the records of the past to understand the ancient utterances to which his attention is directed. Before the works of Movers,[2] of the author of 'Supernatural Religion,' and of the author of 'Antiqua Mater' no such treatise as the present could have been readily prepared. The extracts given further on are translations that deliver the very spirit of the orient, breathing that essence of the oriental philosophy that was associated with the fire of the King Sun.

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[1] The proper names in the Hebrew Bible have been read without the points, because these were not in existence in the centuries before our era.

[2] Movers is quoted by Gerhard in his Griechische Mythologie, and has been praised by Theodore Parker. Chwolsohn quotes Movers in his work on the Ssabians.—Maspero, too, quotes Movers.

The red-hot [1] Divine Conception holds the first place !—Chaldaean Oracle.

The Chaldaean held that all things are the progeny of One Fire, that the Primal Fire did not enclose his power within matter by works but by mind, for the Architect (the Logos) of the fiery world is the Mind of mind. Consequently " the Fire-heated *Ennoia* holds the first rank, and afterwards comes the first of the immaterials or spirituals. So, too, the soul was held to be, by the Power of the Father, bright fire ; remains immortal, and is the mistress of life. Compare Genesis, ii. 7. Moreover the Chaldaean Logos was the Father - begotten Light, for he alone, having gathered from the power of the Father the flower of mind, is able to understand the Paternal Mind (—Proklus, in Timaeum, 242, Cory, 253, 254 ; Hermes Trismegistus, I. 6 ; Jeremiah, li. 7, 13). Like a Jew, Simon the Gittite held the intelligible, mind-perceived, and visible nature of Fire ; that the beginning of all things is boundless Fire.[2] And the Hindu sage declared that when the Divine Being formed out of the waters the Spirit, He looked on it, and its mouth opened like an egg : out of its mouth proceeded the Word, and from the Word came forth Fire !

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Graduated at Harvard in 1845.

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[1] Primal Conception, Creative Mind, heated by fire (purithalpēs). For God is the life of all things in conception.—Philo, Legal Allegories, I. 29. The soul is life or has life.—Justin Martyr, Dial., p. 36.

[2] Matthew, iii. 11.

INTRODUCTION.

When the sacred scribes of a Great Temple in the East wrote a work of magnitude describing the construction of the Temple, the rules for the priests and the people, all the regulations essential for the government of a theological state, provisions for cities of the priests, cities of refuge, singers in the temple, levites, laws, revenues, a fundamental philosophy and a religion laid down with directions for the observance of stated religious festivals on the new moons and the sabbaths and everything carefully prescribed like a ritual—no matter whether the work takes on the appearance of history or any other shape,—we should expect to find the theological element dominating and the chief thing pervading it. Such a work is both civil and religious in character, exhibiting the art of government by the Temple in the centre of an Arabian people. It was indeed "the call of the preacher in the Desert!"

The successes of the Makkabi, in the 2nd century before Christ, set up the Jews, for the first time in history, in power and renown, and ultimately at a later period led to the production and combination of the entire body of Hebrew-Jewish Scriptures in one great pandect,—the mega biblion. In this present volume we are considering a condition of Judæa and Arabia before the Books of Moses were written. To understand what preceded the Hebrew Scriptures we have to learn the religion of the Mysteries of Dionysus in Arabia, the Mystery of Iacch or Iauk in Arabia with his *Seven*, the Mystery of the Adon-Adam, the Mysteries of Kronos in Phœnicia, the Osiris Mysteries, and all the Jewish Mysteries from the Arabian Life-god Aud in Audah or Iaudah (Ieudah) down.

When the Scribes of the Jewish Temple made the statements in Genesis the Books of Hermes were already in existence, as could have been supposed from the identity of the verses of Genesis i. with several of the passages in the Poimander of Hermes. The Jewish philosophy rested on the doctrine of spirit[1] and matter,—the basis of the entire oriental philosophy from the Nile to India, including Assyria and Babylon.

Chapter Four deals with the emigrations from Philistia or Canaan into the Delta of Egypt and the connection of the Canaanite worship with the Osirian. Our endeavor has been to connect Palestine with Memphis in philosophy, in the common use of Semitic names, in close observation of the stars, and in religious sentiment. This similarity must be kept in view in reading the Hebrew Bible.

We next proceed to Hebrew gnōsis, Philo and the Semitic Kabalah, and close the book with Messianist and Christian movements, the Nazōraioi (Nazōri) of Matthew, Acts, and Epiphanius.[2] In about the year 176–177 Athenagoras makes no mention of Iesu or his crucifixion; speaks of the *Logos;* who is (according to the Sohar to Gen. xl. 10 and Matthew, xxv. 34) the Anointed King.[3] In 176, therefore, there were Iessaians who believed what the Logos told them, and had a body of divinely-given instructions or teachings.[4]—Athenagoras, ed. Otto, pp. 50, 51, 174.

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[1] "inbar sancti spiritus," = the sunbeam of the holy spirit.

[2] See the Postscripta, pp. 1002–1006. On page 353, for "Markion's First Apology," read *Justin's* First Apology.

[3] This was *Jewish* doctrine. Acts, viii. 1, supplies an Ecclesia and apostles, but Josephus knows none at all.

[4] Preceptis utpote non humanis sed a deo traditis. Athenagoras p. 170 strictly objects to too much kissing; and says that the rule of the order is to regard her as his wife whom he has married legally. But having the hope of eternal life they contemned the things of this life.—p. 170. Philo called these Essaians and Therapeutes; Josephus calls them Essenes. They were Jews worshipping the Logos.—Rev. xix. 8, 13. Epiphanius calls them Iessaians. In the Apokalypse, xiv. 4, xix. 11, 13, they are looking for the Coming of the Logos. Philo Judaeus is one who believed in a Great Archangel who was the Logos, but not in the flesh. The SPIRIT, then, and the POWER from the God it is not proper to think anything else than the Logos.—Justin, Apol., I. p. 148. Being His Logos and firstbegotten and power.—ib. p. 144. Hermes the Hermeneutic

No such Antipharisee demonstration, such as Luke or Matthew relate, could have grown up in Jerusalem before A.D. 70. It was the nest of the Pharisee sect. The Antipharisee feeling grew up in the Transjordan region among the Beni Abrahm in the 2nd century; after Jerusalem was destroyed. The Law of Moses still continued to prevail among a kindred population (Gal. ii. 7, 8, 19, 21; v. 2; Mt. v. 17, 18), but Matthew's Nazōria, the 2d century Transjordans, hated the Scribes and Pharisees, lawyers! If Iesu were a Galilean *Jew,* none but a late 2nd century Nazōri needed the testimony of the Magi! Why introduce Magi, except to convert the Nazōria, who knew them in Arabia? There were no Magi among the *Jews.*

Under the Romans the Arabia beyond the Jordan was one of the most fertile and populous countries on earth. Not many years ago 446 ruined or deserted places were counted in the districts beyond the Jordan.—Syria and the Holy Land, p. 443. Our Transjordan Nazōrenes lived there as far as the Hauran and Damaskus. The Gospels, including that of Peter, blame the *Jews,* not Pilate nor the Romans, for the Crucifixion. Matthew is careful to give Caesar all his rights. But the Revelation of John, xiv. 8, xvii., xviii., hopes Rome will be destroyed and burned up. Rev. ii. 9, 14, 20, 26, 27, *sides with the Jews* against Rome, the Gentiles and Nikolaitans. In some parts Revelations is Iessaian; hence it does not even mention the word Nazōrene. It is therefore an older work than the Gospels that mention the Nazōrene! Rev. ii. 6; iii. 9, 12; xiv. 4, is Iessaean (quite Essene), yet not altogether Nazōrine. Therefore Rev. xvii., xviii., prophesies the burning and total destruction of Caesar's City Rome, while the Nazōrine Matthew, xxii. 17, 19, 21, says: Pay tribute to Caesar. The Essaians were followed by the Iessaians, and from the Iessaians issued the later

Logos and Teacher of all.—ib. p. 143. Hermes the Logos bringing-messages from God.—ib. 143. The Passion of Dionysus is a SACRED STORY about the being born again!—Plutarch, Sarkophagia, vii. They consider the Adon Dionysus.—ib. Sumpos. Probl. iv. 5, 8. The Adon dies and the remains of Dionysus are laid away near the oracle at Delphi.—ib. De Iside, 35. Athenagoras, however, p. 166, *seems* to quote almost literally Matthew, v. 28. The Nazoria were John's disciples.

Nazōrenes and Ebionites. Since Justin always speaks of Magi "from Arrhabia" the Nazōrenes, like the Iessaeans, lived beyond the Jordan in Arabia.—Rev. xii. 6; xvii. 3. The Codex Nazoria lands John the Baptist on the Jordan. There was close intercourse in the 2nd century between Arabia, Syria, Galilee, Antioch, Phoenicia and Asia Minor. Iessaians were in the Desert; supposed to be there.—Rev. xii. 6, 14; xiv. 4; xvii. 3. The Iessaians, Jews in most respects, as Epiphanius held, followed Moses' laws, as Philo held that the Essaians did. The Apokalypse comes after the year 70, since it twice mentions the *New* Jerusalem. Titus in 70 destroyed Jerusalem. While the Old One was in good condition, a *new one* was not in demand.

Paul belonged (as far as his writings) to a later period than the Apokalypse. Paul was in Acts declared to be a Nazōrine. The Nazōrines belonged not so much to the time of the Iessaeans as to that of the Epistle to the Galatians. Both Iessaeans and Nazōrenes across the Jordan (like the Ebionites and Kerinthus) were mainly Jews, were *called* such. Across the Jordan was Arabia, even if the Bible calls it Moab, etc. The Transjordan Messianists were circumcised;—Galatians, ii. 12, 14, 15, 16, 21; v. 3; vi. 12; and stuck to the Law of Moses.—Mt. v. 16, 17. Matthew does not commit himself on the question of circumcision, says not a word about it; the reason is plain, if he was a *later* Nazōrine, and accepted only Galatians, v. 19–25. They who lived with reason are Christians, . . . the ancients living without it were bad and hostile to the Christ.—Justin, Apol., I., p. 153.

The question of the *individual existence* of the Iesua as a man has been kept out of sight by oriental teachings in the form of parables, statements that cannot be verified, the Essaian-Iessaian socialist communist theories and the forced application of earlier Jewish passages in the Old Testament to the arguments and assertions in the New. The art of the Greek-Oriental Sophist was to claim by arguments and theories the admission of what he had never proved as fact. He has collected the best moral doctrines and sayings of the Iessaians and the East and placed them in the mouth of an individual whose existence he has never even attempted by proper evidence to establish, and whose body no one has ever found.—Matthew, xxviii. 13. Mt. xxviii. 6, 7, 13, indicates the resurrection of the body!—Luke, xxiv. 39.

India between the Indus and Ganges rivers was walled in on the north by nearly impenetrable mountains. This warded off *northern incursions* except in the regions around and between the Caspian and Black seas; so that the Indus River could be reached from the northwest. The influences of the Arians, Medes (Areioi), Persians, Assyrians and Chaldeans or Mesopotamians[1] could reach India from the north and west. We find a mythic King Ariaios at Babylon, we find the land Ariana, the names Ares, Ariel, Aria (Περσικὴ Χώρα), and the Persians called Artaioi.—Lassen, I. pp. 7, 8. Bel, Saturn, Mithra and the Sun were Assyrian Gods. Abrahm and Israel were held to be names of Saturn by Dr. Movers, in his work on the Phoenicians. The Old Kashmir was originally inhabited by Arians.—Heinrich Zimmer, Altindisches Leben, 33, 34, 102. Maurice, Hist. Hindostan, I. 229 (London, 1795) mentions Arian consanguinity of the Persians with the Indi. The Hindu year begins in April. So does the Persian year. The Nauruz (Persian Festival) is in April. The way of thinking in the New Testament Gospel narratives resembles that in the narratives related of Vishnu and Budha.[2] Asmi, asi, asti (the Sanskrit verb "to be") compares with the Greek emmi, essi, esti and the Latin sum, es, est. So that the consanguinity of language seems to hold in this instance, and Max Müller, p. 191, finds some primitive Lituanian words in Russia and Prussia almost identical with Sanskrit. All records and all traditions refer to the west and the northwest as the source whence the population flowed into the country.—Allen's India Anc. and Mod. p. 22. The Kadusians dwelt in the mountains between the Black and Caspian seas.[3] Natio majoris Armeniae, Cadusüque, Cappadoces, et Syri et Medi.[1] Zoroaster is said to have altered the ancient religion about B.C. 520. Univ. Hist. v. 384–387. The Ancient Hindus worshipped the God of the seasons. The Hindus, Egyptians, Persians and others concealed their religious doctrines in Mysteries from all but the priests and the Initiated. The Hebrews did the same in their Pentateuch,—Genesis, for instance. The Egyptians represented the Sun in 4 equilateral triangles. The Hindus represented the SUN in the centre of an equilateral triangle. The pyramid exhibits 4 equilateral triangles ⊕. The ancient religions were based on Chaldean doctrines, but the deity names and the narratives varied. The *principles* and *doctrines* on which the ancient religions of the Orient, the Babylonian, Egyptian, Jewish, Greek and Hindu were based, were substantially the same. The names and narratives usually differed. Galilee was in position to choose between Persian and Jewish religion. The Mithra religion under various forms ultimately was known in Arabia, Syria, Egypt, Judea, Tarsus.

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[1] 761, 828.

[2] Maurice, Hindostan, II. chapters iii. iv. p. 327–499.

[3] Univ. Hist. v. 283, 321.

To fully understand the religion of Moses we must know its relations to Chaldean, Egyptian, Persian and Hindu religions. The Book of Genesis drops some hint of Chaldean Civilisation[2] and refers positively to conflicts between Arabians, Syrians, Phoenicians, Egyptians, Sos, and Hyksos. Maurice Hess (in translating a work of H. Graetz, entitled Sinai and Golgotha, or Les Origines du Judaisme et du Christianisme, 1867) states that some tribes of Semitic stock established between the Euphrates and Tigris were, to all appearance, pushed by a migration, as far as the coasts of the Mediterranean. Among these Semitic tribes were found the Therachites or Hebrews.—Hess, pp. 1, 2. But the Hebrew tongue is known to be Arabic,[3] and the relations between Babylonia and Arabia were intimate.—Gen. x. 10, 11, xi. 9. If the doctrine of the Resurrection was denied by the Saducees, what else are the Christians but Pharisees holding a disputed doctrine of immortality? The Christian Religion follows directly from the Persian Mithraworship and the Mithrabaptists, John the Baptist in Arabia being the approximate intermediate link. The Hebrew Bible (B.C. 150–200 probably) directly derives the Jews from Mesopotamia (Chaldea) and there was a population of Therachites or Arabs in Chaldea from the earliest known times.[1] Connecting the Chaldee-Persian Mithra-Messiah (Mithra-Christos) with John the Baptist and Mithra-Baptism we recognise a pre-christian Mesopotamian Nazarenism associated with the waters of Mithra. On this foundation Matthew bases his Gospel, and the God of Abrahm, Isaak and Iacob was God of Saturn and Saturday (Saturno die) in Babylon, Nineveh, Tyre, Sidon, and further east. Euhemerus held that the Gods had been men. The names of the patriarchs in Genesis often look like deity names or tribe-names altered so as to seem to be names of persons.[2]

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[1] Quintus Curtius, iv. 47.

[2] Babylonian and Arabian proper cleanliness, B.C. 450.—Herodotus, I. 198.

[3] The Hebrew language is pure Arabic.—A. H. Sayce, Science of Language, I. 29, 30.

"Bel, quadam Sacrorum ratione, Saturnus et Sol."

Gnōsis existed prior to Markion and Valentinus. The Essenes, Mandaites and Nazarenes were all Gnōstics; which sects preceded the cultus of the carnalized Christ. Elkesai said that the Christ born of a Virgin was aeonian.[3] The Elkesites held that the Christ had been continually transformed and manifested in various bodies at many different times.—Gerald Massey, Natural Genesis, II. 483. The Jewish Kabalah says: The Mystery of Adam is the Mystery of the Messiah. This is Mithra (Shilo). Mithra and Christ both born at Dec. 25th.

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[1] Genesis, xi. 28, 31; Matthew, i. 17. Hebrew differs no more from the Kanaanite Dialects than Assyrian differs from Babylonian, than Somersetshire from Dorsetshire English.—Sayce, II. 169. The language of the Assyrian Inscriptions remains almost unaltered during a period of 2,000 years.—ibid. I. 199.

[2] In this way a statement concerning doctrinal *secrets* or *mysteries* could be avoided by the priests.—Ghebers of Hebron, pp. 940, 127, 128, 130.

[3] Eternal.—Hippolytus.

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THE GHEBERS OF HEBRON.

CHAPTER ONE.

THE MOUNTAINS OF THE AMORITES.

"The people of the land the Beni Khat."—GEN. xxiii. 7.
Malachia mimedbar kadmōth.—DEUTERON. ii. 26.

Once the valley of the Jordan was a series of lakes, and the Dead Sea of far greater extent than now. The waters of the Gulf of Akabah covered the entire Wady el Arabah to the Dead Sea, and the salt rocks of Jebel Usdum were formed in the sea's bed. The waters of the Jordan Valley did not flow down into the Gulf of Akabah after the land had emerged from the sea.[1] The whole of Palestine rose up from under the waters in the Miocene period. The Dead Sea in the Pluvial period had a length of nearly 200 English miles from north to south at the time when its surface was at a higher level than that of the Mediterranean at the present day. This Pluvial period extended from the Pliocene through the Glacial period down to recent times. The Lebanon throughout the year was snow-clad over its higher elevations, while glaciers descended into some of its valleys. The region of the Hauran, lying at its southern base, was the site of several extensive volcanoes,[2] while the district around and the Jordan Valley were invaded by floods of lava.[3] During the time that the shores of the Gulf of Suez were depressed 200 feet (or more) lower than at present, those of the Gulf of Akâbah experienced a like submergence.[4] The region about Sadem (Sodom) was the abode of the Lotan

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[1] Alohim said: Let the dry appear.—Gen. i. 9.

[2] The lava patches reach from Northern Palestine to Aden, and the Red Sea is a vast crevasse of plutonic depression.—R. F. Burton, in Acad., p. 48.

[3] Gen. xix. 24, 25.

[4] Edward Hull, Mount Seir.

Arabs.[1] And Genesis supposes Lot to have seen the volcanic fires.[2]

Between Hermon and Sinai lay a country occupied by a considerable number of tribes, among the most southerly being the Adites (Auditae,[3] or Oaditae) and Midianites; among those to the north being the Kananites of Acho (Ako, Akko) and Tyre, and also the Amorites. The Bible describes the Phœnicians in the north as Kananites, in the south as Pelestim or Philistians. The land Caleb (Egyptian Khalebu) was near the district of the Katti (Kheth or Keth) at Hebron, while the Khatti (Katti Kheta) extended to the south as far as the country of the lower Ruthen[4] (Arad) and Idumea (Mt. Seir, Edom). The land of Kanan took in the country between the Mediterranean and the sea of Tiberias, from Hermon (Chermon) down to Iebus, Hebron, and Arad. Kanaan begat Khat (Kheth).—Gen. x. 15. Over all this region Adonis (Saturn) was adored under various names by the fire-worshippers; for they called Dionysus Adon (Adonis) in the Lebanon, Adoni and Adonai in Jerusalem, Sat, Set, in Philistia and Seb or Sabi[5] in Arabia. Euripides, Herodotus, and Movers leave no doubt upon the point.[6] There was a strong desire on the part of the mountaineers of Jerusalem in the second century B.C., to get possession of Kanan. Genesis, ix. 25–27, curses Kanan, and declares him to be the servant of Shem and Iapet. It carries out this disposition of the Son of Cham (the Hot) by taking possession of Kananite territory[7] from the surroundings of Sidon and Tyre, all they could get of the Khatti territory, the Iebusite, Amorite, Gergashite, Chōite (Achō, Acre), Arak or Arukaanl and, Beth

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[1] Gen. xix. 15, 30.

[2] Compare Gen. xiii. 10, with xix. 17, 24, 25.

[3] Asu (Esau) married Audah, daughter of Ailon the Khethite (Khittite), and lived in Mt. Seir in Edom (Adom).—Gen. xxxvi. 1, 2, 8.

[4] Osiander mentions an Arab deity Ruda.

[5] See also Genesis, x. 7. The Arabs called Kronos Adon and Seb. Kronos is the Hebrew Karan 'to shine.' Herakles, King of Fire, was called Apis on the Nile, Kronos in Arabia.—Nonnus, Dionysiac xl. 393. Also called Ammōn.—xl. 392.

[6] Dunlap, Vestiges, 199, 201. 'Arabica gens calls me Adoneum.'—Ausonius, Ep. 30. Ausonius identifies Adoneus with Dionysus, Adonis, and Osiris. And Nonnus evidently holds the same view. The Phœnicians proclaimed Ousōrus a deity.—Movers, 120, quotes Eusebius, de Laud. Constant. c. 13. Osiris was declared to have been a man by Euhemerism; and Eusebius held Ousōrus to have been a man.

[7] Genesis, xii. 2, plainly indicates the intention to take the country. Kanan could not have become a Son of Cham until after the Kananites had emigrated into and colonized the Delta.

San, Samaria and Karmel to the southern part of the Dead Sea; and Judas Makkabeus took Asdod and Askalon. It was an old Phœnician tradition that Saturn had granted the Land of the South to the God Taut, and Taut appears to have got a good share of it, even so far south as Egypt. The Phœnician Taut is the Egyptian Tat, Tot, Thoth. A more recent tradition, in Genesis, ix. 25, 26, of priestly origin, opens the Chananite territory to conquest by the Jews.

The climate of ancient Palestine was always of varied character owing to the variation of level in different spots, but its hills and mountains, together with the wooded character of the country at an early period, must have made most of it a tolerable abode for man. In January, 1884, at Jerusalem the snow fell to a depth of over two feet all over the country. Such a fall had not occurred for five years. In the most ancient period the woods must have kept the snow longer on the ground to feed the streams of the country, so that it was in all probability better watered than since its woods have been cut down.[1] It is possible that Arad may in the time of Ramses II. have had water for a moat around the town. Of early Arabia we know but little except its worship of Saturn, Kronos, Dionysus and Aphrodite Ourania, and in the sketches of ancient Judea we are introduced to Adon (Iachoh) the Lebanon Life-god and to Ashera (the Syrian Venus), Sarah.

Without going too deep into geology it may be said that marine shells are found in the stratifications around the Dead Sea, that salt water ran from the Salt Sea down the Valley of Akabah past Petra and Acharōn's tomb[2] to the Red Sea at the Gulf of Akabah,[3] that hills formed by the coral insect are found some way inland in Arabia,[4] that the Red Sea once was broader than now, that the shores were once under water,[4] that the land has risen[5] (the water subsided), that the Isthmus of Suez was all deep water, and that formerly Egypt had waterfalls besides the cataracts of the Nile. Egypt has been gradually drying up. The prodigious water-worn ravines in the cliffs of the Nile valley show this; and there are remarkable evidences of the Nile having been habitually some 50 feet above its present level, thus filling up the whole valley at all times of the year. That its stream was fed by local rains throughout its course is seen by the deep gorges in the cliffs, often a mile long, and ending in dried-up waterfalls. In the history of the Faium the same drying up is seen.[1] Arabia anciently was less dried up than to-day, and appears to have been the heart of the Semite race.[2]

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[1] The Lebanon was once snow-clad throughout the year.—Hall, Mount Seir, 183, and pp. 124, 129, 133, 134.

[2] Aharon; Ahron, Aaron: from Achar and Chares, meaning 'Sun.'

[3] Hull, Mt. Seir.

[4] Niebuhr, Voyage in Arabie, I. 244.

[5] R. H. Burton, Land of Midian, passim.

From B.C. 2000–450, the time of Herodotus, the Arabians of Audah,[3] the Chanania or Kananites, the Tyrians, the tribe of Iaudah (Jews), Israelites, Philistians and Egyptians worshipped idols.

Ancient religion appears as a matter of organization, priestly theory, and manipulation, coupled with the superstitions of the multitude; and these in time became somewhat systematized under the efforts of the priesthoods. These, in turn, became the leading castes, as in Egypt; and as religion reduced to a system requires gradations of rank as well as a constant attendance at the temples, a jobbing goes on with the people to obtain offerings to support the priest caste, while claims are made on the king for lands for the temples, and it ends by the pharaoh, the priests and the military holding all the landed property in Egypt, while in the Arabian Desert the sheiks or patriarchs wander from place to place with their families, their slaves, their cattle, horses, camels, and superstitions.

Meanwhile great temples to the Sungod and the Moongoddess[4] (Binah, Venah) have been erected. Nature is carefully attended to by the priests, the stars are gazed at, the constellations formed and numbered, and a system of the universe invented.

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[1] Petric, Pyramids, 149.

[2] Renan, Hist. Peuple Israel, I., 10. In the earliest Semite period we may suspect that the alphabet may perhaps not have been completed. That p and b were modified by subsequent additions to the alphabet may be assumed, or else these letters were changed in the pronunciation. Phuō varies into pephuka, showing an early recognition of the close relations of p and ph (f). So g, k, ch were originally modifications of one sound; thus we have the district Kabul in Palestine, and the name Chaboio and Gebal. T, d, and th are, between Egyptian and Hebrew, in constant interchange, being modifications of one original sound.

[3] Compare Wright, Chr. in Arabia, 2–5. The Arabian peninsula is considered by Niebuhr an immense pile of mountains encircled by a belt of arid, flat ground extending from Suez around the whole peninsula to the mouth of the Euphrates, and continued on the north by the province of Petra and the deserts of Syria.—Ib. 11.

[4] W. H. Roscher's Lexicon der griechischen und römischen Mythologie confirms the view that Aphrodite was the great Asiatic moon-goddess, like Astarte and Artemis, and is the 'Queen of heaven.' See "Academy," August 15, 1885, p. 106.

Genesis starts from Chaldaism. Compare Gen. xv. 7; Septuagint psalm xix.; Philo, Who is Heir, 45, 48, and Change of Scripture Names, 3. Phœnicians and Syrians name Kronos El, Bel and Bōlatēn. The God El[1] was the primal God of the Semite race known to the Hebrews as Hael (Hel), the Greek Aelios and Helios. The Cretan God Abel (Abelios) is in Babylon Bel, the Bal, Abel, or Habol of the Jews, the Greek Apollōn, Cretan Apellōn. The Tower of Bel at Babylon with its seven stages is duplicated in the Syrian and Hebrew-Gheber High Places and in the Pyramids of Egypt,—without however the seven stages of Bel's tower at Babylon; Bel's temples were on the High Places. The Sacred Number 7 was everywhere from the Euphrates to the Nile. Bel and Istar were among the Hebrews Bal and Astarta, Astarta too in Egypt. Ash (fire, life) becomes Asara, Azara, Ashera in Judaea and Phœnicia, Aisah in Genesis, and Isis in Ptolemaic Greek. Isis came out from Phœnicia into Egypt, and the Assyrian Asar becomes Asar in Hieroglyphs, and the Ptolemaic Osiris,—the name Surya in India. A 'Tomb of Osiris' was at Abydos, where the nobles of Egypt were buried, the kings of Syria were buried in the 'High Places' of the Sun. From all this it is evident that Babel was as much the centre of the Semite Religion as Constantinople or Mecca are centres of Mohammedanism. Only that when the Priests of the Jewish Temple in the Second Century before our era compiled or wrote the Hebrew Old Testament they substituted the God of fire, life, and rain instead of Bal (Baal), abused the Chaldaean stargazers (2 Kings, xxiii.), and left out as much of the religion of Babylon as they possibly could.[2] For Bel and Astarta, As and Aisah, or Osiris and Esi (Isis), they wrote Adam and Eua (Heuah), because they did not choose to surrender the doctrine of divine dualism (Apasson and Taautha, Hermathena, Chochmah and Bena, Adon and Vena, Bel and Beltis, Osar and Asherah) in the primal Creator. It would not do to give up the *rib* of Genesis, ii. 22, 23. What would have become of the “Mother of all that live”? The theory of dualism required the two sources (the male and the female) as late as the time of Simon Magus and the haeretical or independent opinions. A man in those days was required to believe in the ‘Great Mother,’ else he was an unusual heretic.—Gen. ii. 20–22, iii. 20; Proverbs, viii. 1, 30. Like Brahma, Adam gives names to the animals.

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[1] Ps. xix. 1. The Hebrew Names El, Elah (in Hebrew letters Alh), Alha, Elohim (Alhim) are translated 'God' in the English Bible.

[2] Jeremiah, li. 7, 53. Adonai Iahoh is translated Lord, Adon and Bel also Lord. Adonis 'Lord' among the Phœnicians and name of Bol.—Hesychius; Movers, I. 195. Balan 'our Lord.' Adni 'my Lord.' Hoi Adon! Ah Lord! They subtiliter celebrate the slain Adon, and his resurrection.—Movers, 194, 208; Hieronymus, ad Ezekiel, viii. 750. Adonis lives! Kronos has a Son, named Kronos.—Movers, I. 186; Sanchoniathon, Orelli, p. 32.

Bel was regarded as the “Lord of the world who dost dwell in the temple of the SUN.”—Sayce, Hibbert Lect., p. 101. So the Septuagint, Arabic and Vulgate copies of the nineteenth Psalm say: In the sun Iahoh has placed his tabernacle! The Semite and Sabian population thought alike. The conjunction of the ideas fire and light with life was offset by their opposites darkness and death. As surely as the Babylonians and Jews both had the Flood-legend, and the Sacred Seven, and the Adonis-myth, the doctrine of a bisex first cause and the theory of precosmical powers, just as certainly the Babylonian Bel was the God of life (Iachi, Iachoh, Iahoh, Iaō, and Ioue or Jove), since Bel was the Babylonian Creator (the Demiourgos), and out from the Unknown Darkness spoke the word of light and life.

The Chaldaeans had the mysterious Name IAŌ, the Jews had the unspeakable word Ihoh (the tetragramaton; in which the h, or ה, was read A) and the Phœnicians had “trina littera” and the mysterious Name IAŌ, the Iaō of the Chaldaeans. Thus the mysterious ineffable Name at Jerusalem, consisting of four letters, stands between the equally mysterious Iaō on the Euphrates and the Iaō of the Phœnicians. Now since the Jewish Temple sought to *absorb* the other High Places, and as the kingdom of Hebron preceded that of Jerusalem, a new and unknown Name was not likely to captivate the priesthoods of the “Bamoth Bal” unless it was revered also in Babylon and Phœnicia; there is reason to infer that Iaō and Iahoh (meaning life, Eternal Life) are merely shortened forms from the Hebrew roots chiah and hiah (chaiah and haiah) “to live.”

To exhibit the connection between the Mysteries and the religions of the East it is only necessary to quote Plato’s

and immortal. Therefore we have said enough respecting athanasia.[1] Plato then goes on to argue that a soul gets a body when it has lost its wings (that is, in the fall of man from paradise). While it remains perfect it soars aloft and governs the universe. This is not essentially different from Semite ideas. Plato then gets on the subject of the millennium as connected with the Mysteries.[2] Next, he enters more fully into the joys of the Initiated in the Mysteries, pure and blessed, in company with "that happy choir" in company with Zeus (Bel) and other Gods, beholding the pure light and the blessed visions seen in those Mysteries,[3] that, according to Cicero, gave a promise of dying with a better hope. Therefore Plato had been instructed in the Oriental Mysteries, and his speculations are about as closely connected with the Mysteries of the Syrian and Egyptian Semites and with Hebrew opinions (such as we find in the Bible) as we could expect of one initiated into the Mysteries that Plutarch (de Iside), Ezekiel, Isaiah and Irmiah[4] describe. Plato held the theory of spirit and matter, as representing two opposites. So did the Persians, Jews, the Jordan Ascetics, and Mani. But no evidence of the existence of such an entity as spirit can be shown. The Jews held fire was spirit; but fire is the product of matter, the friction of two pieces of wood, or flint and steel.

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[1] Immortality.

[2] Plato, Phaedrus, cap. xxviii. xxix. p. 92. Stallbaum. Judgment too, and punishment in Hades.

[3] Ibid. pp. 97, 98.

[4] Irmiaho, Jeremiah.

CHAPTER TWO.

SPIRIT AND MATTER IN THE EAST.

"*εἰκὼν γάρ ἐστιν οὐσίας ἐν ὕλῃ γένεσις. καὶ μίμημα τοῦ ὄντος τὸ γενόμενον.*"
"*ὥσπερ γὰρ δύναμις τοῦ πνεύματός ἐστι τὸ πῦρ.*"

The Egyptians and Greeks had the doctrine of 'spirit.'[1] The basis of Dualism consists in these words:

> Learn what the mind perceives, for it exists apart from mind.[2]

The indictment in this case charges that the Hebrew writings of the Jews are based upon the recognition of the philosophy called dualism, that is, the doctrine of 'spirit and matter.' We shall prove in this chapter that this is the doctrine that underlies the entire Old Testament. The doctrine of the Egyptians concerning the first principles inculcates the origin of all things from the unit with different gradations to the many, which again are held to be under the supreme government of the One. And God produced Matter from the material (substance) of the divided Essence, which being of a vivific nature the Creator (Dēmiourgos) took it and made from it the harmonious and imperturbable spheres.[3]

The expression that SEEing is knowing[4] and believing, may be thus illustrated. The Latin word to SEE is uidi, the Greek is oida (I KNOW), the Hebrew is ida (whence we have dath, KNOWledge); supernal knowledge, spiritual insight, superior science, are expressed in Greek by gnōnai, in Sanskrit by jnana (gnana, gnōnai, gnōsis): in Latin, we have NOU-i, in English, I KNOW. The Sanskrit *ueda* (the veda) is then the same root as the Greek *oida* and the Hebrew *ida,* meaning gnōsis, *vidh,* uideo, video, *uissen, wist, uisdom uisum* (*visum*). The Hebrews were gnōstics ;[1] for gnōsis is older than Christianity as a separated tendency of Judaism.[2] The ἓν καὶ πολλά (one and many) both belong to existence or ousia, which thus combines unity and plurality. The one (the unit) exists and partakes of being.[3]

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[1] Plutarch, de Iside, 39, 40.

[2] Manthane to noēton, epei noou exō uparkei. Compare the 'Ayin' the 'No thing' in the doctrine of the Kabalah.

[3] Hermetic Fragments; Cory, p. 285.

[4] Moses, Aaron, Nadab, Abichu, and Seventy of the Ancients, the nobles, SAW the Alahi of Isarel (Israel).—Exodus, xxiv. 9, 10, 11.

> The perfect states are ideal forms and ousia.—Julian, in Solem, 134.

In an indictment for dualism it must be shown in what the dualism consists and the parties against whom dualism is charged. Plato speaks of the ousia, the *essence* of simple abstract *existence,* which is the vital force of deity in the abstract, the cause of causes. The religion of the orient was based upon two principles. These principles are spirit and matter. The fire principle was in the sun, and the spirit was in the sun, according to Diodorus, I. 7, 11, p. 15 ; compare Matthew, iii. 11 ; 2 Peter, iii. 10, 11.

> There is spirit in man, and the breath[4] of Sadi gives intelligence.—Job, xxxii. 8.
>
> Iahoh thy Alah, a fire that eats is he !
> Ia'hoh Alahik, ash akalah hoa !—Deuteronomy, iv. 24.
> Oshah malachio ruachōth, masartio ash lahat.—Psalm, civ. 4.
> He makes his angels spirits, his ministers a flame of fire !—Ps. civ. 4.

Ia'hoh, thy Alah, is fire that consumes! He makes his angels spirits, Abrahm and LHT (Lot) dwelt in and near the fire-district, Laht or Lot. Lot is then the name of a burnt district, not of a man.

The nature of Osiris-Dionysus consists of fire and spirit.[5]

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[1] 1 Samuel, ii. 3 ; Isaiah, xlvii. 10. Hebrew text. "There is in man a third faculty which I call simply the faculty of apprehending the Infinite, not only in religion, but in all things ; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet, I suppose, a very real power, if we see how it has held its own from the beginning of the world, how neither sense nor reason have been able to overcome it, while it alone is able to overcome both reason and sense."—Max Müller, Science of Religion, p. 14. Mr. Max Müller here gives the exact definition of the gnōsis, and, in a lateral way, gives it the benefit of an endorsement, of which it stands in great need.

[2] Nork, Real-Wörterbuch, ii. 95, 99, 100 ; 2 Samuel, ii. 3, Septuagint.

[3] Plato ; Müller, Hist. Lit., ii. 240, ed. 1858. Ousia is the fiery spiritual form, the vital essence, or being.

[4] pneuma, neshamath.

[5] Diodorus, I. 11.

Iachoh is the breath of life; the feminine spirit is called Eua and Asah,[1] and, in the Midrash Rabbah, Asat.[2] The deities of the oriental world mostly represent the spirit, or life, in the sun and moon. Plato says that the most high God is in the fiery essence.[3] The new fire of Vesta was lighted in March.[4]

> Whithersoever the SPIRIT was to go.—Ezekiel, i. 20.
>
> And the SPIRIT entered into me.—Ezekiel, ii. 2.
>
> Reasonably then the mind-perceived (the intelligible)[5] does not go forth to us; surely not the SINGLE,[6] which is set above the ousia:[7] for this too belongs to divine gnōsis to behold, whence the most supernal of the real elements that are mentally perceived by us we declare as mind-perceived[8] and as the real essence,[9] that really IS. For Plato bringing the souls up to this place supposes in it the Ousia absolute, and visible only to the ruler of the soul.—Damaskius, cap. 113.

In treating of the Mind-perceived primal entities (or powers) we are reminded of the ancient saying;

> "For every nature of the first principles[10] lies far from our senses below."

The latin verb, uro, urere, ussi, ustum, has a very respectable antiquity. It connects with AR, Arēs, and Areia (Hera) meaning fire, in Phœnicia, Armenia, Moab, Israel, Arabia, Ur (Ouriē the city of the Firepriests) of the Chaldees, mentioned in Abrahamic story; appears in the names Ar (of Moab) ARimmon and Ariel, and in the name of the fire-altar ARa.[11] It is the same with our word *ash* (ashes). It begins with the Sanskrit and Semitic root AS (fire, life), appears in the Hebrew AS or ASH

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[1] So Simon Magus held. The Egyptian Aso.

[2] Midrash Rabba, parasha 22: והאדם ידעאת חוה אשתו

[3] Justin ad Græcos, V.

[4] It was the first month.—Macrobius, I. xii. 6. July was the fifth, August the sixth month.

[5] *τὸ νοητόν.*

[6] *τὸ ἑνιαῖον*, that which is the UNIT.

[7] the essence, or ideal substance.

[8] *νοητόν.*

[9] *οὐσία·* The ousia is the place of forms. A mind-perceived world, a mind-perceived Sun, and a mind-perceived *τὸ ὄν* belong to gnōsis and the early Kabalah. So, too, the deities of Italy were the mind-perceived, ghostly, forms of Etruscan Gods.

[10] the first of things, the first elements, the beginnings, or primal powers.—Compare Colossians, i. 15, 16, 18.

[11] Our fire, imitating the action of divine fire, destroys whatever belongs to *matter*, in the sacrifice, and purifies what is brought to it and looses it from the bonds of matter and owing to its pure nature renders it suitable for the Gods to partake of.—Iamblichus, de Mysteriis.

"fire," Asah, Aso, Aisah, Isah, Isis, and terminates at the fire-altar of the Phœnician, Etruscan or Roman in ussi and usta.

For the mortal that approaches the Fire shall have light from God.[1]—Chaldean Oracle.

And said Eliahō to the people : I alone am left a prophet to Ia'hoh, and the Nabiai (prophets) of Habol[2] (Apollo) 450 men.

And you shall call on the name of your God (Bŏl, or Abŏl) and I will call on the name Iachoh. And be it, the Elohim who responds by FIRE, he is the Elohim!—1 Kings, xviii. 22, 24.

Then fell down FIRE of Iachoh.—1 Kings, xviii. 38.

Kebir is a name of fire. The Gebirs[3] are the fire-worshippers, and the Cabiri are the seven spirits of fire.[4] Compare the Arabian idol Hheber,[5] and the Ghebers at Hebron.

Bacchantum ritu flagrantes circuit aras.—Ovid, Met. vii. 258.

Circulates around the burning altars like the Sun-worshippers.

Ia'hoh your Alah is a consuming fire.—Deut. iv. 24.

To the God who is in the fire, who is in the water, who entered the universe, who is in the annual herbs and who is in the regents of the forests,[6] to this God[7] be reverence, to him be reverence.—The Swétáswatara Upanishad, cap. ii. 17. E. Roer.

He whose head is the FIRE, whose eyes are the moon and the sun, whose ears the quarters, whose revealed word[8] the Vedas, whose vital air the mind, whose heart the universe, from whose feet the earth, is the inner Soul of all beings.—Mundaka Upanished, mund. ii., 1, 4, Roer.

We have heard his voice out of the midst of the FIRE.—Deuteronomy, v. 24.

That which in thee sees and hears is the Logos[9] of the Lord.—Hermes Trism. I. 6.

I am that which is the seed of all existing things.—The Bhagavad-Gitá, cap. x.

God was the Logos. This was in the beginning with the God and all things came into existence through the Logos, and without him not a thing was born; what came to EXIST in him is Life. And in him the Eua was born, the Eua, Life. This is the Eua, Mother of all living things, common Nature.—Perataean Gnōsis.[1]

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[1] Proclus in Tim. 65.

[2] הבעל may also be read Havol and Evŏl. Epul and Vul are names of Apollo. Hobal is Saturn of the dying year.—Movers, Phönizier, 86, 263, 287 f., 448.

[3] Mankind, p. 579.

[4] Rev. i. 4; iv. 5.

[5] Univ. Hist. xviii. 387. Dunlap, Vestiges, p. 73. The Arab idol Hheber is at the Gheber altar of the Solar Firegod.

[6] The trees. So Vishnu, Krishna, Adam. Magna Sacerdos Arboris.—Juvenal, vi. 544.

[7] Logos. Adonis.

[8] Revelation in India; not to the Jews in this instance.

[9] The Word.

The oldest Dionysus was the fire-god Moloch.[2]

Where God's bacchic FIRE leaps.—Euripides, Ion, 1125.

The fireworship in the Herakles-temple at Gades was, according to Phœnician custom, conducted without an image;[3] this was the case in Jerusalem. He is the spirit in nature, the Breath of life. The philosophy of the ancient world was adhered to by both polytheists and monotheists. Egyptians[4] and Hindus, in spite of polytheism, believed in One God supreme, the doctrine of the primal *unity of the spirit* was held in the Mysteries of the Chaldean Adonis, the Jewish Ia'hoh-Adoni, the Arab Dionysus - Iacchos, the Egyptian Osiris: and the frog-headed deities of Egypt pointed to water as the medium in which the spirit was supposed to operate; for the spirit was formed out of the waters.[5]

The region of the Chaldaeans was the nurse of the ancient philosophy.[6] The Mosaic philosophy is Chaldaean.[7] The Jewish religion is a form of the Dionysus-worship; and Adonis, Adonai, Osiris, Dionysus, all are the SUN, the source of rain, as the Hindus regarded him. The vine was attributed to Noa'h,[8] Dionysus, Osiris[9] and Iacchos, while, according to Josephus, enormous clusters of grapes were depicted above the Gate of the temple of Ia'hoh at Jerusalem. From the Caucases first, afterwards from the Semites, came wine. The Greeks got it from the Semites.[10] Spirit has neither flesh nor bones.[1] From the spirit issued light and water, and from the water matter settled. The serpent, in the mysteries, indicated darkness, the earth, death and the tomb. He has his hole in the ground and is found in the cave of Ahriman.[2] As spirit, he pointed to the resurrection.

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[1] Hippolytus, v. 16. Eua is Eva. The upper hemisphere of the earth that we inhabit was called Venus; Proserpine is in the lower hemisphere. Venus mourns at certain periods of the year for the Adonis that belongs to her, as Sun and Lover.

[2] Movers, 372, 374, 376, 361. Here we come upon the Ghebers and 'Hebers. Compare Chehron or 'Hebron. See also Dunlap, Sōd. I. 160; Dr. Paul Haupt, Sintfluthbericht, p. 4; for Kebir meaning fire.

[3] Movers, p. 76.

[4] Philip Smith, Anc. Hist. of the East, p. 195. Harper.

[5] Wuttke, Gesch. d. Heidenth. II., 295. In Genesis, i. 2, the spirit moves on the face of the waters. Compare Psalm lxv. 9, 10.

[6] Ammian, lib. xxiii. 6, 25; Pomponius Mela, p. 206.

[7] Movers, 390, 391.

[8] Noch, meaning Descent of rain.

[9] Lenormant, les Origines, II. 239, 247, 250; Diodor. Sic. I. 15.

[10] Lenormant, II. 251.

Berashith bara Alohim eth ha-shemaim wa ha-araz.[3]—Gen. i. 1.

At first this was water, fluid. Pra*g*âpati, the Lord of creatures, having become wind, moved on it.—The Taittirîya Sa*m*hitâ.[4]

ua ruach Alohim merachefet ŏl phani hamaim.—Gen. i. 2.

And the wind[5] of God flitted above upon the surfaces of the waters.—Genesis, i. 2.

He (Pra*g*âpati) saw this earth, and, becoming a boar, he took it up.[6]—The Taittirîya Sa*m*hitâ.

Here we have again the spirit and matter philosophy, the philosophy of the orient. The power of Isis was respecting Matter, which takes and receives light and darkness, day and night, fire and water, life and death, beginning and end.[7]

Of all objects in the created world water existed first when as yet there was neither devatah, nor man, nor animal, nor star, nor other heavenly body.[8] The whole universe was dark and water. In this primeval water Bhagavat in a masculine form reposed.[9]

It is plain that the Jews in the 2d century had the Hindu opinions at hand, and Josephus said that the Jews were a sect of the Brahmans.

No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom both repose.

Well then, I shall tell thee this mystery, the eternal word (Brahman), and what happens to the Self, after reaching death.

Some are born again as living beings, others enter into stocks and stones, according to their work and according to their knowledge.

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[1] Luke, xxiv. 39; 1 Cor. ii. 10, 11, 12; iii. 16; xv. 44.

[2] Ezekiel, viii. 8, 10.

[3] Erats. Compare the Homeric adverb ἔραζε, erazah, (in Hebrew) meaning to earth.

[4] Max Muller, India, What can it, p. 137.

[5] Spirit (spiro, to blow). The Spirit is Wind.—Acts, ii. 2. Ruach, Rudra.

[6] Lifted it on his tusk from beneath the waters. The whole world was involved in darkness and submerged in water.—Maurice, Hist. Hind. I. pp. 407, 410.

[7] de Iside, 77. Here we have the A and Ō. The Moon is the Mother of the Gods. The Egyptians represented their deities floating on the waters.

[8] Maurice, Hist. Hind., I. 407.

[9] Ibid., 407.

color nor form and is not tangible, the undoubted ruler of the soul, is beheld by the mind alone.[1]

Mithra is the divine fire of the Persians and the Moabite or Jewish Ariel.[2] Mithra stands on a lion, is Ariel. The lion of Judah is then the lion of Babylon and Persia. Apollo is Mithra, and the lion is his emblem for Croisos sent a golden lion to Delphi; thus the lion is the Persian-Babylonian-Jewish-Egyptian emblem of Adonis, Mithra Apollo and Bacchus. It is the emblem of Horus in Egypt. Mithra is born from a CAVE[3] Dec. 25th, Christmas! Apollo in the cave of Bacchus.[4] Hear Plato:

> The man in the cave is liberated from chains, he turns from shadows to the images and the light! He ascends from the cavern underground to the Sun.—Plato, Republic, vii. c. 13.

The High priest and 24 priests bowed down before the rising Sun,[5] who is the water the light, and the fire! Mithra and Matar.

> They impart the Mysteries of Mithra in caves in order that, sunk in the Darkness, they may look up to the splendid and serene light.—Julius Firmicus, 5.
>
> Slaying the children in the valleys under the clefts of the rocks.—Isaiah, lvii. 5.

They adored Mithra under the names "*Zeus-Helios-Serapis*," for Lepsius found in Gebel Dochan, on the peninsula of Mt. Sinai, a temple with this inscription; and dedicated by Hadrian.[6] The Church Historian[7] cannot prevent himself from drawing a comparison between the cross in the temple of Serapis and the attribute of the Redeemer.[8] Serapis was worshipped in Hadrian's temple as Seir Anpin (the SUN), the Second Person of the Kabbala, the Redeemer Mithra who in Babylon raises up the souls from the darkness of Hades to the

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[1] Origen c. Cels. vi. p. 495.

[2] Ar = fire. Ari = lion.

[3] Justin, cum Trypho, p. 82, edition 1551.

[4] Diodorus Sic. III. 193. See Isaiah, xlv. 7; lvii. 5; Jer. xix. 5. Mithra was said to have been born from a rock.—Justin Martyr, p. 82.

[5] Ezekiel, viii. 16.

[6] Lepsius, letters, p. 288. Seir Anpin has the two sexes, like Zeus of the Orphics.

[7] Sokrates, v. c. 17.

[8] Nork, Bibl. Mythol. II. 282, note.

Light of heaven and the eternal life of Apollo, Bŏl Mithra, Horus!

She did not know that I (Iachoh) gave (Jerusalem) her corn and wine and oil, and multiplied her silver and gold; but she made silver and golden (things) to the she-Baal.[1]—Septuagint, Osea, ii. 8.

Zahab ōsō leBŏl: they made gold for Bŏl!—Hosea ii. 10.

In the Kosmogony of Berosus, Belus formed the stars, the sun, the moon and the five planets. Iauk the Arab Iach (Iachi "he lives"), the Hebrew Iachoh ("I am") was represented as a Horse surrounded by seven images. It is the Arab Dionysus; for Herodotus credits the Arabians with the opinion "that Dionysus and the Ourania[2] are the only God." So As and Asah, Euas and Issa-Isis.

Among the Elohim none like thee, Adonī! I will confess to thee, O Adoni, my Elah, with all my heart, and will honor thy name to eternity, for thou hast snatched my soul from the lowest Hades.—Psalm, lxxxVi. 8, 12, 13.

We think then God a blessed living being and immortal and beneficient towards men.—Plutarch, de Stoic. Repugnant., 38.

On the third tablet you will know whence shall be the harvest of wine, where the Lion and the Virgin are. And on the fourth who is the ruler of the grape-bunch, where, drawing sweet nectar, with painted hand Ganymede lifts a cup.

As thus the God spoke, the vine-loving maid ran turning round her eyes. And by the presaging wall beheld the first triangular tablet, as old as the endless world, presenting in one what the Lord Ophiōn[3] did, whatever aged Kronos performed, when, cutting the Father's male ploughs, he ploughed a child-bed water, Sowing unsown backs of a daughter-producing sea.—Nonnus, xii. 37-47.

Eretrians and Magnesians presenting the God[4] with the first-fruits of men[5] as Giver of fruits, Father of his children, giving birth and loving man.—Plutarch, de Pythiae orac. 17.

You shall not kindle FIRE in all your dwellings on the Seventh day.[6]—Exodus, xxxv. 3.

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[1] Heracles-Archal as Rachel; the female Apollo, i.e. Minerva. Gold is Sol's color; silver is luna's.

[2] According to Macrobius, I. xii. 11, Venus is in Taurus. This is the location of Isis, according to Krichenbauer, Theogony and Astronomy, 197 f.

[3] The Divine Wisdom, Herakles the Logos. See John, i. 1.

[4] Apollo Hebdomaios.

[5] So Exodus, xiii. 12, 13.

[6] Our forefathers upon certain frequent plagues in the district, following a certain ancient *superstition*, made a custom to observe that day which by the Jews is called the Sabbaton.—*Samaritan Epistle*, Josephus, xii. 7.

The Seventh day was sacred to Saturn, El, Iachoh, Apollo and the Arabian Dionysus, whom the Titans tore into seven pieces.

> And he put out the inextinguishable divine fire of breakers.
> Honoring Helios and Bacchus and at the same time Zan.—Nonnus, xxiv. 66, 67.
>
> Thee I invoke, the Lord of Life and Light.—The Sháh Námeh.

Heat is a mode of motion; but to say what a thing is *in itself* is always attended with difficulty, since the nature of things is not yet fully understood. In drawing sudden inferences there is risk, as in the case of *spirit* and *matter*. Spirit means nothing appreciable, nor are we to greater advantage with the expression matter. Neither is a scientific definition, although the term matter is a tolerable, superficial designation. Matter is proteus-like in its forms, and in its states of organization it is hard to say whether or not it ends in a vital *appearance* or *exposition* of motion and apparently vital aspects. The question arises whether what the ancients chose to call *spirit* is not rather an aspect of some of the organizations of matter or substance, a result worn as a signal of the vitalized aspects rather than a separate entity apart from physical material substance. Here we are arrived at the limits of human knowledge, if not at the limit of human capacity; and the problem of what life is may be left for a subsequent age to determine; only, so far as our present thesis is concerned it seems as if the dogma, the formula, 'spirit and matter' was, in the ancient world, or might have been, a hasty generalization, particularly as a division into things that have life and things without life, owing to our limits, is not easily established today. The incomplete condition of gnōsis and science in the world of two thousand years ago is therefore an assumption that has a chance of being correct. The mental condition of the system-makers and theorists of that day seems to us to have been truly unscientific, founded in mere surmises and baseless conjectures regarding spirits, and, of course, spirit. The only definition of spirit is breath, and breath was regarded as the symbol of *life*, whereas, like heat, it resolves itself, under some aspects, into a mode of matter in motion. So far as we know, no life is observed apart from substance, from some stage or form of material organization. But the ancients in their superstitions gave forms to *souls*, and to all sorts of spiritual beings of the imagination, such as Gods and Goddesses, demons, etc. Examine Etruscan drawings found in their tombs, the descriptions of beings that the imagination only has conceived. This shows the power of the imagination to create untruth, to personify unverities, such as seven devils entering a human being. From the point of view of accurate, scientific observation, the orient will not bear examination. Omne vivum ex vivo is the result of all human observation of animal flesh, or of human. Under certain forms of organization is there not a tendency to the distillation, secretion, of the nervous strings or telegraphs that primarily transmit sensation, and (by the reflex action) a repetition of the cerebral modification of sensation? Is not thought a reflected modified sensation repeated, by physical effort, in the brain? The repetition of the *image* that sensation impresses on the brain? In dreams, this can occur; but in fainting (bloodlessness in the brain) never!

Herodotus regarded all the dark-skinned population extending from Nubia across Southern Arabia to India as Aethiopians;[1] Desvergers,[2] Wright and Heeren[3] describe the Aethiopians and Arabs as masters of the commerce of India, while Winwood Reade[4] states that Arabia was enriched by the monopoly of the trade between Egypt and the Malabar coast. Lucian tells us that the Indi rose at dawn to pray to the Sun, kissed their hand facing the east, and greeted the Helios with dancing. The Bible tells us that David danced before Ia'hoh, that the Jewish temple faced the rising sun and Job speaks of looking upon the sun and moon and kissing the hand.[5]

> Hang them up to Ia'hoh, facing the Sun.—Numbers, xxv. 4.
> Whom some call Sun, others Jove.—Servius, Ad Aeneid, i. 729.
> In the sun Ia'hoh has set his tent.—Psalm, xix. 4. Septuagint.[6]

Kronos is the spirit in the sun; Venus is the feminine spiritus in luna. Plutarch says that all things are born from Kronos and Venus.[7] Nonnus mentions Kronos as lancing rain. The

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[1] Herodotus, iii. 97, 98.

[2] Desvergers, Abyssinie, 7.

[3] Heeren, Hist. Res., iii. 407-409.

[4] Martyrdom of Man, 97.

[5] Job, xxxvi. 27.

[6] The Vulgate says the same.

[7] Plutarch, Iside, 69.

Kabbala Denudata speaks of the Dew of the Seir, which is the moisture of the Sun; for Seir Anpin (Serapis) is the Sun, the source of fire, heat, spirit, water, light and life. The Babylonians and Hindus adored heat, water and earth. Pythagoras held that heat is the principle of life, that God is spirit and fire, that fire is the soul of the world and the source of all souls.

He shall baptise you with holy spirit and with fire.—Matthew, iii. 11.

The Sun, Adonis, appears as the spirit, Eros, and Bacchus, the source of the soul. The fable of Cupid and Psyche has all the characteristics of a Platonic myth. The Orphics, like the Essenes, held that the soul descended into the body as into a prison. Plutarch confirms this by expressing the same view.[1] A bas-relief of the Louvre represents Prometheus modelling a human figure, other finished forms are by his side, and Athena, fons naturae, fons omnium, imparts life to them by placing the symbolic butterfly on their heads. The Magi taught that the soul is immortal,[2] and Egypt believed it.

The IAO of the Chaldeans and Phœnicians (Movers I. 539, 552) is the mysterious name of Dionysus and the Hebrew deity Iaō. Since the Romans had vestals who vowed in chastity to watch the eternal fire, and the Hebrews had an eternal fire to watch that was never suffered to go out on the altar of Ia'hoh, is not Plutarch's question pertinent when he inquires: "Why it has been forbidden both to speak and to ask and to name the God, whether he is male or female,[3] who is charged with saving and preserving Rome?"[4] As the four-letter name of the Jewish Jehovah (Ihoh) was ineffable, and the word Adoni or Adonai spoken instead in the Jewish mysteries, it is but reasonable to presume that the Roman priesthood were quite up in the Iacchic Kabbalist mysteries, as much as in the Bacchic mysteries; for the two "traditions" seem to be one, just as they appeared to Plutarch eighteen centuries ago.[5] And this is not all; for in a chapter on Vows (nedarim[6]) there is mention of vows of males and females; and the priest must appraise the value of a vow according to the age and sex of those who devoted themselves. As it is said by Origen that the eunuch has devoted himself to God, a similar self-devotion may have earlier existed, on the part of women, so very anciently as prior to Herodotus; for Philo mentions the Eunuchs in his time as does Juvenal, and Lucian places them within the temple precincts of the Syrian God and Goddess a century later. It is not intended here to overlook the Mosaic statute that prohibits a eunuch from attending the Congregations; only to remark that Isaiah, lvi. 3, 4, 5, gives the eunuchs[1] a very high position in the Church. Consequently a temple-devot, hardly a vestal, and even a sacred devadassi, may have once graced the temples of Babylonia, Syria or Palestine.[2] Dr. Movers shows that the vestals were in the temples of Diana all through Southern Europe and Asia Minor. The castum cubile belonged to the religions before Christ, and Christian monachism carried out the doctrine, handed down inferentially by Plutarch, to mortify the flesh; for he says that "Matter is what first is subject to being born, corruption and the other changes."[3] Saint Paul spoke about this corruption putting on incorruption; but this is implied in the old doctrine of metempsychosis, ἐς ἄλλο ζῶον ἀεὶ γίνομενον, and long previously was the doctrine of the Bacchic, Chaldaean and Mithriac Solar self-denying inspiration. Like the gnōsis, eastern monachism began long before Judaism and Christianity, in which we see only the after part of the insurrection of the spirit against "the doings of the body." The politician Josephus indeed says of the JUSTICE of the Essenes, that they owed it neither to Greeks nor Barbarians, but it was theirs *from anciently*.[4] In the morning-land the Sun is associated with fire, water and spirit, which is the flatus or breath of life.[5] The spirit is the associate of water, and moves on the face of the waters.[1] In the waters Brahma placed a quickening seed. It is associated to moisture; hence the serpent working in the wet[2] is the emblem of the spirit. The husbandman had closely observed nature and well knew the conditions under which the phenomena of life and growth are exhibited in young plants.

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[1] Collignon, Essai sur les mon. grecs et romains, 330, 339, 358; Dunlap, Vestiges, 155, 169, 170, 177, 195, 196, 222, 231; Dunlap, Sōd, I. 187, 188.

[2] Spiegel, Vendidad, 16, 32; Theopompus, apud Diogenes Laertius.

[3] The Orphic hymn: Almighty Zeus is male, Almighty Zeus is female!—Gen. ii. 23.

[4] Plutarch, Quaest. Roman. 61.

[5] ibid. Quaest. Conviv. iv. 6; ix. 14, 4.

[6] Leviticus, xxvii. 2, 3, 4.

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[1] Sarisim. Lucian De Dea Syria 43, 50, mentions the Eunuchs at the sanctuary at Byblus in the second century of our era.

[2] Movers, Phonizier, 360, 679; 1 Samuel, xxiii. 7.

[3] Plutarch, de placitis philosoph. I. ix. 1. Bromius and Siva create and destroy, to recreate in other forms. "But how can the same man be both immortal and mortal" asks De Vita Contemplativa, 1, when speaking of the Demigods. Daring to connect license with the Blessed and Divine Powers, if those thrice blest and free from all passion madly in love consorted with mortal women.—ibid. 1. see Genesis, vi. 4.

[4] Josephus, Ant. xviii. 2.

[5] Acts, ii. 1, 2, 3.

> This is the truth: As from a blazing fire[3] in thousand ways similar sparks proceed, so O beloved, are produced living souls of various kinds from the indestructible, and they also return to him.
>
> He is verily luminous,[4] without form, SPIRIT, he is without and within, without origin, without life, without mind, he is pure and greater than the indestructible one.[5]
>
> From this[6] are produced life, mind and all the organs, æther, air, light, the water, the earth the support of all.
>
> He whose head is the fire, whose eyes are the moon and the sun, whose ears the quarters,[7] whose revealed word the Vedas, whose vital air the mind, whose heart the universe, from whose feet the earth, is the inner soul of all beings.
>
> From him is produced the fire whose fuel is the sun, from the moon, Parjanya, the annual herbs on the hearth; children are born from the wife, MANY creatures are produced from the spirit.
>
> From him proceed the seven senses, the seven flames, the seven kinds of fuel, the seven sacrifices, these seven places[8] in which the vital airs move that sleep in the cavity[9] and that, always seven, are ordained.
>
> Thence all the seas and mountains; from him proceed the rivers of every kind, thence all the annual herbs, the juice by which, together with the elements, the inner body[10] is upheld.
>
> Spirit alone is this all, the works, austerity! Whoever knows this supreme immortal Brahma as dwelling in the cavity, breaks, O gentle youth, the bonds of ignorance.—The Mundaka Upanishad of the Atharva Veda.[11]
>
> And the Lord is the spirit!—2 Corinth., iii. 17.

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[1] Gen. i. 2. The priest shall take HOLY WATER in an earthen vessel.—Numbers, v. 17.

[2] Genesis, i. 2, 28; ii. 6, 7, 8; iii. 1; Plutarch, de Iside, 11, 18, 26, 37, 39, 47. Hence Bacchus is Hues, the Moist, Damp, Diphues! The Argives evoked him from the *water*.—Plutarch, de Iside, 35.

[3] Father, Lord, Abadon! Abdon! Abaddon!

[4] John, i. 4.

[5] the neutral brahman.

[6] Brahma.

[7] the four quarters of the universe.

[8] the places of the senses.

[9] of the heart.

[10] the subtile body, according to the Vedanta, consisting of the three sheaths of intellect, of the mind, and life.

[11] Second Mundaka, 1st section. We have made the part concerning the birth of children *less striking* than in the original passage, Bibl. Ind. 156.

Vâk, the *Wisdom*, [1] is the feminine Logos [2] the supreme and universal soul, the active power of Brahma. She says: I uphold both the sun and the ocean, the firmament and fire . . . I pervade heaven and earth. I bore the father [3] on the head of this,[4] and my origin is in the midst of the ocean; and therefore do I pervade all beings and touch this heaven with my form. Originating all beings, I pass like the breeze; I am above this heaven, beyond this earth; and what is the Great One, that am I.[5] When He prepared the heavens there was I. When he described a ball (or circle) on the face of the abyss: [6] when he fixed the clouds above: when he made stable the fountains of the deep: when he laid down for the sea his statute and the waters did not go beyond the words: when he defined the foundations of the earth. And I was by him, the Maker.[7]

The "Monad being there first, where the *Paternal Monad subsists*" indicates the Father and the Son.[8] When the Monad (the Son) is extended and this extension generates Two,[9] we have the Adam and the Eua, the Dionysus and the Eua. For the Duad (the Isis Mother) is the maternal cause which is double, having received spirit and matter from the Father. For the Duad sits by this and glitters with intellectual sections, to govern all things and to arrange each.[10] From the Two Principles the Orphic EGG appears, which is the Duad of the natures male and female contained in it.[11] From this egg issues Arich Anpin the Phanes,[12] the New Light. For from this triad the Father has mixed every spirit.[13] All things are governed in the bosoms of this triad.[14]

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[1] Proverbs, viii. 1, 2, 30.

[2] Speech, the Word, Athena.

[3] Heaven.

[4] Spirit, *Mind* in the Waters.

[5] The Sanhita of the first Veda. Colebrooke, Essays, pp. 16, 17.

[6] Tahom.

[7] Amōn, אמון, the Creative Mind (the Νους).—Proverbs, viii. 27-30.

[8] Dunlap, Vestiges, pp. 179, 220, 229; Proclus in Euc. 27.

[9] Proclus in Euc. 27.

[10] Proclus in Plat. 376; Cory, Anc. Fragm. 245.

[11] Damaskius; in Cory, Anc. Fragments, 286, 320. The Venab shall be called Mother.—The Sohar, III. 290 a; Gelinek, Frank, die Kabbala, 137. The Chochmah is Father, the Venah is Mother, as it is said; am l'Venah tekara.—Sohar, III. 290 a.

[12] Dunlap, Vestiges, pp. 249, 250; Orpheus, Argonautika, 16.

[13] Lydus de Mensibus, 20. Cory, Ancient Fragments, 245.

[14] ibid. 20.

> Moulding first the Generic Man, in whom is, they say, the male and female sex, He afterwards makes the species, the Adam.—Philo. Legal Alleg. II. 4.
>
> And the God cast upon the Adam an ecstasy, and he slept; and He took one of his ribs and filled in flesh in its place. What is spoken respecting this is mythical.—Philo. Legal Alleg. II. 7.

In the time of the Cæsars the Moon-god at 'Harran (Carrhae) in Mesopotamia was androgyne.[1] Iacchos is male and female, and diphuēs.[2]

The epithets δίμορφος, διφυής, δισσοφυής have been said in a quite recent work of M. Lenormant to refer to light and darkness; but they appear equally expressive of that two-sexedness, belonging to Vishnu and the consort of Rhea, ascribed in the Levant to the Hermaphrodite Adonis-Osiris-Dionysus in the moon. A recent work by Lenormant shows that the Lebanon Venus is the Image of Jealousy mentioned by Ezekiel as a piece of sculpture in the portico of the Jerusalem Temple. Adonis died, was mourned and rose the third day. The spirit was regarded as hermaphrodite! Did not a sacti emanate from the Hermes-Adonis in Hades? The luna in Hades is Proserpina; but Venus is the crescent (vena), daughter and rib of Sol-Saturnus, the Venah (Binah, B is V) the "Daughter of God" mentioned in Jewish philosophy. Now we come to the two-gendered Bol of the Babylonians and the remarkable manliness of the Homeric Goddess of Wisdom, who later appears, with the ball on her head, as Fortuna.

> The Wisdom which is man and woman!—Hermes, i. 30.
>
> The Wisdom the Daughter of God is also male and father.—Philo Judaeus, de Prof. 9.

The Egyptians supposed that the world consisted of a masculine and feminine nature. They engraved a scarabaeus for Athena and a vulture for Hephaistos, since these were regarded as hermaphrodite;[3] like Mēn, Lunus-luna, Adam Kadmon and Brahma.

> The holy image of Athena (Minerva, the Isis or feminine holy spirit) fell from heaven: and a lamp of gold Kallimachus made for the female God. And

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[1] Chwolsohn, Ssabier, I. 399, 403.

[2] Gerhard, Gr. Mythol. p. 453.

[3] Cory, Anc. Fragm. p. 286, from Horapollo. The duad is the combine of the Male and feminine Fire that Simon Magus propounded.

> filling it with oil, they wait until the same day of the next year: and that oil is enough for the lamp[1] during the intervening time, which shines equally by day and by night. It has a wick of Karpathian flax, which is the only flax that is not consumable by fire. A brass palm-tree over the lamp going up to the roof draws off the smoke.[2]

Compare Prometheus, Artemis and Minerva as fire deities. And it is said as follows: Iodama having been consecrated to the female God[3] went in at night into the temple and to her Athena appeared and on the chiton (tunic) of the female God there was the head of Medusa the Gorgon; and Iodama, as she looked on it, was made stone. And on this account a woman, placing, every day, fire upon the altar of Iodama, announces as many as three times in the Bœotian tongue that Iodama lives and asks for fire.[4] Compare the "fire-born Dionysus" and the fire that ever burned upon Apollo's altar.[5] Is not Iodama a form of Ashah (the feminine vital fire of Huah in Genesis, ii. 23)? This Ashah or *Aishah* (with the later vowel point put in) is the Mother of all, like Athena. They call the Moon the Mother of the world and think that she has a male-female nature, because being filled by the sun and becoming pregnant, she sends forth again the generative germs into the air and scatters them about.[6]

From him who IS,[7] from this immortal cause who exists for the reason and does not exist for the senses, Purusha[8] the divine son of Brahma is born. He remains in the egg of gold for the space of a divine year, and by the single effort of his thought divided it in two. . . . Having divided his body into two parts, Nara the Spirit divine became half male and half female (like Adam Hermaphroditus), and, uniting himself to the immortal Goddess Nari (his female part), became the father of Viraj. In the temples Nara was typified as bull, Nari as heifer. This usage was general, as Dionysus was so represented and Astarte, not to mention Osiris, Apis, the Minotaur and the Mukerinos-Heifer (Isis) in Herodotus. In the case of Adam Kadmon[1] of the Jewish Kabalah we know that the Monad becomes a duad. Here we have the lingam in the yoni, the primitive hermaphrodite uniting the two sexes, Mahadeva and Bhavani, Isvara and Isi, representing, in the popular worship of Siva, the Great Being, Author of all things and the form or Universal Mother,[2] whose union gave birth to the Trimûrti or trinity of Brahma, Vishnu and Siva. The unity in which the duality resides is the source and beginning of all creation. The lingam and yoni are in mystic union. This is the primal principal, "l'unité et le tout." No temples were raised to this neutral unity,[3] except in Babylonia to Lunus-Luna. Zeus is male and female[4] in the Orphic hymns. The word *man* is used for the Monad from the one;[5] *woman* for the ἡ ὑγρα φυσις the moist element, Huah or Huē, Isah or Isis. The divine Hermaphroditē or Hermathena (Bel-Achad, ὁ ἡ ϑεος) is Chadmus, Kadmus, Dionysus diphuēs or 'hadmus (Adam) before the Woman (Ishah, Isis) or lunar (lunar rib, crescent) principle was taken out of him. This is the Mighty Mother in Phrygia, the "Huah Mother of all that live," "Venus, Original Mother of our race," the Minerva or Mother of the Gods. This is the worship

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[1] The virgins took their lamps, and went forth to meet the Bridegroom.—Matthew, xxv. 1.

[2] Pausanias, i. 26, 7.

[3] Athena, the spirit divine, ἡ μήτηρ. The name Iodama is significant of some connection with Adam and Damia perhaps; although Adam, if not connected with Kadmos, would appear to be Mithra Adamatos, Invictus.

[4] Pausanias, ix. 34, 2.

[5] Apollo and Bacchus are the same God.—Macrobius, p. 299, ed. bipont.; see Sophokles, Antigone, 1126, and Euripides, Phoenissae, 227, 228.

[6] Plutarch, de Iside, 43.

[7] See Exodus, iii. 14; vi. 3.

[8] The Spiritus, the Spirit as Life-princip.

Ἀυτοτόκος Ζεὺς
Ἄρσενι ϑωρήξειεν, ἀρηγόνα ϑῆλυν Ἀϑήνην, . .
Καὶ Διὶ καὶ Βρομίῳ καὶ Παλλάδι μῶμον ἀνάψω.
—Nonnus, xxvii. 62, 63, 69.

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[1] Who is Brahma the Son of the neutral unit, brahman in the neuter gender. "La croyance à la nature androgyne de la divinité fut imaginée par les Indous pour expliquer la différence des sexes et leur mystérieuse union." The Huah (Eua, Eve) being the moist, for Dionysus is called Huēs, is the Binah or Venah born from the foam of the sea, the Aphrodite of Askalon and the Phoenician Bērouth.

[2] ἀγάλματα ἐν τῇ στοᾷ Διονύσου καὶ Ἑκάτης, Ἀφροδίτη τε καὶ Μήτηρ θεῶν καὶ Τύχη.—Pausanias, ii. 11, 8.

[3] das brahman, τὸ θεῖον.

[4] Dunlap's Vestiges, pp. 145, 146. To Elohim the Seven altars were raised by Balaam; which corresponds to Apollo *Hebdomaios*, both altars being horned.

[5] ἐπαιδεύθησαν θεραπεύειν τὸ ὂν ὃ καὶ ἀγαθοῦ κρεῖττόν ἐστι, καὶ ἑνὸς εἰλικρινέστερον καὶ μονάδος ἀρχεγονώτερον: they were trained to serve what IS, which also is better than Good and more absolute than the ONE and more first-causal than the Monad.—Philo de vita contemplativa, 1.

of the Great Isis Mother of the Gods, of Sarah who is *Wisdom*,[1] of Eua or Huē the Mother of all that live,[2] of Pessinuntia the Mother of the Gods; for, as the Hindus said:

> To me the only Gods are water and earth!—Nonnus, xxi. 261.
> ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε!—Iliad, vii. 99.
> But may ye all become Water and Earth!—Lucian, Jupiter Tragoedus, 19.

The Egyptian priests of most note, hallowing water of purification, take it from the place where the Ibis has drunk.[3] Hindus and Greeks had "holy water;" it was used at funerals. The Hindus also had progaschita or extreme expiation with consecrated oil.[4]

The largest part of the Jews lived in Babylonia, where Bel-Mithra was worshipped. Their religion was the religion of High-Asia, India and Arabia—the fireworship.[5] In the "Life" of Josephus it is declared that *the Jews are a sect of the Hindu philosophers*, the Kallanoi. Kalanus was a gymnosophist who returned with Alexander from India and burned himself alive. The soul was regarded as a bright fire, immortal and mistress of life.[6] Kalanus evidently took this view of the subject; for, by his self-sacrifice, he anticipated by near three and one half centuries St. Paul's doctrine:

> By the *spirit* ye slay the doings of the body.—Romans, viii. 13.
>
> If I deliver my body to be burned.—1 Cor. xiii. 3.
>
> The spirit as large as the thumb dwells always in the heart of men.—Hindu Kaivalya Upanishad.
>
> Divine without form is the spirit pervading the internal and external of beings, unborn, without breath, without heart, shining elevated above the high-

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[1] Philo, legal alleg. II. 21. Sara-isuati (Sarasvati) is the Primal Wisdom. As *Vach* (Vox, Word, Logos, Minerva) she is the Queen, conferrer of wealth, the possessor of knowledge, omnipresent and pervader of all beings.—Compare Colebrooke, Relig. of the Hindus, 16. Hence one may infer Fortuna Minerva, as will appear later. Sarasvati is a Hindu river-name; which does not conflict with the lunar Sara'h as a source of water.

[2] Genesis, iii. 20. Rhea (from ῥέω to pour out water) having first received the powers of all things in her ineffable bosom pours forth perpetual generation upon everything. She is the lunar Dios Rhea, Alma Mater. See Eua or Eve, as the Nurse of the entire world.—Dunlap, Sōd. II. 125; Ewald, Abodah Sarah, p. 303.

[3] de Iside, 75.

[4] Jacolliot, Voyage au pays des brames, 307, 310.

[5] Dunlap's Vestiges, 108-118; Movers, I. 31, 150, 279, 300, 301, 303, 323-337, 358, 360, 372, and all of his chapter ix.; Deuteron. iv. 24; 2 Kings, iii. 27; Deut. v. 23-26; Ezekiel, i.; Dan. vii. 9, 10.

[6] Cory, 243; Psellus, 28.

est and unalterable. Out of him comes the breath of life, the mind and all senses.—Hindu Mundaka Upanishad.

The Generator of men as well as of heaven and earth, entering into the womb, procreates.—The Rig Veda.[1]

Consider how man is formed in a mother's body. . . . Who has made the bones hard ?—Hermes Trismegistus, v. 6.[2]

Thou dost not know the way of the spirit,—the BONES in the womb of a woman enceinte.—Ecclesiastes, xi. 5.

Spirit is God.—John, iv. 24.

Spirit has not flesh and bones.—Luke, xxiv. 39.

Labor not for the food that perishes.—John, vi. 27.

The life is more than the MEAT.—Luke, vii. 23.

All living creatures are the dwelling of the Self who lies enveloped in matter, who is immortal and spotless.[3] That Self is hidden in the heart of the creature.[4] —Vedic Hymn.

The Pythagoreans were ascetic.[5] The flesh is sin.[6]

Every genesis having two causes, the most ancient philosophers and poets preferred to give heed to the better exclusively.—Plutarch, de defectu orac. 48.

Sensual, having not the spirit.—Jude, 19.

In iniquity I was formed, and in sin my mother warmed me (into being).—Psalm, li. 7.

Life and death are as it were the essence of genesis.—Hermes, xi. 2.

The spirit is contaminated by the very nature of body.—Origen c. Cels. vi. 504.

And Moses (Masēs) descended from the mountain to the people, and sanctified the people and they washed their clothes. And he said to the people: Be ready for the third day ! Do not go to a woman !—Exodus, xix. 14. 15.

Labor not for the food that perishes.—John, vi. 27.

For when the mind *walks on high* and is initiated into the mysteries of the Lord it esteems the body a wicked and hostile thing.—Philo, Legal Allegories, iii. 22.

Spiritum contaminatum jam natura corporis.—Origen c. Cels. vi. 504.

Let not then the sin control in your mortal BODY unto obedience to the desires thereof.—Romans, vi. 12.

For when we were in the FLESH the passions of the sins that were by the Law worked in our members so as to bear fruit unto death.—Romans, vii. 5.

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[1] Wilson, II. 84.

[2] Parthey.

[3] Max Müller, India, what can it do, p. 104.

[4] ibid. 247. According to the Veda, the soul (life) is eternal, but the body of all creatures is perishable.—ibid. 104. The life comes from the SUN, and the Hindus and Hebrews agreed in this doctrine.—Compare Wuttke, ii. 312; 1 Samuel, xxv. 29; Numb. xxv. 4; Duncker, II. 162; Bhagavat Purana; Wuttke, ii. 263, 328; Job, xviii. 5; Septuagint and Vulgate psalms, xix. 4.

[5] Grote, Plato, I. p. 9; Plut. de Iside, 5, 10.

[6] de Iside, 27–46; Gen. vi. 2, 3, 5, 6.

> The will of the flesh is death, but the will of the spirit is life and peace.—Rom., viii. 6.
>
> On account of the weakness of your FLESH.—Romans, vi. 19.
>
> Condemned the sin in the FLESH.—Romans, viii. 4.
>
> Those who are in FLESH do mind the things of the FLESH, but those in SPIRIT mind what are affairs of the SPIRIT.—Romans, viii. 5.
>
> You are not in FLESH but in SPIRIT, if indeed God's *pneuma* dwells in you.—Romans, viii. 9.
>
> All FLESH in which is the spiritus vitae.—Genesis, vi. 17.
>
> Into his nostrils the BREATH of the lives.—Genesis, ii. 7.

Zeus himself in matter is the sun and Hera herself in matter is luna.[1] From India to the Mediterranean, the oldest form of philosophy, after the belief in spirits, was dualism. The spirit or "breath of life" was regarded as residing in the blood.[2] By the blood we are joined to God, who is spirit; the animal (life) is intermediate between the spirit and the body.[3] The pure fluid (akasha), which has emanated from the Great All, and is the soul, comes to unite itself through the blood with the body.[4] The names Zeus, Jupiter, Brahma, Nara, Nēreus, Poseidon, Abrahm, Dionysus, Iacchos, IHOH were names of the *spirit.*

> Spirit of life from the God.—Rev. xi. 11.
>
> Sic dum eum vocamus spiritum, corpus tamen illum non dicimus.—Origen c. Celsum, vi. p. 504.
>
> Deus Verbum corpus non esse potest.
>
> Nec Ignis ille corpus est qui Deus esse dicitur.—ibid., vi.
>
> Unless one be born of water and spirit he cannot see the Kingdom of the heavens.—John, iii. 5.

Bacchus-Osiris-Adonis is the life-giving Water. Three bear witness, *spirit, water, blood.*[5] We may add also fire; for Dionysus was represented carrying up the divine fire to heaven.[6] Dionysus, like Posidon, went under the wave of the sea.[7]

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[1] Plutarch, Quaest. Roman, 77. Borsippa is the Holy City of Artemis and Apollo.—Strabo, 739.

[2] Genesis, i. 30; ix. 4, 5; xxxvii. 21; Leviticus, xvii. 14; Deut. xii. 23; Gen. ii. 7.

[3] Origen, II. p. 298, ed Genebrard, Paris, 1619.

[4] Jacolliot, la Bible dans l'Inde, 181, quotes Ramatsarier; Revelation, xi. 11; 1 Sam. xxv. 29. Blood contains all the mysterious secrets of existence no living being can exist without.—Ramatsarier; Isis Unveiled, II. 567.

[5] 1 John, v. 8.

[6] Pausanias, i. 20, 3. Hephaistos, Phatha, Patah, the Creator-spiritus, Vulkan. Some of the Eleans name the altar of Hephaistos that of Areian Jupiter ('Αρείου Διός).—Pausanias, v. 14, 6.

[7] Homer, Iliad, vi. 135.

> Whatever man of the house of Israel who shall have killed a young bull or lamb or goat in camp, or shall have killed it outside beyond the camp, and does not bring it unto the ostium of the Tabernacle of the Congregation to offer it, a corban, before the face of the Tabernacle to Ia'hhoh (the God of life), blood shall be imputed to that man, HE HAS SHED BLOOD; and the man shall be cut off from the midst of his people.—*Levit.* xvii. 3,4, 5.

It was bloodshed to kill these animals, except for sacrifice to the source of all life; perhaps originally there were no blood-offerings; but these were offered to the God of Life.[1]

> For the life of the flesh is in the blood.—Levit. xvii. 11.

The Pythagoreans abstained from animal food. The Egyptian priests abstained from eating cows, goats, sheep and fish;[2] the Nazarene *Therapeutae* from animals[3] always.

> *οὐ ζῶα καταϑύοντες.*—Philo, quod o. p. liber, § 12.
>
> Not sacrificing living creatures.—Philo, § 12.
>
> Only on religious occasions is it allowed to kill animals and to eat their flesh; Brahma created them for the preservation of the *life-spirit;* and this *spirit* devours[4] all that is movable or immovable. He created animals for sacrificial-offering, and the sacrificial-offering for the augmentation of the universe. —Nork, Real-Wörterbuch, iii. 317.[5]

Daniel and his companions abstained entirely from living creatures.[6] From the above extracts and authorities it is clear that there was an entire agreement in this doctrine between India, Judea, Jerusalem and Egypt. Lassen and Jacolliot have held that the Hindu law is prior to the Jewish; in other words, that the Hindus have not borrowed from the West.

In the beginning, was one *spirit* by whom all has been produced.[7] Brahma Narayana floats upon the waters.[8] The Sun is the Breath of life.[9] Spirit was in the sun[10] and in the sea-water.

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[1] Gen. iv. 4; Acts, xvii. 25.

[2] Origen, c. Celsum, V. pp. 485, 487.

[3] Philo, Vita Cont., 9.

[4] This great fire will eat us up.—*Deuteronom.* v. 22, 23.

[5] quotes Majer, Brahm. p. 175.

[6] Origen, c. Cels. vii. part II. p. 507.

[7] Wuttke, II. 293; quotes one of the oldest cosmogonies of the Vedas. Spirit is the God.—John, iv. 24. The Sun is Brahma.—Wuttke, II. 293. God is the Sun and full Moon.—Metrodorus, de Sensionibus, 18.

[8] Wuttke, II. 300.

[9] Ibid. II. 301, 302.

[10] Diodorus, I. 11.

Among all works, the highest is the PERCEPTION of the "spirit." This is the preferable in all sciences; for it leads to immortality.—Manu, xii. 85. Recognizing him who is the breath of life and whose ray is in all beings, a man becomes a Wise Man, one whose action is confined within himself, one content in himself. Through truth we must grasp the "spirit," through complete cognition,[1] and by penance and by abstinence.—Mundaka-Upanishad, III. 1.

Since the deity itself became the first created matter, the world was an ensouled body.[2] The problem how the material world had its origin out of that pure spirit, and how that came in contact with it, has produced the whole gnōsis.[3] For the Supreme King of the universe dwells in inaccessible light and cannot be approached except by mediating intermediate spirits; this was the dogma of nearly the entire orient, not in Egypt only, as Iamblichus[4] showed, but also among the Chaldeans, Persians and Indi.[5]

God who art pure spirit, the principle of all things, the Master of the world, it is by thy orders that I rise and go to mix in the trouble of the world!—Hindu Prayer at Sunrise.[6]

Thus we show that "spirit and matter" was the *dualism* of the *ancient philosophy* in the Bible, in India, Judea, and everywhere.

Thousand-headed, thousand-eyed, thousand-footed was Purusha; round about the whole world he stood forth about 10 fingers.

Purusha is this All, what has been and will be to come, he also reigns over the realm of immortality which becomes great through food.

So far reaches his greatness, and yet more than that is he; one fourth of him is all beings; three fourths of him is the kingdom of heaven.

To three fourths Purusha mounted up,[7] a fourth of him stayed here; then he stepped out to the sides to the realm of the eaters and those that eat not.

In the beginning was Viraj, out of Viraj sprung Purusha.[8]

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[1] Gnōsis.

[2] Nork, Brahmanen und Rabbinen, 245.

[3] Chwolsohn, I. 726.

[4] Iamblichus, de myst. Aegypt. viii.

[5] Chwolsohn, I. 732.

[6] Jacolliot, Christna et le Christ, 37. Jacolliot reads "God who art *a* pure spirit." God is *spirit*, not *a* spirit. Siva enfin ou Nara, c'est à dire l'Esprit divin, est le principe qui préside à la destruction et à la reconstitution.—Jacolliot, les Fils de Dieu, 13.

[7] Compare "Dionysus carrying up Hephaistos into heaven."—Pausan, I. 20, 3.

[8] Given from Purusha-sukta before Rv. 10, 90. in Heinrich Zimmer, Altindisches Leben, p. 217.

With Viraj in the beginning, compare what St. John says of the Logos, that it was in the beginning, that life was in it. The purusha is the spiritus vitae. This bears out John, i. 3, in the idea that all things were made through it. We have the same idea in Isaiah:

> Thus said the El Ia'hoh who created (*bora*) the heavens and moves them, spreading out the earth and its productions, having given life to the people on it and spirit[1] to those that walk thereon.—Isaiah, xlii. 5.
>
> Zeus is beginning, Zeus is the things between, and from Zeus all things originate.[2]—Plutarch, de defectu orac. 48.

If then Judea exhibits Brahman and Chaldean influences in its sacred books, was there no Gymnosophist or Budhist influence at work upon the Gymnoprophets,[3] the Nazers, Nazorenes, the Baptists, the Essene and Christian anchorites? Epiphanius here comes to our aid, asserting that "the Nazarenes were *before* Christ and knew not Christ."[4] Philo gives us the letter of Calanus to Alexander, and mentions the gymnosophists sleeping on the ground according to their ancient usage.[5] Ibn Sinâ (died in 1037) relates that the 'Hanefites (whom he mentions right after the Sabians) derive themselves from the *Religion of Abraham* and assert that he was one of their people.[6] One sees in these 'Hanefites *the Harrânians*, who sought to legitimatize themselves before the Mahommedan authorities, by any real or fictitious biblical character (?) It is also possible that by these Ssabians believing on '*Abraham*' the Brahmans are meant, of whom many Mohammedans asserted, misled by *similarity of name*, that they are followers of the patriarch Abraham.[7] It is much more probable that Abraham is Brahma; and that the Christians are the ones misled by too slavish a credence of Jewish fables.

Plutarch asks why, on the Ianuary Ides, flute-players are permitted to go about the city, wearing women's dresses.

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[1] Ruach, breath from on high; pneuma = holy spirit.

[2] Compare Rev. i. 18. The Hindu Vach, in the true sense of the "Word," claims to uphold the sun and the ocean.—Colebrooke, Relig. of the Hindus, 16. So Proverbs, viii. 1, 24–30.

[3] 1 Samuel, xix. 20, 24; John, vi. 14; Deuteron. xviii. 15, 18.

[4] Epiphanius, I. 121.

[5] Philo de Somniis, II. 8.

[6] Chwolsohn, I. 226.

[7] Ibid.

Probably because the Mysteries of Herakles were then celebrated. Among the Hindus abstinence from women was in many cases required, as on the day of the Newmoon and Fullmoon, and on the 8th and 14th days of the month.[1] According to Josephus, the Hebrews consecrated the tabernacle on the Newmoon;[2] probably because Osiris entered Selene on the Newmoon of Phamenōth, the beginning of spring. A brahmân was indispensable to every solemn offering, even to the little Newmoon and Fullmoon offerings.[3] This is just what was the case among the Jews,[4] as Brahmâns.

> The Newmoons and stated feasts!—Isaiah, i. 13, 14.

Faustus says that Christ's power dwelt in the sun, his wisdom in the moon. Horus, Adibudha, Krishna and Christ (among the Manicheans) each had the sun and moon for his eyes. The Jews blew the trumpet on the newmoon, poured out libations and offered burnt sacrifices. And for this duty the *Loim*, *Luim*[5] or *Levites* were assigned to do just what the Brahmans did in India. They ministered to Ia'hoh, Lord of Life, according to Exodus, iii. 14; xxxviii. 21; xl. 15; Jeremiah, xxxiii. 18.

Hence the Jews were the Brahmans of Palestine, as Josephus said, worshipping Brahma, whom, for their own political purposes, they chose to regard as Ab (Father) Ram (Most High) which title is not unsuitable to the Most High of the Hindu Gods. King states that the words brahma and abrahm have the same numerical value.[6] The root is bar (creare); allied to iubar a sunbeam and bhri to produce.[1] The Sun is Brahma, Zeus and Apollo! The Numerical Kabalah of the Jews identifies, by the letter numbers, Abrahm with Brahma. Abrahm and Brahma are both names connected with the Ghebers; and it is significant that the early Mohammedan chronicles mention the rulers of Cabul as Guebres or Infidels.—Newall, Highlands of India, 238. The Mohammedan was a later religion and regarded as infidels the unconverted to its creed. But the fire-worship reached from the Mediterranean and the Jordan to Persia, Kashmere, and the Brahmans of India. "For see, the Bibles which you call Holy contain myths too, over which you are accustomed to laugh when you hear others relating them." —Philo, on Confusion of tongues, 2. "Nearly all or the most of the giving of the Law is allegorical."—Philo, On Joseph, 6. Abrahm was identified with the mythic Bel Saturn of the Semites. Abrahm and Israhel (Saturn, according to Philo) were found among the mythic kings of Damaskus. The Mohammedan Arabians regarded Abrahm as the Saturn in the Caaba, the Hobal who was derived out of Syria, who was represented as an Old Man with seven arrows or fates of destiny in his hand. Mohammed destroyed the idol, saying: Our Ancient (Our Sheik) they represented as conjuring with the arrows; what then has Abraham to do with the arrows?—Pococke, Specimen Hist. Arab. p. 980.[2] Josephus, Ant. I. 8, represents him as instructing the Egyptians in astronomy; Movers states that Bel-Saturn passed for the Inventor of astrology.[8] The seven arrows, like the seven lamps of the Jewish Sacred Candlestick, of course referred to the Seven Planet Rays. The temple of Saturn among the Sabians was sexagonal, made of black stone, hung with black curtains. His image was that of a black old Hindu who has an axe in his hand; also he was represented with a rope by which he draws a bucket out of a well; then again as a man reflecting earnestly upon the old Hidden Wisdom; also as a worker in wood; finally, as a King riding on an elephant. It was the custom of the Sabians to come on *Saturday* into Saturn's temple dressed in *black*. Their prayer is to this effect: Sanctified be Thou, O God, in whom the

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[1] Wuttke, Geschichte d. Heidenthums, II. 366; Lassen, III. 355.

In the Resurrection, they neither marry nor are married, but are as Angels in the heaven.—Matthew, xxii. 30.

These are those that have not been defiled with women; for they are VIRGIN.—Rev. xiv. 4, 5.

And the people stood near, having kept themselves pure from connection with women and having abstained from pleasures, except the necessary pleasures of eating, having been purified by baths and lustral water-sprinklings for three days, and besides having washed their clothes clean, all clothed in WHITE among them.—Philo, Ten Commandments, 11. See Exod. xix. 14, 15.

[2] Josephus, Ant. iii. 9, p. 88. Coloniae, anno 1691.

[3] Dr. Martin Haug, Brahma und die Brahmanen, p. 9. München, 1871.

[4] 1 Sam. xx. 5; Amos, viii. 5; 2 Kings, iv. 23; 1 Chron. xxiii. 31; Psalm, lxxxi. 3; Isa. lxvi. 23; Ezekiel, xlv. 17; xlvi. 1; Hosea, ii. 11; Josephus, Ant. iii. 10.

[5] Numbers, xvi. 9, priests of Ilos (whom the Hebrews called El, Elah) a name of Saturn in the orient, the God of Ilium, the Hebrew Elioun.

[6] C. W. King, The Gnōstics, 13.

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[1] bharami means the "bearing of me." —A. H. Sayce, Science of Lang. II. 152. To derive Brahma's name from brih, to strain in prayer, instead of from bhri, to produce, to bear, is straining a point; since Brahma is *Creator*.

[2] Movers, I. 86, 87.

Evil indwells, who does not the Good, because He is the Misfortune and the reverse of good luck, who when he comes into connection with beauty thereby makes it ugly, who looks on the Fortunate and thereby makes him unlucky.—Dimeshqi; in Chwolsohn, II. 384. Markion regarded the God of the Old Testament as the fearful God; and Job, ii. 1, mentions Satan as one of the Sons of the God. Osiris-Iachoh is in heaven and in Hades. Psalm cxxxix. 8, locates this Sabian Deity in Hades, Isaiah, xlv. 7, makes him the Creator of Darkness and Light. In the treatise De Iside, Isis wears *black* when Osiris dies, when a pestilence occurs Typhon's bad animals are carried into *darkness* and threatened or slain, and Ezekiel, viii. 10, 12, 14, shows what the Jewish priests did in the darkness, incensing Satan-Typhon, and mourning Adonis-Osiris. It is quite probable that the Arabs regarded Saturn as Deathgod. Homer puts him in Hades, and the Egyptians made him Earthgod, i.e. Subterranean.

From an early period Egyptian philosophy would naturally be more subject to Babylonian and Syrian influences than to Grecian, before the time of the Ptolemies. As might be expected, their Hermes was not the Grecian, but the Phœnician Hermes (Taaut, Tat, Thoth), which last, Thoth, was in our copies of Plato spelled Theuth.[1] This Egyptian-Phœnician wisdom appears in the Old Testament, and, in Proverbs viii. 30, by the name Amōn, as well as Chochmah. Whether the Psalms of Dōd[2] are the divine compositions of Dōd, Tōt, Thōth, or Taut, remains to be seen. M. Ménard, in various passages, recognizes "habits of thought which are not Grecian" in the Books of Hermes Trismegistus; but he adds that, "initiated into philosophy by Greece, the orient could give it only what it possessed, the exaltation of the religious sentiment."[3] This is ignoring the dualism and gnōsis of Egypt, Israel, Arabia and Syria, not to mention Mesopotamia. But under the Ptolemies, it would not be strange if Grecian ways of thinking had exerted some influence, especially in the expressions. The first thing one notices in Hermes Trismegistus is the Greek τὰ ὄντα, meaning the *real* existences; for Plato calls *matter* τὸ μὴ ὄν, that which has *no real existence:* which is akin to the Hindu idea that there is nothing but Brahma; all else is delusion.

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[1] Philebus, cap. viii. p. 136.—Stallbaum.

[2] Orelli, Sanchon. p. 34, has Adōdos, King of the Gods. Another Phœnician God is Khrusōr who is the Phœnician Vulkan, the Egyptian Patah. Ptah.—ibid. 18, 19. See Genesis, iv. 22. The art of working metals was carried from Phœnicia to Egypt by the Thōth-Taut.—Sanchoniathon, pp. 18, 20, 38. But the Semitic Daud (d = t) makes Taut in Egyptian.

[3] Ménard, Hermès, p. xii.

Before entering on the mythology of the Book of Genesis it is requisite to refer to the theology of which it forms a part; for the entire Hebrew, Phœnician, Babylonian or Egyptian theology is not given in the first chapters of Genesis. There is something wanting that *preceded* Genesis i. 1 in other cosmogonies. Hermes Trismegistus ought to supply this. He says: One time, my thought being upon τὰ ὄντα (the divine entities and essences) and my mind being exceedingly raised up to a height (of contemplation) and my *corporeal sensations having been subdued* . . . I seemed to hear some one of exceeding size, of indeterminate proportion, calling my name and saying to me "What do you wish to hear and SEE and what by *mental conception* to learn and to KNOW."[1] I say, Who are you then? I indeed, says he, am the Poimander, the MIND of the "*absolute power,*" and I know what thou wishest and am present with thee everywhere. I say, I wish to know the INTELLIGIBLE ENTITIES,[2] and by mind to comprehend their nature, and to KNOW THE GOD. This, I said, I want to hear. Again he says to me: Have in thy mind whatever you wish to learn and I will teach thee.

Saying this, he was changed in *the ideal form*, and straightway all things were opened to me in a moment and I see a sight without bounds, and "all things" having become LIGHT more pleasant and joyous; and seeing I was enraptured; and a little after there was a sunken DARKNESS in part become frightful and drear, crookedly terminated, so that I seemed to see the DARKNESS changed into a certain *fluid nature* (φύσις) unspeakably stirred up and giving out smoke as if from a fire, and a certain sound, filling, unutterable, mournful: then a CRY from it was emitted not in accord, as I conjectured,—the voice of LIGHT. From this LIGHT went out a certain holy logos upon the "nature," and pure fire sprung up from the liquid "nature," into the height and it was light and piercing and energetic at the same time. And the air, being buoyant, followed the

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[1] Gnōsis.

[2] τὰ ὄντα.

cumcised (the initiated) from the profane; but these changes are small compared with what was retained. Then, too, the absence of the least mention of the resurrection in the Books of Moses has a very Saddukean aspect. Suppose now that neither Jacob nor Joseph had gone into Egypt, that the history of the Kings of Israel, Judah and Idumea partially perished in the period when Antiochus oppressed Israel or got reduced in some way to the scanty notices preserved in scripture, but that it was decided to make an imposing genealogical tree for these Arab fire-worshippers out of whom the strategy of Judas and the talents of his successors had created a nation—were the scribes of that shrine of flame unable, at the close of the second century before Christ, to locate the imaginings of their Arabian fancy anywhere they wished, in Egypt, Arabia or Syria, and instead of letting Typhon kill Osiris, to write that the Jealous Qan, or (Ken) killed Abel (who is the lamented Bel-Adonis), or that the *Ghebers* in Israel had come by the most roundabout way out of Egypt, which took them 40 years to accomplish, and instead of going home to Chebron, Ghebron, or Hebron[1] preferred to make off to the east of the Dead Sea for the purpose of getting rid of their Gheber name and to call themselves Ebers (those who came from over the Jordan)? By ignoring Hebron for *Jerusalem*, it is plain that 'Exodus' and Deuteronomy and Joshua were penned at Jerusalem. The bahr Jusuf, an artificial arm of the Nile, afforded the scribe an opportunity to get on the track of Joseph in Egypt, and the story told to account for his being there at all came within the daily experience of captives taken prisoners and sold as slaves in oriental countries as well as in Greece and Italy. The theory on which oriental names of cities are held to indicate the former existence and residence of ancestors of that name, and which will be indicated further on where the 12 tribes of Israel are mentioned, is almost euhemerism.[2] In this manner, Israel is found in Izrael[3] and Ioseph in the names of the bahr Iusuf, the Arab idol Asaf, the Mt. Saf-ed and Supha (Numbers, xxi.

[1] Chebron, Kebir, Gebar, Gebarōn, Ghebron.

[2] The cities and towns often bore deity-names, like Aun, Sun*em*, etc. As Euhemerus said that the Gods had been men, it was easy in these sun-named places to find a patriarch almost anywhere in order to render a fiction credible. Gaba might suggest Iaqab, Iakob.

[3] Izrael is Jezreel in the English Bible.

14), more especially taken from the story of a historical Ioseph about B.C. 225 in the 3d century; mentioned in Jahn's Hebrew Commonwealth, 210; Josephus, Ant. xii. chap. 4, 2.

The Egyptians had their attention drawn to the 7 planets, the Great Lights, well-known to Egyptian astronomers. The Syrian took notice of Saturn-day (Saturday) because (according to the priests of El) Saturn was the Greatest God, the Adonis,[1] Osiris, Abel,[2] or Bel, who went under earth quite early and reigned in the world of souls.[3] Saturday was the great day of Kab, Keb, Koub, Iakouph, Kouph, or Iakab (Jacob), who was chief of the Kabiri, their El-Saturnus.[4] There was in the Holy of Holies a Candlestick with 7 lamps, a symbol of the Adon-Alohim, who hallowed the 7th day and presided over these Seven wandering Rulers, or Planets. The priest well knew that the Moon (to whom great attention was early paid in Chaldea, Syria, and Egypt, particularly on the New moons, as in Jerusalem) made a lunation in twenty-eight days, one-fourth of which is the number Seven! Now the Pharisees believing in Spirit, believed in Angels as spirits. The intelligent Saddukees declined the superstition.

Plutarch distinctly asserts that Dionysus is Adonis. In proof of this he adduces the mitre worn by the Jewish high-priest, his fawn-skin dress, the bells depending from it, the incarved thyrsus exhibited on parts of the prominent, elevated, structure facing the people, the buskins and the DRUMS; for these, he says, suit no other God but Dionysus.[5]

> *Καὶ οὗτοι προσκυνοῦσι τῷ ἡλίῳ.*—Septuagint, Ezekiel, viii. 16.
> Begin to my God with drums.—Judith, xvi. 1.

The fawn-skin indicates stag-slaying Dionysus, as do the buskins. The tinkling of bells on the dress of the Jewish highpriest points to spring, as does the paschal lamb, in the vernal joy. The shower-bath of blood poured on the chief priest annually was the symbol of the renewed life of all flesh, and the circumcision pointed to the same thing. Adonai or Adonis was, then, the Young Dionysus who was mourned in Syria (which included Judea, and at times was a part of the power of Egypt). If the Bacchic branch was mighty through Greece[1] it was because it was mighty in Syria; and the Jews still carry the palm branch; like the Persians, who bore the bundle of twigs. The Arab worship of Dionysus and the name of the Arab Sun-festival in September, *Askurah*, point as distinctly to the Dionysus-Mithra-worship in Suria, Assuria and Asher as the wailing of the women of Asher for the Onlybegotten points to the Death of Adonis in autumn and the Grave of Bacchus.

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[1] Adoni (Adonai) was the Deity-name in the Hebrew text, and Adonia is the name of the Syrian festivals: they occurred in autumn and at other times. Adonis slain by the Boar signifies the fruits cut off in their ripeness.—Movers, 206.

The constellation of the Boar rose about the time of Libra in the autumn.

[2] Abel = Abelios = Apollo. The Egyptians had the Abel Misraim, Mourning Adonis.

[3] The Sadukees held that there is neither resurrection, angel, nor pneuma (Spirit). —Acts, xxiii. 8.

[4] Great Sabaōth.—Gallaeus, Sibylline Books, 175–180; Plutarch, Quaest. Conv. 671 E. p. 816.

[5] Plutarch, Quaest. Conviv. iv. 5, 6. So Movers, p. 234.

The initiated[2] of IDAean Jupiter,
Having completed[3] the raw-eaten feasts,
And having clothing all of white,[4]
I avoid the race of mortals;
Not having been brought near a grave!—Porphyry, de Abst. iv.

The names of the Thracian Orpheus and Musaeus carry us back to the dusky period from which all sacred history starts. The name Moses, or, as it is written, MsĒ (Masē),[5] designating as it does many of that name, originally meant a mythic personage. Masēs is an ancient Greek town mentioned by Strabo, 376, and Pausanias, 197; similar names are Amasia a city of Pontus in Asia Minor, Musia[6] (Mysia), Masion, a name of a mountain near to Armenia, and Masa.[7] Some may prefer to connect it with Mōsia meaning *redeemer*, others with maase, meaning *story;* but Plutarch gives us the mythic name Massēs, who is apparently no other than Masē (Moses) himself. As this name is connected with much that is mysterious as well as apparently miraculous, and as he is expressly stated to have been learned in all the Wisdom of the Egyptians, his treatise is based on the *Mysteries* and is evidently an inspiration or revelation from their hidden wisdom. Some have connected him, floating in an ark on water, with Dionysus, Osiris, and Noah.[1] But his horns[2] point to the crescent, to Dionysus and Hermes or Mithra. *Genesis* points to the life of the Egyptian priests just as it was known to be in later times.[3] The allies of Saturn were called Eloeim (אלהים), the Jewish priests were the Loim or Luim (Levites), and Dionysus Luios or Luaios (as Nonnus has the name; from luō to free, to redeem) might have called his priests redeemers of the souls from Hades.

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[1] Euripides, Bacchae, 308.

[2] When the Egyptian Israelites are initiated into the Egyptian Mysteries they are purified and warned to keep away from the women.—Exodus, xix. 11, 14, 15.

So in the Mysteries of the Bona Dea (Isis) men were excluded. In fact, the men and women of the Jews were kept apart at religious services.

[3] Teletēs, complete.

[4] The Magi wore white in hostility to Darkness and Hades.—Plutarch, Quaest. Rom. xxvi.

[5] Compare Mas (Gen. x. 23), Mt. Masius, under which Nisibis lay, the river Masa near by, the Masian Arabs (the Masei of Pliny):—Chwolsohn, I. 442; also Mesa an Arab melech.—2 Kings, iii. 4.

[6] Musaeus. Orpheus is Apollo's son.—Gerhard, Griech. Mythol. § 681. 6 c; Pindar, pyth. iv. 176, 177.

[7] Gen. xxv. 14.

There is among the Orphic rhapsodies in circulation a certain theology about what the *mind* perceives, which philosophy the philosophers expound, putting Time in the place of the one beginning of all things and Aether and chaos instead of the TWO; but counting the Egg instead of the absolute existence (τὸ ὄν), and making this the first triad. But in the second triad are now reckoned the pregnant and all-containing Egg, the *God* or the *Tunic of fire* or the *Cloud;* for Phanes (is born, or) leaps forth from these. This then is the Mind, the Father and Power. The third triad is the Metis, the Erikapaios (as Power), the Phanes himself as Father.[4] The Egg is the Bacchic symbol of the Deity containing and comprehending all things within himself; and, from this, Phanes appears as first-born Light, Metis (Mind) and Ericapaeus (Arich Anpin). Here we have something akin to the doctrine of the Kabalah starting in the Dionysus Zagreus worship of the Orphic theologians; and, soon, alongside of the Phanes notion we have the Light springing up at the command in Gen. i. 4, and the God of thunder and rain,[5] Sabaōth Adonaios of the Jewish Sibylline Book, with Christos[6] his Angel-king. The finding all these inheritances of an earlier gnōsis associated intimately with Orphic and Platonic ideas a number of centuries before our era, even approaching the source of the earliest Kabbala-nomenclature, and not wholly at variance with some of its fundamental doctrines, such for instance, as the theory of a *father* and a *mother* as the two primal principles, ought to make anybody hesitate to ascribe any of the Oriental Gnōsis to an inspired origin; for it is plain here that philosophy inspired religion. The Kabbalists spoke of Adam as two-fold in sex. So Phanes is male and female. Two-fold in nature is Eros. Immortal Zeus is male, immortal Zeus is female say the Orphic writers.[1]

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[1] Nach, Noch, Annakos. "The Mourning for Annakos" in Phrygia, in a drought, lest all should be destroyed!

[2] Cornutus. Aron (ארון) means an ark.

[3] Movers, Phœnizier, 112, 113.

[4] Damaskius, cap. 122. p. 258.

[5] Gen ix. 13-17.

[6] King was the epithet of Apollo.—Eusebius, Praep. Ev. iii. 15; Kallimachus,

> *Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων.*—Homer.
>
> O Zeus[2] most honored, greatest, enveloped in dark clouds,[3] dwelling in the burning.—Iliad, ii. 412.
>
> Nil praeter nubes et coeli numen adorant.—Juvenal, xiv. 97.
>
> Nothing besides clouds and heaven's deity the Jews adore.—Juvenal.

Orpheus means *dark*. It is certain that he was merely an invented personage, as has been already emphatically stated by Aristotle.[4] Homer and Hesiod have known nothing of him, and the decision of Herodotus, that all poets that are held to be older than these two are really later, is evidence that, even if he has not denied the existence of an Orpheus, he has at least perceived that the pretended Orphic poems are fabrications. The so-called Orphic traditions spoke of an inborn sinfulness of mankind who sprung from the ashes of the Titans, the foes of the Gods; of a migration of souls in a circuit

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Hymn to Apollo, 78, 111; Homer, Il. i. 390; Dunlap, Vestiges, 244. The sun is the emblem of the Logos, according to Philo. Affirming the sun to be the offspring proceeding perpetually from Apollo, who is eternal and who perpetually brings him forth. —Plutarch, de Pyth. Orac. 42. Some regarded Apollo and the Sun not as two Gods, but one.—ibid. 12.

[1] Orphic Fragments.

[2] The Spartan "Sios," the Semitic zio = fulgor. Sios is the "shining," a far nearer and better derivation than Djaush "coelum." From zio comes Zeu; making the diphthong by quick speaking the io as eu.

[3] A strong resemblance here to the Clouds of heaven and the God of heaven, the object of Jewish worship according to Juvenal, xiv. 96, 97; and Nehemiah, i. 5. Genesis, ix. 16. Here is an allusion to Indra's thunder-bolts, the storm and the rainbow after it. The bow in the cloud is the sign of a covenant between Alohim and the earth. —Gen. ix. 13.

[4] G. F. Schoemann, Griech. Alt. II. p. 330; Cic. de nat. deor. I. 38, 107, mit m. Anmk.

through earthly bodies into which they were banished as into a prison in order to expiate the old fault and then, purified, obtain better dwellings upon the stars; of the punishment of the unpurified, and of the necessity of a purification through religious consecrations and employing the means of grace which through Orpheus have been revealed! Even one sort of the Orphics, which is but a sordid and caricatured imitation of the earlier Orphic character, gave out that they were invested with the power by the Gods[1] of making good, by offering and conjurations, all sins that one has himself committed or that come from the forefathers by descent, and to ward off their punishment without great discomfort and trouble, nay, even with pleasure and festivities.[2] But among the better sort of the initiated persons were admitted after certain prescribed purifications and their mutual practices of religion, whereby the Orphic doctrines found their expression, partly in forms of prayer, partly too in expositions of the holy traditions,[3] called Mysteries, not only because only the initiated could take part in them but also because they, both the ritual and the theological expositions which then took place, had a hidden, mystical meaning. The expression, with which these Orphic dedications[4] and religious practices were usually designated, is τελετή (teletē[5]), Consecration to Dionysus (the SUN, Mithra, Saviour) in the Mysteries.

The march of thought was with navigation to the west. From Kadam (in Chaldee), Kedem (in Hebrew), the light went out to the western peoples, and the emigration was from Assyria and Syria. The period preceding the year B.C. 32 is, historically,[6] dark.[7] With the year B.C. 32 the more decided influence of the Babylonian studies in the history of the Jewish traditional scripture begins to spring up. This influence is evidenced by distinct historical data.[8] The greatest part of the "traditions" respecting the Law must have been built up prior to this period.[1] In B.C. 32 Hilel came from Babylon into Palestine and established there the study of the Law in connection with the Tradition.[2] Now, if the Schools of the Pharisees had been occupied in making commentaries and "traditions" for two thirds of a century previous, they must have already accumulated a large amount of them in the year 32 before our era. The Mishna collections of Hilel and Chijja no longer exist; but that mishnas or "precepts of the Tradition" must have formerly existed appears from many Haggada-works which quote mishna-collections that cannot be found.[3] The Babylonian teachers already had their Traditions or Mishna-precepts long before Jehuda ha Nasi. In Babylonian high schools the "Law with the Traditions" was taught as the sum of the then Jewish theology long before the dissolution of the Jewish state.[4]

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[1] Exodus, xx. 5.

[2] Schoemann, 330, 331, 333. What a parallel to the sale of indulgences in Luther's time!

[3] ἱεροὶ λόγοι.

[4] initiations.

[5] G. F. Schoemann, Griech. Alt. II. p. 332.

[6] Josephus, Ant. xiii. 5, 9, carries back the three Jewish sects at least as far as B.C. 150–145.

[7] Fuerst, Kultur und Literatur der Juden in Asien, 9.

[8] ibid. 10.

Some of the greatest teachers of Palestine were Babylonians; as Ezra, Hilel, R. Nathan, R. Chijja.[5] In Babylon the seeds of the most kinds of Jewish literature were sown. There the germs of the Jewish religious philosophy and the Midrash-development had their origin. The Jews in Spain, in Maghreb, in Italy, about the year 900 after Christ, were only the inheritors of the Jewish mind and the science of Babylonia, which a thousand years before had been developed and perfected upon the banks of the Euphrates. The Jewish Literature in Babylonia is the introduction to the entire Jewish literature.[6] The high school at Nehardea was the oldest of the Jewish schools of learning in Babylonia. The first traces of the efficiency of this school at Nehardea are found about 188 after Christ.[7] But we find that Abba the priest and R. Samuel both went to Palestine to pursue the study of the "Traditions" under Jehuda the Nasi,[8] and Abba after his return sent Law questions to Jehuda ha Nasi for his opinion.[9]

One of the most distinguished of the academies after the

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[1] ibid. 11.

[2] ibid. 12.

[3] Fuerst, 20, 21.

[4] ibid. 5; Mark, vii. 3–13; Dunlap, Sōd, II. 87.

[5] Fuerst, 11.

[6] ibid. 2, 3, 11.

[7] ibid. 88, 91.

[8] A.D. 150–180.

[9] Fuerst, 92.

petually upon the fire altars the sacred flame and to see that it never went out.—Geo. Rawlinson, Seventh Gr. Oriental Monarchy, p. 55. The Jews in Leviticus vi. 13 held that the fire on the altar must never go out. Compare Levit. vii. 5, ix. 24; see however 1 Sam. iii. 3. Artaxerxes then caused the sacred Zoroastrian Fire to be rekindled on the altars where it was extinguished and restored to the hierarchy of the ancient Magi their former influence in religion.—Rawlinson, ib. pp. 55, 57. As another proof of the practical identification of the Old Testament Judaism with the Mithra religion of Cyrus (Kurus), it is found in Isaiah, xlv. 1, 15, and elsewhere in the pages of this work.

CHAPTER THREE.

ABRAHAM, AUD, AND THE IAUDI OF ARABA.

"He has delivered us from the power of Darkness."—GEN. xxxii. 24; COLOSS. i. 12.

"I swore by the blood-besprinkled Aud and by the pillars of Sair."—OLD ARABIAN POET.

The Arabians adored Dionysus and Ourania, which are Abrahm and Sarah (Sarach, Sahra) Asar and Ashera, Istar, Astarta, Elel and Alilat, Euan and Eua, Adonis and the Binah, Venus. Aud was adored with human sacrifices; and by adding anō (us, our) we get the word Adano, Adan, Adon the Sun, the Lord. Audah was his land. I Audah makes Iaudah (יהודה), the h being read an a by St. Jerome. The Jews anciently were in Babylonia called Iaudi. Iaqab (from achab, to love) means the Lover, and he loves Irach (Luna), who is euhemerised as Rachel. Sarah was the name of the Arabian crescent. "Monotheism is necessarily euhemerist in the judgments which it passes upon the mythologic religions.. Not comprehending anything of the primitive divinisation of the forces of nature, which was the source of all mythology, it has only one way of giving a meaning to these grand constructions of the ancient genius; it is to see in them an embellished history and successions of deified men."—Renan, Hist. Peuple Israel, 3d ed. p. 50. "Deified men build the first cities, invent the arts, and lay down the conditions of civilised life."—ib. 70, 71. Nimrod was one of the Gods of Harran.—ib. 76. Abrahm came out of Aur of the Kasdim. The Firegod was identified with the Sungod Samas, Shems.—Sayce, p. 183. The Firegod of Ur was Ab (Father) Ram (Most High), in other words Abrahm; Brahma in India. Izchaq (Isaak) is a remodeling of the word Zachaq, to laugh. The Arab raingod Sâkia caused nature to smile, and Sarach (the Saracen land) to laugh right out. Sakia was adored by the tribe Ad (Aud, the Iaudi). The Gods, said

Euhemerus, had once been men. So Osiris and Isis, Abrahm and Sarah. Genesis calls Eve Aisah, and Josephus calls her Issa. She was Adam's rib, and the rib has a mythological affinity to the moon-crescent. "The Coming of Isis out of Phoenicia."—Plutarch, de Iside, 50. 'On each side a figure of Isis 20 feet high, with the moon over Her head.'—Egypt, Arabia Petraea and the Holy Land, I. p. 132. The word Zarach means the Morning-red, and Serach, the sunrise.[1] The Obstetrix delivers herself on the point in Gen. xlvi. 12, xxxviii. 30, by binding deep scarlet on the hand that first was put forth. The deity name Asaph and the town Saphir suggest a patriarch Ioseph, just as the Aaqabara at Chebron suggest a patriarch Iaqab, or as the town Sauē suggests Esau. We find in Genesis a number of Arab tribe-names put down as Patriarchs. The Shammah appear as Ishmael, the Agraei or Hagarenes as Hagar, the Rawalla as Raual or Reuel, the Sarakens (Sarakēnoi) as Sarach, etc. The Assyrians called the Jews Iaudi, from Iaudah or Ieudah, Judæa. See Schrader, 188, 257, 286. The policy of the Jews was to keep up relations with the great Saracen-Ismaelite nation.—Gen. xvii. 20. The Nabatheans (Nabaioth.—Gen. xxv. 13) were the people of Petra, and the Son of Ishmael.—Wright, Chr. in Arabia, 9; Gen. xxv. 13. Everywhere was sun and fire worship. Israel had the Bamoth Bol (the High Places of the Sun or Saturn.—Jer. iii. 2; iv. 11) and the Bamoth Aun.—Hosea, x. 8. The Jews and Nabathites[2] were allied in opposition to the Syrian power of the Seleucidae.—Jervis, Gen. p. 382. The fire under its different appearances was called, as God personified among the Chaldaeans and Assyrians, Azar, a name which is preserved among the New Persians, and which softens into Asar.[3]

The inscriptions of Thothmes III. mention the names of the inhabitants of Upper Ruthen which his majesty had taken in the hostile city Megiddo (Makeda, or Makheta perhaps, as the consonants of the two names would in Egyptian be identical);

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[1] Pharez, from Phar, to make to shine, the Sun at Daybreak.

[2] The Nabathaean is true Arabian.—R. F. Burton (in the 'Academy') p. 47. Nazara and Nabathaeans are the same.—Burton, Midian, II. 15. Nazorines dwelt in wastes and deserts and particularly in a certain region in the Desert called Nabathaea and Idumea.—Renan, Vie de Jésus, 95; Epiphanius, I. 121; Dunlap, Sōd, II. 10, 11, 16, 33, 34; Matthew, iii. 1. The Ascetics were beyond the Jordan in the first centuries of our era.—Renan, Jésus, 5th ed. 90, 97; Luke, i. 80.

[3] Movers, I. 340, 341.

moreover we must not believe too much all that the Egyptians told as their side of the story, which the modern Egyptologists have exhibited a tendency to magnify. Brugsch represents Kedeschu as referring to Kadesh on the Orontes, and Maketha as Megiddo, although the Bible places Kadesh and Arad very far to the south near Edom, on the border of the Desert. We have in this catalogue, whether correct or not, cities of the extreme south in Judea, mingled in with names of such towns as Libnah, Lachish, Achzib, Makkeda within the Nahren[1] district, the river district of central and west Palestine west and southwest of Jerusalem, also in tolerable proximity to the Aaaqbarōn (Khebron-Hebron[2]) on the east and the Aasphaar (Saphir, further west and bearing northwest towards Azotus), as well as Eglon which last is still in the Nahren (the River district) of Palestine. Other towns not far off show that Thothmes III. campaigned in the neighborhood of Maketa.

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[1] In Hebrew Mdn or Mdin is either Midian or Medina.—1 Chron. i. 32. But Mdn is Maden, the Madians or Midianites, the Midian of Judges, vi. 33; vii. 12, 24 f. Midianites were on the eastern arm of the Red Sea, proximate to the Amalekites. Egypt had wars with both tribes. When Heinrich Brugsch finds the names Nahrna, Satharna, Dusratta, Mitani, in Egyptian hieroglyphs we should read the Semitic names nahrena (river district), Satarna (a name compounded of Set, and like Saturn), Dusares (a name of Osiris in Arabia), and Mtn (Madian or Midian), the Egyptian t = d, in Mitani. The river district was near Lachish, west of the Khatti of Hebron. The Mitani or Midianites fought both Hebrons (Hebrews) and Egyptians. The Egyptologues have been deceived by the word *nahren*, which means any river district; in this case between the Sorek and Besor rivers. The Egyptian armies needed water in expeditions against the Khatti mountaineers in the 'cities of Hebron.' How the Pharah's forces could leave all the nations of Palestine in their rear and march over the snow-clad Lebanon to Karchemish on the northern Euphrates might puzzle a Moltke, for the Aaaqabaara of Kheth (the Mighty Khatti) were never conquered by Ramses. The name Karukamasha is that of a people living on a river south of Moab; or else the tribe of Massa; or the eastern Karu; and has nothing to do with Asia Minor, Karchemish, or Mesopotamia. Dusarēs (a Grecianism for Dusarat) was worshipped in the Desert east of Moab; and the Midianites came *through Moab* into Israel and camped in the valley of Jezreel. Now, on their repulse, they made a stand at Karkor beyond Jordan (Judges, viii. 10–21), and this Kark-ir was not probably remote from Kerak, the district where the river Keraki ran. Karak or Kerak is then the first syllable of the word karuka-masha. Judges, ii. 13; vi. 33; vii. 3, 9, 12, 24; viii. 10, 11, seems to, in conjunction with the Massa tribe on the River Keraki to the east, settle the locality of the Karukamasha!

[2] Compare Kabar, Kabi (Josephus, Ant. xx. 8, 11), and Keb the Egyptian Saturn. Jeremiah, xxvi. 22, gives us Aakabor. Tanit (Ourania) is the Queen of heaven (Jer. vii. 18). See Baethgen, Semit. Rel. p. 56. In Tanit the essential nature (being, existence) of the Deity himself is manifested,—comes into appearance, is visible.—Baethgen, p. 56. She is called the face of Bal (pen Bal).—ibid. 58. Take the name Peniel, or Penel; the face of El. Kamos is a form of Bal.—Baethgen, 15, 19. Tanit is the face of Bal, and is Astarte, Queen of heaven (in Judges, ii. 13); the Israel worship Bal and Her, as the Midianites did Set, Bal, Astarta and probably Dusares.

Take Bera, Ain, Ishpar (Saphir), Iaqob-aal (as Brugsch transliterates it), the Aaaqabaara of Qebron, Khebron-Hebron, and they all confirm the indicated position of Thothmes III. in the Hebrew Nahrena. But 'the waters of strife' around Kadesh directly point to the Southern Kadesh in the Negeb. See Ezekiel, xlvii. 19; xlviii. 28. Thothmes mentions the Negebu and the Luthen (Lot) in the midst of it. Thothmes III. must have been master of the region attributed to the tribe Simeon because 1 Chronicles, iv. 41, says that people from Kham formerly lived there. The Pharaoh had set up his tablet in Nahrena to enlarge the frontiers of Kam.—Birch, Statist. Table, p. 30. Yet the Pharaoh's officer in the next line mentions the tablets of Karu in Philistia. Gador itself (1 Chron. iv. 39, 40) is within the River District, Nahren, northwest of Gerar, while Kadesh (Genesis, xiv. 7) is Ain-mi-Saph-at, situated on the Amalekite border and near the Amorites. Now, as the prophet charges the Jews with a descent from the Amorites and Kheta (Hittites), Thothmes III. in following the river to Maketa refreshed his troops, got in between the confederates of the Kheta king, met the Aasaphaar and came near getting a glimpse of the Aaaqabaar at Khebron surrounded by a moat filled with water supplied from mountain forests and springs. It lay between the head waters of two streams that may also have contributed to fill its moat. If then it is assumed that the Lotan tribes of Edom, with the Amalekites, were the *Lower* Ruthen, it seems to follow that the Upper Ruthen were the Amorites of the Aaaqbaar, the Khebron mountaineers, Hebrons, Hebrews. Brugsch-Bey, Geschichte Aegyptens, p. 333, gives Iaqob-Aal as the name of a people in Palestine; but, as in Egyptian the same letter can be read both as l and as r, Aaqabaara stands for Aqbar and Cabar, both meaning 'mighty'; and therefore Chebarōn (Chebrōn, Hebron) was the city of the great (*aa*, in Egyptian) and 'mighty' (Acbar and Cabar, in Semitic) Gabarim. Iacob (Aaqab) represents Hebron versus Esau, Edom[1] (Idumeans) or the Arabs of the plains.

First, we have the word 'Gupt' in Ai-gupt-os (Egypt), then we have 'Kobt,' Kopt, the Kopts being among the most ancient peoples of Egypt. The t would seem to be a termination of place; leaving Keb and Kebo to soften into Kefa. A. H. Sayce places Kaphtor in the Delta of Egypt, and mentions

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[1] Psalm, cviii. 9; cxxxvii. 7; lxxxiii. 6.

Keft as a name of Phœnicia. Keb means to "go down," and Keft the Low Country ("going down" to Egypt), like Canaan. The Hebrew b changes to v, p, and ph, so that in these pronunciations the permutation of Akoub, or Iakoub, into Akouph and Khufu is accounted for. Kab,[1] Keb, and Kūb[2] were, apparently, names of the ancient Saturn in mythology. Although Dr. C. H. Cornill follows the Septuagint in reading *Lub* for Kūb, yet the Septuagint Isaiah is *very different* from the Hebrew Isaiah; and, therefore, the Septuagint can be of no authority at all in the verse Ezekiel, xxx. 5. Besides, the translators of the Revised Version adhere to the reading Kub. Adding the termination of place, t, we have Kub-t, or Kopt, Kaph-t-oer, 'Greater Phœnicia.' Ideler, Handbuch, II. 504, has Kebt. As forms of the name, we give from the Septuagint, by way of illustration, "the sons of Achiba," "the sons of Akouph," "the sons of Akkaba," "the sons of Akbōs." —1 Esdras, ed. Tischendorf, v. 30, 31, 38. Here we see that the name varies from Akab to Kab, Keb, Kōb, Akkub, Koub, Kouph, and Khufu. If we add the land of Iakoub, the extent that might be given to Koub's country at one time or another becomes apparent. The statements in Maspero, Hist. Ancienne, 3d edition, pp. 504, 505, refute both the *Septuagint* Ezekiel, xxx. 5 and Cornill's substitution of Lub for Kūb; as there is no reason to think that Nabu-koudour-oussour (Nebuchadnezzar II.) extended his arms as far as the border of Lybia, especially as he was beaten; the Greek-Egyptian fleet in the Egyptian service having beaten the Phœnician fleet in the service of the Chaldaeans; the Egyptian army of Ouhabrâ took Sidon by assault.—Maspero, 505. In fact Herodotus, II. 61, mentions the Karu (the Philistian Karu, not the Carians of Asia Minor,—see 1 Kings, xviii. 28) "who live in Egypt." The author has a Syriac Bible in which Ezekiel, xxx. 5, reads in the following order: "Kushia, and Phutia, and Lubia, and all Arabia, and Kub and Sons of the land of the covenant." This reading of Lubia and Kūb together in the same verse is against Dr. Cornill's substitution of Lub for Kub. St. Jerome has "Ethiopia, et libya et lydi et omne reliquum vulgus: et Cub et filii terre federis cum eis gladio cadent." St. Jerome lived at Bethlehem 34 years, from 386–420. In 392–404 he published the Vulgate edition of the Old Testament. So that, between the Peschito and St. Jerome, Kūb is sustained. The names Khufu and Gupt (in Aiguptos) are related, apparently.

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[1] See Gab.—2 Sam. xxi. 18. Gaba.—Joshua, xxi. 17. Iaqab.—Gen. xxx.

[2] Goub.—2 Sam. xxi. 19.

The Hebrew Beth Shemes (Beth Shems) is the Temple of the Sun.[1] The Hebrews worshipped the fire of the Sun (compare Numbers, xxv. 4 ; xxxiv. 26), the Deity of the sun being supposed to be in it, and to go round with it.[2] Numbers mentions Azan (Asan) a solar name, since we find Beth San,[3] the Sun's temple, Asana (the Spartan name of the Sun's Goddess Athana, Minerva, Mene Orphea), Sonne, the Sister of Apollo (Bel, Bal, Abel, Abelios) ; Azania (Arcadia), Zan (Zeus), Zano (Juno), Iason (Jason), San the Assyrian God,[4] Sandan Herakles, Shun (Sun) in Mandshu-Tartar, Shanah (a solar year ; sanah) in Hebrew, and Asanet Spouse of Iōseph and Daughter of Phre or Ptah-Phre (Patah-Phar) the Sun-priest of Ptah the Creative Fire of the Sun. Compare San-ar (Senaar) in the East. —Gen. xi. 1, 2, 4.

> Moses (M-s-ē) took with him the BONES of Iōseph,[5] and they took their journey from Sakōth, and camped in Atam (city of Tamus, Thammuz, in Atuma).— Exodus, xiii. 19, 20. *Hebrew.*

In Tyre the ashes of the God, with the burned BONES, were preserved,[6] Herakles was burned in a tunic of fire. The sepulchre of Herakles was shown at Tyre where the fire was burned.[7] A man of the House of Loi married a daughter of Loi.[8] The Elo*iim*, Elo*eim*, were the priests of Saturn. Eloi is the Hebrew God ; El Saturnus, the Phœnician El, Kronos. Iagab (Iacob) is Keb (Saturn). Kebir means fire, Kabir = the Sun. The Seven Kabiri (Cabiri) are the Seven Spirits of Fire,[9] about the Throne of Mithra-Kronos. Sabos is the Arabian Dionysus

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[1] Judges, i. 33 ; 1 Samuel, vi. 9, 12, 19.

[2] Plutarch, de Iside, 41 ; Movers, Phœnicians, 444 ; 2 Kings, xxiii. 11.

[3] 1 Sam. xxxi. 10. Compare the Hebrew proper names Asan (1 Chron. ii. 25), Hassan, Asena (2 Esdras, ii. 50. Greek), Sani (1 Chron. vi. 28. Greek), Saniel, a Jewish angel. Beth-San.—Joshua, xvii. 16. There was the temple of Astarte, the Moon. Asanus was king at Jerusalem.—Josephus, Ant. viii. 6. Saniel is mentioned.—Gallaeus, Sibylline Books, p. 274.

[4] Johannes Brandis, Historische Gewinn, etc. p. 104.

[5] Seph, Seb, Sev is a name of Saturn.

[6] Movers, 357.

[7] Movers, 357 ; Clementine Recogn. X. 24.

[8] Exodus, ii.

[9] Rev. iv. 5 ; v. 6.

Asar[1] was Osiris in Phœnicia and to see Osiris in Israel. We may be said to enjoy some of the privileges of the ancient Syro-Arabians or Saracens; but "if you are *circumcised*, Christ will do you no good."[2] Since, then, "the Wisdom, the Daughter of God, is also male and father"[3] the spirit in Sin (Lunus-Luna) is of both genders; for Sin is the male-female Moon-god.[4] The temple of the Moon-god in Kharran[5] (Harran) was undoubtedly copied elsewhere. Nicolas of Damaskus in the fourth of his narrations tells us that Abramēs was king of Damaskus, a stranger, who came with an army from the land called Khaldea, which is beyond Babylon. . . . And of the Abramēs yet, even now, the name is magnified in the Damaskus district, and a village, from him, is shown, called Abram's residence.[6] Terach's name appears (Renan, Israel, p. 90) to have been discovered by the scribe in the name Trachonitis—the transjordan district. Moab, Edom, Ammon, Israel, Kanaan spoke the same language as a result of a common origin (Renan, Israel, 99). Laban and Iaqab speak together (apparently the same language—Gen. xxxi. 43), and Iaqab tells his *brethren* to bring stones for a covenant! These were the *Arabs!* Iachab's name (compare Iachi, Iacche) could well mean the Life-father Dionysus, who was worshipped (as Herodotus says) by the Arabs, together with Ourania, as the Only God. But the Hagarenes (1 Chron. v.

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his Assyrisches Wörterbuch, Erste Lieferung) mentions (1) Father in the sense of begetter, used of men and gods; (2) Father in the sense of forefather, ancestor; (3) Father as a title of reverence and affection, in an address to the moon-god.—Prof. David G. Lyon, Vol. xiii. American Orient. Soc. p. clxvii. In an address, then, to the Moon-god he could have been called Father, an appellation suited to the Assyrian Shamas as well as to Zeus and the Babylonian Allah Sin or Lunus. The Ammonites, Moabites and Idumeans regarded Abram as their common father.—Renan, 92, 93.

[1] The God Sâr is mentioned (Am. Orient. Soc. p. clxvi.) on pages 64-66 of the excursus of Delitzsch; according to Prof. Lyon of Cambridge. In India we have Surya, the Sun; in Sur, Syria, we have the land of the Sun. אשריאל Asariel. —Joshua, xvii. 2. The name of Osiris is written Asar in ancient hieroglyphs.—De Rougè,—Recherches, 49. Therefore the name Asar went down from Canaan into Egypt.

[2] Gal. v. 2, 3.

[3] Philo, de profugis, 458; Dunlap, Vestiges, 228, 229.

[4] See Sayce, Hibbert Lectures, 1887, p. 164, 73, 74, 88, 90, 249. According to Genesis, xi. 27, 29, 32 compared with xxiv. 10, 15, 29, Kharan (Harran, Carrhae) was Laban's home. Laban was a god and ordered the temple of the Moon-god at Harran to be rebuilt.—Sayce, ibid. 249.

[5] ibid. 163. On the Moon-god, in general, see Sayce, 155, 156.

[6] Josephus, Ant. I. vii. 2.

10), *Hagaraim*, were in the land of Rauben (Galaitis) and ran their mares among the Ishmaelites as far as the desert of Pharan.—1 Chron. i. 31; Gen. xvi. 7-15; xxi. 20. The same difficulty occurs with Akhab's name as with Khufu's in Egypt. Akab or Keb is the root of the names Akhab and Khufu. Both are deity names of Saturn. The king was called by a deity name.

Starting, then, from Harran (Carrhae) in Aram (Mesopotamia) and employing the name of the Aramean Father (Ab-Aram, Ab Ram, or Bal Ram) the scribe got along (using the right of the migrant Arab) as far as the Bahr Lut at Sadem or Sodom. Drawing one line from this place across Arabia from north to south nearly to Medina, and another from Sadem to Kadimah on the Persian Gulf we shall then have before us the vast Arabian province of Nejd (Najd) with the Beni Kheibar (Khaybar, as R. F. Burton spells it) near Medina (to the west) and the small tribe of the Beni Ukbah [1] further north in Midian, not far from el Muweylah, on the eastern coast of the Red Sea, below the Gulf of Akabah. Drawing another line from the foot of the Dead Sea, to Ezion Geber (Gabar or Akbar) at the head of the Gulf of Akabah and further on down to Medina we thus enclose a space extending from this point Akaba eastward to the Persian Gulf at Kadimah, while it reaches from Medina (far to the south) to the Sea of Lot (the Dead Sea). This is the sphere of Iacob, or, as the scribe calls him, Iaqab. Observe that the Beni Kheibar (compare the names Akbar and Kabar) are a tribe of Jews very ancient and indomitable; next to them on the east come the tribe of Harb [2] (a warlike tribe), next the Shammah and the Anazeh (Aneyzeh) ranging over the Arabian Desert from south-west to north-east and sometimes going nearly to Damascus. In the midst of Arabia Deserta we have the Agubeni and Rhabeni, and, near Petra, the town Gubba. In describing the antiquity of Abrahm, Isaac (Ischaq) and Iacob the scribe goes back to Mesopotamia in the case of Abrahm, to the Beni Sakr perhaps and Azaka, or else to Gerar and to Sekun among the Peleti at Gerar in

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[1] Burton, Land of Midian, I. 30, 40. Jabel Ukbal.—Burton, II. 183. El-Akâhil.—ibid. 184, 188.

[2] Ezekiel, xxx 5, Hebrew, mentions the nation Harb. Burton, Land of Midian, I. 77, mentions Jebel Harb. It is chiefly the sheik of the tribe of Harb that annoys the caravans.—Niebuhr, II. 45.

Philistia for Ischaq, to the Desert of Arabia for Iaqab (Jacob), Lotan (Lot), Esau (Sauē, Atuma, Idumea), Hagar, Ishmael (the Shammah), to Egypt and Syria (west of the Jordan and north of Jerusalem) for Asar (Osar, Osiris, Isiri, Ousir) and Isarel (Israel), and to Nabathea for the patriarch Nabioth. Geography, euhemerism and mythology therefore lie at the base of the patriarchal theory. Moreover the scribe applied the doctrine that the name of a place was the name of its founder. The Ludians had heard that Askalos built Askalon—Movers, I. p. 17. It is this principle that was followed in the scribes' use of Akabar (meaning great, mighty) to indicate a forefather Iakab (Iaqab). The Aakabara are the Mighty, a name peculiarly suitable to the Beni Kheibar as a tribe of Jews in Arabia; and the name Kheibar can readily be derived from Akabar.

In regard to Ezion Geber (Gabar) the name "Giant's shoulderblade" is probably an afterthought, noway connected with the original name. El-Akabah means the city of the *Descent.*[1] Judges, vii. 24, puts the Madianite expeditions as high to the north as the Dead Sea and even north of Jerusalem. In later times the district of Madian was reckoned as part of the province of Medina.[2] The Ma'ázah reach from Madian to Wady Musá of Petra. They occupy the greatest part of the Hismá and the northern Harrah,[3] joining on, geographically, to the Harb country. In Southern Madian (Midian) the Harb Bedawin (on the eastern side of the Sharm) are jealous and hostile.[4] On the north, the Ma'ázah meet the hostile Beni Sakr, to the eastward they find the Anezah, and the Ruwalá are their foes.[5] The province of Nejd is of vast extent; it includes all the interior of Arabia between the southern and eastern provinces (previously mentioned in Niebuhr, Voyage en Arabie, II. 51-

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[1] Burton, Midian, I. 234. Akab = heel.

[2] ibid. I. 123. It would almost seem as if there had at one time been some connection between the Beni Amr in Midian and Kerak in Syria.—Judges, xi. 22, 23. See Burton, Midian, I. 164, 167. The Beni Kheibar are Jews, or Jewish: so that their name (as a variant of Akbar, Gabar) is to be taken into account in tracing the Biblical narrative of the tribe of Iaqab. As to the Karukamasha of the Karnak inscriptions, it will be treated further on.

[3] Burton I. 335, 336. Among them are the Beni Suhut or Sabt, whom Wallin suspects to be of Jewish origin from their name. The Beni Ukbar occupied North Midian (Midian proper) between Dámah and Shamah (Syria).—ibid. I. 168, 295; II. 11, 12, 15.

[4] Burton, I. 134.

[5] Burton, I. 316, 335.

137) and the Syrian Desert.[1] The Nejd is divided into two great districts: El Ared, which borders on Oman, and El Kherje, which touches Iaman. In El Ared the prophet Abd ul Wahheb was born at El Aijaene.[2] In the north of the *Syrian Desert*, south-east of the Dead Sea, was Suphah; but see Numbers, xxiii. 14, which tends to place Saphem more to the north.

> Wahab be Suphah wa-eth na'halim Arnon.—Numbers, xxi. 14.
>
> Balaq went out to meet Balam to a city of Moab on the border of Aranen (Arnon) at the end of the border.—Numbers, xxii. 36.

It was not too far for the Oahab Arabs to go to reach Suphah.[3] Niebuhr connects the Anaesse (Aneyse Arabs) with the name Hanassi and the Baruch Anzah. He says that the Jewish Beni Kheibar ruled this country for more than twelve centuries. The Jews in the environs of Medina do not travel on the Sabbath. These Jews live in the midst of vast deserts. The country north-east of Medina is called Kheibar, and these Jews are known as the Beni Kheibar. One of their tribes is the Anaisse.[4] The Wahabi Arabs occupied Mecca and Medina in 1803-4.[5] The Semite nomads, says Renan,[6] particularly fancied the land of Aus (Us, Uz) the place of abode of the Anezis, the country of Terach (Trachonitis), the region of Damaskus, and the south of Palestine where the Kananites had not yet penetrated; and, probably, like the Arabs (and Egyptians), they had an aversion to the sea, as they never approached the coast. In Arabia, where the Hebrews appear to have settled as early as the time of the Babylonian Captivity, there is some reason for supposing that the Jewish religion was professed by the kings of Iaman as far back as B.C. 129, and it is certain that the Jews were very numerous there in the fifth and sixth centuries after Christ, that they had kings of their own religion, that they were engaged in extensive wars and severely punished the Christians. According to the testimony of Niebuhr there are still in the district of Chaibar in Hedjas in Western Arabia some tribes of independent Jews who are governed by their emirs or sheiks and live a nomad life. Their name is Beni Chabar.[1]

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[1] Niebuhr, II. 137.

[2] II. 139-141.

[3] 1 Chron. xviii. 3; xix. 6, 16.

[4] Niebuhr, II. 45-47.

[5] Burton, II. 148. Of course, the Wahabi in Suphah are separated by two thousand years or more from Mehemet Ali's Wahabees; but the Oahabi *name* already existed before the Book of Numbers was written; how otherwise could the *quotation* have been made?

[6] Renan, Israel, 90.

Speaking of the Arab tribes, Ghillany (Menschenopfer der Hebräer, p. 119) says that the settled and wandering tribes had their especial deities, but that the conceptions of these deities did not differ. The Gods were fundamentally everywhere the same. Men were everywhere in Arabia offered up as victims. The worship of Moloch or Saturn ruled in this land thoroughly. The deity had here a six-cornered black temple, the priests were clad in black ; offerings were made to him on the Seventh Day, Saturday. As God of war they gave him a red temple, and offered up to him a warrior in blood-besprinkled clothes, who was pitched into a pool; the heavenly image of Moloch was the planet Saturn, as God of war he was Mars. See Gesenius, Jesaia, II. 337, 344, 345. Bol (Baal) has among the ancients been very frequently declared to be Saturn, or both Saturn and Sol, but they called him 'the Ancient' rather than Saturn.[2] Iahoh is the Phœnician Iaō. The Phœnician Iaō is the Only-born Son of Saturn, the Kronos revealing himself.—Ghillany, p. 437. "The God called Iaō among the Jews."—Diodorus Sic. I. 94. The Chaldeans called Dionysus IAŌ.—Ghillany, p. 435 ; Movers, I. 547. Iaō and Iahoh are originally one and the same Being, the ideas connected with them are the same. Iaō is shortened from Iahoh, and is the Sun.—Movers, I. 554 ; Ghillany, 435, 437, 438. Iaqab is Herakles-Dionysus, and Herakles is Saturn-Kronos. The Phœnician Iaō is the Only-begotten Sun of Saturn, the revealed (sich offenbarender) Kronos, the Highest God, the Name not to be uttered, like the Jewish *Iahoh !* It is known only to the Initiated ! Ghillany, 439, declares the hanging in Numbers, xxv. 4, a sacrifice to the Sun ! To speak strictly, the Egyptians and Hebrews observed their Deity in the sun. But the Old Testament is far richer in passages showing Iahoh to be Saturn. Like Saturn in Phœnicia, Osiris in Egypt is represented with many eyes (Ghillany, 441), and Mithra has thousand eyes. Osiris, like Saturn, is connected with the color black.

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[1] Jahn, Hist. Hebrew Commonwealth, 421.

[2] Movers, I. 185, 263.

There lies between the Bahr Lut (the Sea of Lot) and the Elanitic Gulf (the Gulf of Akabah) a valley, a continuation of the geological depression of the bed of Jordan and the Dead Sea, running down to the Gulf of Akabah[1] at Ezion Geber. The Midianite range originally began at Moab, ran down on the east of the Ghôr, past Mount Hor, down along the east side of the aforesaid Gulf that washes the eastern shores of the peninsula of Sinai,[2] and perhaps was extended further in Arabia. G and K were nearly identical sounds in Arabic and consequently in ancient Hebrew. The Hebrew kāb means Mourning, aqabah means fraud, and aqab = to lay snares; the name Iaqab is more intimately connected with 'fraud,' 'trick' and lunar love; both significations being used by the Hebrew scribe in writing Iaqab's history.[3] The Midianite region was mentioned by the classical writers under the names Nabathaea and Nabataea.[4] Southeast of the country of the Nabathaeans we come to the Agub-eni. The relations of the land of Koub to the land of Iakoub were near.[5] Did the tribe of Iakoub reach to the Agub-eni and Rhaab*eni* ? According to Genesis, xxviii. 2, 10, 14, Iakoub crossed the entire North Arabian Desert from Beer Sheba to Mesopotamia. Genesis, xxix. 1, would carry him to the Persian Gulf at Kadimah.[6] So that the Agubeni[1] and Iakoub were well acquainted, as it would seem. The Jews and Nabatheans were mentioned as allies.[2] Genesis implies more than it says outright.[3] Justin Martyr says that the prophetic spirit foretold, through Moses, that there will be a conflagration of the world;[4] he (Moses) said thus: Everliving fire will descend and consumes down to the Abyss beneath.[5] Genesis, xlix. 1, may have had in view something of the sort; but Numbers, xvi. 30, 33, applied only to Kori, Datan and Abiram, and does not confirm Justin Martyr's *prophecy*. Philo

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[1] Akabah means descent; keboa means the Sun's descent in the west; Kab means to become extinct. Keb, like Saturn, sinks below the earth's surface. Like Osiris and Tum, Iaqab's name is allied to that of the setting sun. Iaqab means literally to "become extinct," he "whose sun shall set," kaboa.—Deuteronomy, xvi. 6. In Gen. xxxii. 22, 26, he, as Light, fights Darkness, the fiend Typhon, who lives in a cavity in the earth.

[2] With settlements in the Sinaite peninsula compare the names Jebel Ukbal and El Akâhil. That *these two names* existed when Genesis was written we do not affirm. But "Iakab" could be formed from others just like them.

[3] Iaqab threatens to go down to Hades.—Gen. xxxvii. 35. He does go there.—Gen. xlix. 33; l. 11. He has the number 12 sacred to him; refers to the signs of the zodiac, Leo, Gemini and Scorpio.—Gen. xlix. 5, 9, 17, 28. Saturn was also Sol, descending to Hades as Adon-Osiris-Asar-Asarel (Israel). Homer, Iliad, v. 721, and xiv. 204, puts Saturn down in Hades and calls him "Mighty." Thou goest to the mansions of Hades beneath the recesses of the earth.—Iliad, xxii. 482. The Eélios Phaéthōn took their life away.—Odyssey, xxii. 388. Consequently the Cabir Iaukab (the Gabar), when he descends to the Hades is the Saturn (Sol) under earth, the Keb (Kebo), or Seb, of the Egyptians, who mourned him with the abel Misraim.—Gen. l. 11.

[4] Sir Richard Burton's "Gold Mines of Midian," p. 179; Hall, Mt. Seir, 208. The Jews and Nabathaeans are spoken of as allies against the Syrian power of the Seleucidae.—Jervis, 382.

[5] Ezekiel, xxx. 5.

[6] The ancient Kadimah was a celebrated commercial city at the head of the Persian Gulf, in proximity to the Ishmaelite tribes comprised under the confederate title Agraei

or Hagar-cnes. Josephus, Ant. I. xiii. p. 22, says that the Ishmaelim (Beni Hagar, or Shemali) inhabited the country between the Euphrates and the Red Sea. Genesis, xvii. 5, 6, 16, 20, xxi. 13, describes Abrahm as the Father of the Ishmaelite peoples. Bara-am, in Hebrew, means 'creavit nationem,' 'he created the nation.'

[1] Compare the Akub (Ezra, ii. 42), the Beni Hagabah (Ezra, ii. 45), and the Beni Hagab (ii. 46). The Akub (Ezra, ii. 42), is written, in Hebrew, Aqub. The Nabatheans were in the neighborhood of Gilead, the Hauran, parts of Syria adjoining the Lebanon, and this line of country is identical with the Desert mentioned in 1 Chron. v. 9–11, 16, 18–21, as the seat of the Hagar tribes of Itur, Naupish and Nodaubh; the Nabatheans and Hagarites occupied this tract in common, for Dionysius (Orb. Descrip. 954-956) represents the Nabataei and Agraei as inhabiting, with the Chaulasii, the southern foot of Mt. Libanus and the frontier of Syria.—Jervis, Gen. 382.

[2] ibid. 382. The influence of Nabioth predominated in the Hijaz and Nejd, and from the Nile to the Euphrates.—ibid. 383, 384.

The Agraei (Hagareni), Agubeni and Raabeni, their districts being in this order from northwest to southeast, were between 30° and 31° latitude.—Ptolemy, Quarta Asiae Tabula; ibid. Univ. Geogr., Tabula Asiae IIII.; see A Universal Hist. vol. 18, p. 333 map and p. 344, which refer to 'Ptol. in Arabia, edit. Oxon. 1712.' Thus the names Hagar, Kūb. Agubeni, Raabeni and Rauben (Reuben) are names of Arab tribes. These tribes Genesis describes as persons, not as tribes. Arba (the same name as the district Raab-en) was a Great Man among the (Sun-worshipping) Anakim.—Joshua, xiv. 15; xxi. 21.

Ptolemy lived at Alexandria, and used the plan of Marinus of Tyre. One Arabian writer regarded Ptolemy as 'propago de terra Sem,' descendant of the land Sem. He was born about the middle of the 2d century A. D.

[3] The Ebionites attributed to the patriarchs a supernatural origin.—Mackay, Progress of the Intellect, II. 362. It is beyond all doubt that the fundamental character of the pre-islamite heathenism was Starworship and that this has never been obliterated: at every period we find worshippers of the Sun and other heavenly bodies. Particularly they made a distinction of the sexes, as Sungod and Jupiter male, Moon and Venus female.—Osiander, in D. M. G., vii. 502, 503. The Sabaeans worshipped the spirits of the stars.—Mankind, p. 446. Nork, Hebräisch-Chald.-Rabbin. Wörterbuch, p. 22, holds the patriarchs to be deities.

[4] Ekpurōsis.

[5] Justin, Apol. I. p. 159. I swore by the blood-streams around Aud and by the stones that by the side of Sair are set up.—Osiander, in D. M. G. vii. 500. The land of Aus, where the patriarch Job had his domicil, was in Iemen and near Medina.—Osiander, in Zeitschr., D. M. G. vii. 496. Now Iakob oiled a stone, and as a symbolical exhibition of the divine presence made it a sort of temple or place of sacrifice.—Gen. xxviii. 18–20. Moreover the Israelites were on such terms with the interior and southern part of Arabia that they introduced an Arab work (Job) into their Bible.

of two names which some have hitherto persisted in reading 'Jacobel' and 'Josephel' when there are no such words to be found in the Bible, which does have Iaaqab and Ioseph in Exodus, i. 5. Of these names the first corresponds to the Aaaqbarōn at Khebrōn; the second, to the district Saphir mentioned in Micah, i. 11. Thothmes III., at Maketa, would have been in just the position where he might expect to have the people of Saphir, Khebron (Hebron), Mareshah, Libnah and Lachish all on his hands. The plain of Mamare is in the district of Hebron.—Gen. xiii. 18; and this was the home of the Hebrew patriarchs.—Gen. xxiii. 2. As Euhemerus held that the Gods had been men, the Hebrew patriarchs should be strictly watched lest a deity creep out of sight in the disguise of a patriarch.

We find the Khabari in Numbers, xxvi. 45, the Khebroni[1] in Numbers, xxvi. 58, and the Hebrew Ghebers in Deuteronomy, v. ,22 23, 26. We are not forced to go very far to find the Phœnician fire-altars, for Abrahm[2] took fire in hand[3] and came near sacrificing his son Ischak.[4] The Arabians were astrologer-astronomers,[5] and we know that they were Sun-worshippers.[6] But for the geographical relations of Arabia and Philistia to Egypt and Phœnicia we may, besides Genesis, refer to Jeremiah, ix. 26; xxv. 20–24; xlvii. 4, 5. The prophet first mentions Egypt (Mazrim), Ieudah (probably Audah, the land of Ad formerly), then Adum (Idumea). Later, he enu-

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relapse into Chebrōn, Hebron. Kabar in Ezekiel, i. 1, is Khobar in the Septuagint. Cabira was, in Strabo, a residence of the kings of Pontus.—Movers, I. 649; Blau, in Zeitschr. D.M.G. ix. 88. Hagabarim, = the Mighty.—Gen. vi. 4. Chebrōn (= Cheharōn).—See Gen. xxiii. 2.

[1] The Kaati lived at Khebron.—1 Chron. Septuagint, vi. 1, 2, 38, 54, 55, 56. The land of Khaleb (Caleb) adjoined the Khebron (Hebron) location. The Khetti.—Nehemiah, ix. 8. Septuagint. Kibir is Fire-god.—Sayce, 181.

[2] This is the way the name 'Αβραμ was written in the Semite letters אברהם, probably to suggest or subindicate the name Brahma. Little marks (vowel points) came into use at a late period (post Christum), by which, when desired, a name could be made to read somewhat differently, and variations from the original text introduced.

[3] Gen. xxii. 6.

[4] Gen. xxii. 10; Ezekiel, xx. 31. viii. 2; Deuteron. iv. 12, 15. 2 Kings, xvi. 3. There was a fire-city, Sad*em*, named from Sada 'a flaming fire.'—Gen. xiii. 10; xiv. 12; xix. 24, 29. Abrahm's name is mentioned in connection with this fire-city. Sadef in Hebrew means to burn, to parch, to dry up. The word Sad*em* means, therefore, the city of fire.—Gen. xix. 24.

[5] Jeremiah, xix. 13; 2 Kings, xxiii. 4, 8, 11, 12. See Movers, Phönizier, I. 65, 66; Orelli, Sanchon., p. 8.

[6] 2 Kings, xxiii. 5, 11, 19; Ezekiel, xx. 28, 29.

merates all the Arab (Oreb,=Midian), and 'all the kings of the land of Auz, Askalon, Gaza, Akarōn (the Karu, Ekron), Asdod, Aduma, Moab, Ammoniadis, the Phœnicians, Arabians and all the sheiks of Harb that dwell in the Desert.[1] As we find Oreb and Sāb, two Sari (Lords) of Maden (Midian), mentioned in Judges, vii. 25, we may presume that the Midianites and Sābians could become members of a confederation formed in Syria, Arabia, or the Negeb, for "going down into Egypt." The Midianites joined the land of Aud, just as they did the land of *Mab* or Moab; and the name Arab,[2] or *Aur*eb, would be a name likely to be given to the peoples east of the northern part of the Red Sea. This numbering of the tribes and their leaders, *east* of the land of the Pharaohs, has a tendency to exhibit, as on a map, Egypt's relations on its eastern border; and the reader will not be led far astray in taking it as a hypothetical sketch of the geography of the Hyksos, the far-famed invaders of Egypt.[3] It should not be difficult to detect the nationality of the Hyksos, for Manetho and Herodotus mention Phœnician and Philistian Shepherds, and after the taking of Avaris the Egyptian king marches on Simeon[4] against Sharuhen.[5]

Semaun and Loi, brothers; instruments of violence their swords.—Gen. xlix. 5.

The orientals have been shrewd politicians if poor historians, and the Book of Genesis keeps political relations[6] always in sight from the vale of Hebron and the Beni Kheth (Heth) to the Mesopotamian Plain or the Beni Kadm in the east, to the Rhaubeni (Reuben) and the Agubeni to the south, or the Saracens from the Hauran to Beer Sabat and the Delta of

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[1] bemedbar.

[2] land of Aur (the East, Arar, Aurora); like Tunep (land of Aton, Atunis, Adonis). So, Sadaph has Sad "fire" for its root, the Persian-Arabic Sada "a flaming fire."—Johnson, Persian-Arabic Dict. p. 690. Sad-ad (Shedad the Adite) seems to come from this same root. Ad may be compared, in name, with Ata and the Arab God TA.

[3] Some Egyptian deities have come from the Phœnicians.—Movers, I. 42. Especially such as have Semite names.

[4] Gen. xlix. 5.

[5] Wiedemann, Ägypt. Gesch., 307; Joshua, xix. 6. The name resembles Sarachen, Saracen.

[6] Compare Gen. xxvi. 1, 17, 20, 22. Rehoboth was in the Nahren district, close by the Geraritica.—Gen. xxvi. 22. The whole region from Tyre down was Sethite, fire-worshippers.

Egypt. Rebecca, who represents the eastern parts towards Mesopotamia, is adroitly described as in no way satisfied that her son should take a wife from among the daughters of the Khatti at Khebron (Hethite), and relations are maintained with her connections further east.[1] Ezekiel, xxx. 5, in the Syriac and Hebrew copies, is evidently fully posted on the mixed tribes of Northern Arabia[2] and is confirmed in Genesis, 10th, 22nd, 25th, and 36th chapters. Sarach covers the whole Saracen country, assisted by Hagar and the Hagarenes,[3] while Jeremiah xxx. 18, speaks of Jacob's tents.

> How good are thy tents, O Iaqob!
> Thine abodes, Israel!—Numbers, xxiv. 5.

Iaqob is here credited with *tents*, the mode of dwelling in the Desert; but Israel with habitations. Genesis, xlix. 27, reports Beni Amen (Benjamin) as Arabs given to robbery and dividing the spoil. The frequent migrations or changes of locality by the tented Arabs would mix them up so as to leave their place of abode at a given moment somewhat uncertain.

In 2 Kings, xxii. 12, 14, the earliest Hebrew text, without 'points,' gave the name Achabor. Josephus, Wars, II. xx. 6, mentions the 'Achabara' or Achabari. Khebron (Chebron, Hebron) could have been Chabara; and Azin Gabar (which was at Ailut on the Gulf of Akabah) may have been GABARA (compare Numbers, xxxiii. 35; 1 Kings, ix. 26). Between these two places, in almost a straight line, lay Mount Saphar (Numbers, xxxiii. 23, 24) west of Petra.[4] Mount Saphar is supposed to be identical with Mt. Mukra. Bal Khanan ben Achabor ruled as Arab sheik not far from Rechaboth of the Besor.[5] Then we have, on Jenks' Map, Bethägabris or Batogabra, not far from the River Escol and Remmon (Reman) a place that may have supplied the Egyptians with the name

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[1] Gen. xxvii. 46; xxviii. 1-5, 10.

[2] The Egyptian Amu; the Hebrew Amim: from am, people.

[3] Gen. xxi. 20 says plainly that the Beni Hagar were Ishmaelite archers. With what unanimity the Christian writers speak of the worship of Venus in Arabia.—Osiander, in D. M. G. vii. 498.

[4] See Hall, Mt. Seir, p. 97. See the name Hasabaarim.—Joshua, vii. 5. Compare Aasaphara.

[5] Genesis, xxxvi. 37-39. Garar, Charmab, Kharadah, Karioth, Karkaa, Karek, and Khareb (Horeb), Achor seem to have prescribed the name Kharu for this lower country, extending from the Gerar to Mount Hor.

'Remanen.' Aachabaara is then related to Achabor, which can as well in Hebrew Euhemerism have been a place or tribe, as a man's name.[1]

The Arabs had a most ancient idol Hhebar[2] (read Chebar). Take the Hebrew word Kabir and think how many centuries it has been in existence—from before Akarōn and Aakabarōn (Khebrōn, Hebrōn) were—and we shall have to identify Iaqab with the Khati, the Aakabara, of Kabaron (Kebron, Khebrōn), and Asaf (Sev, Ioseph) with the Aasaphara of the City Saphir and not of Mt. Saphar; for Asaf was a Syrian God, in the form of man and placed on Mt. Safa.[3] It must, however, be admitted that Yauk was adored in Arabia in the form of a *horse* (the Solar Mithra symbol), and that he must have been euhemerised is evident from Univ. Hist. vol. 18. p. 384.[4] If now we add to the name of Yauk the Hebrew word Ab (meaning father) we shall have Yaukab, father Iaqab; for Iach means "life" in Hebrew; and as Iach was pronounced Yauk, and the Arabs adored Dionysus Urotal, Yaukab (Iachoh, Iachab) stands a chance of being confounded with Dionysus-Iachos. "More than two centuries before the date assigned by Egyptologists to the Exodus the great Egyptian conqueror Thothmes III. inscribed upon the walls of the temple of Karnak the names of the cities captured by him in Palestine. Among them are Yaqab-el, "Jacob the God," and Iseph-el, "Joseph the God."[5] Unfortunately for Mr. Sayce's theory, Thothmes did engrave the words Aaaqbaar and Aasaphaar, as one can learn from the hieroglyphs given in Mr. Groff's article in Revue égyptologique, quatriéme année, p. 97, where he prints the hieroglyphs very distinctly. The Aaakbaar are the Mighty (akbar = great), the Aasaphara are the denizens of Saphir; that is all. Prof. W. Robertson Smith had no faith in the reading Iaqabel and Iasaphel (Isephel), for he observes that if the Hebrews were in arms against Egypt 200 years before the Exodus the whole story in Exodus i. rests on extremely defective information and has little historical value; and further, that according to this identification (of these two names) there were tribes of Jacob and Joseph *settled* in Palestine 200 years before the Exodus. If these are the Biblical Jacob and Joseph it will be hardly possible to resist the conclusion of E. Meyer (in Stade's Zeitschrift für 1866), that the sons of Jacob never were in Egypt, and that the name of Jacob originally belonged to a Palestinian tribe, one of many out of which the later nation of Israel was formed.[1] Ezekiel, i. 1, gives us the word Kabar, and obviously in the meaning "great."

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[1] Cabar Iaqab ought to be as good a formation as "Cabar Zio" in the Codex Nasaraeus, III. 61. The 'Sons of Gaber' (a district) are mentioned in 2nd Esdras, ii. 20, 22–25. We find Khabar in 1 Chron. viii. 17. Aa in Egyptian meant 'mighty,' like Cabar in Semitic. Compare the Egyptian names, Aa-kheper-ka, Aakhepru-ra, Set-aa-peh-ti, Ra-aakheper-ka-senebu, Aakheper-kara, Aakheper-en-ra.

[2] Univ. Hist. xviii. p. 385.

[3] ibid. p. 387. Isaiah, xxxvi. 22, has the name ben Asaf.

[4] Quotes Poc. in not. ad spec. hist. Arab. pp. 94, 101, 338, 389, 390.

[5] Sayce, Hibbert Lectures, p. 51. Acbala, a village in Galilee, near Safed, possibly retains the name Aqabel, Gebal, or Keb.

Israel dwelt in Satim,[2] among the Sadim (Sodom) on the borders of Moab by the Midianites. Set was the fire-god in Kanaan,[3] and like Asar, was a Phœnician-Egyptian deity. The Hebrews made use of Seth[4] as a great ancestor. The Asar became Asara, or Ashera, in the feminine productive power. Osiris in the male form: so that the two forms are to be found among the Adon-worshippers, the Ghebers of Canaan. But the word Adan could be in the Phœnician letters easily read as Eden and Adin; and Adonis-gardens were in existence throughout the East; so that it was an easy transition always from such a conception to the idea of an original paradise or Garden of the East. The location of this primal source is indicated as *in the east*, and was not very closely limited except that it was sometimes stated to be in the sides of the north.[5] The word Adana is the name of a place well to the north in Asia Minor, and four rivers, the Phasis, Arasses, Euphrates and Tigris in Armenia, were thought to have their headwaters near together. But coming down to the south we have the Adonis worship in the Lebanon (as too at Byblos) and the tribe of Dan in the Lebanon. Then we have Ton*ach*, Tun*eph*, and Dan again, further south; and Adana still lower down, nearly to the lower part of the Dead Sea. Ton*ach* is Aton or Adon with a termination of locality, while Tuneph is the Egyptian name for a district, or place, to the north of Kadesh, which, apparently, is mentioned in the Hebrew Joshua, xv. 49, as DANah. Tun*is* and Tun*eph* are good formations from the name Don (Adunai); and the Egyptian d is and has usually been written by t.[1] So too was the name Sad or Sed. It was as it looks to be, the name of the Canaanite Firegod of the Phœnician Sea, and the worshippers of Sad, Sed, Set, or Seth seem to have been known in Egypt at an early period as the Setou or Sheto.[2] Here, then, we have the early status of the Palestine Ghebers at Ghebron and elsewhere as Sethites or the Children of Seth in the lands of the Dionysus-Adonis worshippers, extending themselves from Byblus down to Memphis in Egypt. Here we have the Adanites all the way down to the waters of Egypt with their Adanite names dotting the land of the Hebrews. When the Lebanon Venus Ourania (the Image of jealousy [3]) was represented lying downcast, leaning on her hand, and her mantle drawn up partly over her head in the portico of the Hebrew Temple at Jerusalem,[4] we should expect the Adonis worship with the Venus.—Ezekiel, viii. 14. But the later Levitical Law forbade Groves near Iahoh's temple[5] and the Jews made a law against the Arab worship of planets and stars.[6] 'The assistants of Il who is Kronos (Saturn, Sol) were called Eloeim;' Masē was a Loi,[7] therefore Masē was an assistant to Saturn-Kronos, who is El.

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[1] W. R. Smith, in Contemporary Rev. October, 1887, p. 502.

[2] Septuagint, Sattein; Hebrew Satim: the Sati or Sethites.—See Numbers, xxv. 1.

[3] Joshua, vii. 20, Akan, a man's name.

[4] Sat (Set) was a Power of the Sun.—Numbers, xxvi. 4. Sed means (Shedim) demon. Th and t are merely different ways of pronouncing one Semitic letter. So s and sh denote what was, at first, one sibilant.

[5] Isaiah, xiv. 13; Ezekiel, xxviii. 13.

In Hebrew, Iachi means "he lives."—Deuteronomy, iv. 33. In Greek, Iacche means God of life.—So Achiah and Iach (the Arab God Iauk the Solar Fire).—Exodus, iii. 14. Achah means 'to burn.' Ach = a heater, a fire pot. The ideas, fire and life, interchanged in Arabia.—Job, xviii. 5. Take then the Arab God, Iauk. The root is Ach, which, here, is written Uk. Whence did Josephus-Manetho obtain the word Hukousos

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[1] Compare the name Atunis (for Adonis) in Etruscan. Adon in Semitic means the Lord, the Sun-god.

[2] Kenrick, Egypt, II. 234, 243; F. Chabas, Papyr. Magique Harris, pp. 48, 50, 234. The name of Seti I. is to be compared with the Sati, the Setites, and with Set the deity of a Philistine race.

[3] Iakūbel and Kubele may be considered akin to Adon and Venus or Isis in Phœnicia, the Mighty Mother.

[4] Ezekiel, viii. 3, 5, 14; Gazette Archéologique, 1875, plate 20. The Lebanon Venus.

[5] Deut. xvi. 21.

[6] Deut. xvii. 3, 5. Zeitschrift D. M. G. III. 208.

[7] Exodus, ii. 1.

(Ukousos) except from Kush?—Gen. x. 6, 7. Judges, i. 31 gives us Ako and Akaz-ib. By analogy, A preceded in all these names, Ach, Iach, Iauk, etc. Hence we assume a word Achaz or Akush, or Akos = Koze. The words Akhu (light), Kho (a native of Akko), Khuh (to live) and Kuh (to live) seem related to the root *ach* or *ku* fire and life (of the Sun, Dionysus-Iacchos). We know not whether the real name was Hukousos, or whether the real name was thus disguised or hidden by Josephus or Manetho. If, owing to communication by sea, we might expect to find Phœnicians in the Delta of Egypt at an early period the Karu of the shores near Akarōn (Ekron) or the Sosim of Arabia could arrive at the Nile quite as soon. Zeus Kasius would seem to have been Jupiter Pluvius. At any rate, the letters *Kas* agree with Koz in the sound of the name of the Cushite deity Koze. Kush and Kanaan were sons of Cham (Keme, Egypt).—Gen. x. The Hukous may have been Arabs, Karu, or Canaanites.

We find as a Gheber the name Achaz (2 Chr. xxviii. 25) in the Myrothecium, II. p. 682 of Scacci; also in 2 Kings, xvi. 2, 3, 19. Achas*aph* a district (Josh. xi. 1), Achasib (xix. 29), names containing the root of the word Ach or Iacchos (God of Life, Iachi), Achas (Achaz), king in Jerusalem B.C. 743–727 exhibit, like the Hebrew town Iachaz and the name Iachoh (or Iahoh), the name of the Lifegod Iacchos at an early period in Arabia, Auda, Canaan. At what period was the change of name from Iacchoh to Iahoh? When the Pentateuch was written, that is, probably as late as the Book of Daniel in the 2nd century B.C. There was no motive to make such an effort until after Audah or Iaudah regained its independence of Syria. The Bible was the New Constitution of the priesthood that was to rule the nation in the time of the Maccabees. The Bible describes the previous status under the dualist faith during the reigns of the Kings. It was Iacchos and Asherah, Adamatos and Aisah, Adonis-Iaqab and Isis, Brahma and Sarachena, Abrahm and Sarach. Cosiba, like Achasib contains the names of life and fire Ach and Iach. One of the ways of altering the names was to soften the ch to h; as in Iahaz. Koze, the Arab raingod, resembles Iachos or Iachoz, and Kuzah the Arab Cloudgod. Dionysus is the raingod nursed by the rain nymphs, the Apsaras or Hyades.—Preller, I. 415. On the Seventh day of the Succoth, according to the Rabbins, God

very true account of the Jewish history, for first in him there is the greatest conformity with the names and places, with those, namely, which also occur in the Old Testament; second, Sanchoniathon has his accounts concerning the Jewish people from a Jewish priest of Jehova, the Hierombal, who had dedicated his history of the Jews to king Abibal of Beirut, which has been examined and found trustworthy by him. The period both of Abibal and Hierombal is little later than the time when the writings of Moses were made and is still prior to the Trojan War. As to the Sanchoniathon, he has used the best sources and is a primitively ancient witness in the time of Semiramis whether she lived before or after the Trojan War. Movers holds that Philo Herennius made up this story in order to have for his disfigurements of the Jewish history a just as ancient and credible sponsor. Porphyry indicates in the quoted passage plainly and positively enough a polemic of Sanchoniathon against the Old Testament history; for when he, the opponent of Jews and Christians, praises Sanchoniathon he means that not in things also does Sanchoniathon agree with the accounts given in the Old Testament. Why this urgent recommendation of Sanchoniathon? Movers sees in the reference to Hierombal a suggestion that Porphyry, in a lost scripture, has sought to cast suspicion upon the Pentateuch, and that this writing contained legends of the Phœnicians concerning the origin of the Hebrews, as follows: Kronos, therefore, whom the Phœnicians call Israēl, king of the country, and afterwards after the end of his life sanctified into the star of Kronos, etc. In this myth what is Phœnician and what is Israelite are mixed up together, and the intent is to exhibit the descent of the Hebrews in the usual way from Saturn, who was regarded by the ancients as the Israelite Abrahm, through etymological and historical combinations as they are current among the people. The oldest traditions of the Hebrews were also preserved among the Phœnicians and the other peoples of the same race.[1] Abrahm and Israel were known to be names of Saturn which Euhemerism declared to be names of men, on the ground that the Gods were deceased men.

When once the doctrine of Euhemerus[2] was admitted (that

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[1] Movers, I. 128–130.

[2] Menes and Athothis are Euhemerised deities (Mēn and Thoth the Moongod) in the 1st dynasty of Kings in Egypt.—Compare Sanchoniathon's Thoth and Palmer, Egyp-

'the Gods' had formerly been men, living on the earth until their decease) it disposed effectually of the various Sungods and other prominent Deities, names, and impersonations, so as *logically* (but not in fact) to clear a space for Monotheism by removing the other Gods. If from some twenty of these you subtract twenty by regarding them as *deceased men* you remove what stands in the way of the Monotheist idea. Or if one goes further and assumes that each Arab tribe had an Ancestor[1] whose name was the name of the tribe, derived from its primitive founder, we have such an argument as Genesis (chapters xxv. and xxxvi.) presents in relation to Nabioth, Admah, Aduma, Ismael (Shemael, Samael), Laban (Sin), Hanoch (Enoch), Keturah (Kuthereia), Hagar, Midian, Massa, Kedar, Teman, Itur (Ietur), Kadmah, etc. The Gods had once been men, and the tribes bore names of deceased chieftains. Hence a description of these patriarchs could not well be gainsaid, for the opponent of scripture would be put to the work of *proving a negative* in every instance. As the doctrine of Euhemerus was late, it marks a period; and the scriptures of the Babylonians, Persians, Egyptians and Hebrews have apparently come down to us in the latest shape that they assumed.[2] There was only one way of replying to Euhemerism; that was to render it ridiculous in the way that Philo Herennius of Byblus adopted. In the Bible, El is a name of the Hebrew God.

Movers held that the Highest God of all the Semites, El, was originally the same as the one worshipped by the Israelites.[3] The Levite Narrator no longer wished to know that his forefathers knew no difference between the form of offering and the rituals to Bal and Jehovah.—Nork, Bibl. Mythol. ii, 249.[4]

Saturn-Kronos among the Phœnicians and Syrians was Highest God and Highest Planet. But he was also regarded

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tian Chron. I. 321. Seb, the Egyptian Saturn, appears in the name of the Hebrew city Seb*ah*.—Gen. xxvi. 33. If we trace Osiris to Syria, why not Seb also?

[1] The city Salem had king Salamah, the son of Daud (Taut, God of Wisdom). Asah (Gen. ii. 23) strongly resembles the Egyptian name Asō, the Edom name Asau, and Saua.—Gen. xiv. 17. Adam is very like the name of the city Adamā.—Gen. xiv. 2; Joshua, xix. 36. With Atamu, Tamus, Thamus, Thammuz, compare the Arab tribal name Thamud, Thamudeni.

[2] Compare Leviticus, xxvi. 33, Deuteronomy, xxviii. 25, 37, 52, 57. Euhemerism dates (if we have not forgotten) about B.C. 300.

[3] Movers, I. 314, 316. He translates Azar-el 'the fire of Saturn.'—ibid. 340. He also mentions the Herakles-Saturn.—Movers, 267.

[4] Movers, I. 254, 255, 256, 312 ff.

as Time itself, the eternal Chronos that was before all things.[1] So the Ancient of days.—Daniel, vii. 13. The Chthonian Hermes has all the appearance of Saturn's Power. Macrobius, I. xix. 7, says that Hermes is the Sun. Hobal is the written name of Saturn; yet ha-bal (or hobal) is the name (1 Kings, xviii. 22) of Bel (with whom Abel, Apellōn, and Apollo may be compared). How then is it that Habal can be Bal, Bel, or Apollo, but that Hobal is Saturn? The reason is that "Bel dicitur quadam sacrorum ratione et Saturnus et Sol."—Servius, ad Aeneid, I. 642. Bel is called, by a certain doctrine of the rites (or the priests) both Saturn and Sol. He dies or sleeps in winter, in spring he renews his vigor, like Horus, Apollo, Habol. "Helios (the Sun) whom they call by the appellation Dionysus"[2] is the Winter Sun, Dionysus, Saturn. Even Set, in Egypt, seems to have got into the Underworld. With Apollo's temple compare Beth Shems, the Sun-temple.—1 Samuel, vi. 12. And the Highplace where Samuel officiated. —1 Sam. ix. 12, 14, 19, 27. Compare the priest's name Shemiah or Shemaiah.—1 Kings, xii. 22; 2 Chronicles, xi. 2. The Chaldean Bel was Saturn (Dionysus) in winter, Apollo in spring.[3] Dionysus and Apollo are one and the same.[4]—Macrobius, I. xviii. 1. The Powers manifested in the sun varied with the season. The lion is sacred to the sun,[5] the sun is the emblem of the Logos,[6] and the Logos was called Hermes.[7] The lion was worshipped as God.—Ezekiel, xli. 18, 19; Exodus, xxvii. 31.[8] That the Oldest Bel was a Sun-god, and exclusively the Solar God of the Semites seems absolutely probable; and this conclusion is strengthened by recent remarks by George Bertin, as follows: "Like other Assyriologists, I took up the subject with a firm belief in the ancient and world-famed astronomical knowledge of the Chaldaeans. But, after examining a great many texts of all periods, I have been compelled to arrive at the conclusion that the Babylonians never had any idea of the celestial movements, but merely registered the phenomena in the sky together with the events occurring at the same time on the earth, in the belief that the same phenomena would be always accompanied by the same events."—G. Bertin, in 'Academy,' March 26, 1887, p. 223. Movers mentions Saturn-Moloch, and tells how in Egypt Saturn became Typhon.[1] "Saturn's Unlucky Star."

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[1] Movers, 256, 261–263 ff. On the Babylonian cylinders he carries the ring of eternity.—Movers, 264. The Sidonians placed Time (Chronos) first before all.—Movers, 278. He is the ever like to himself.—Movers, 95. Time without beginning.—Movers, 281.

[2] Macrobius, I. xviii. 18.

[3] Herodotus mentions Apollo's supposed anger at the interment of a corpse within his sacred isle. Serach, Asiris or Israel (El, Hael, Aelios, Helios) rises out of Darkness.

[4] Saturn's day (dies Saturni, Saturno die) was Saturday, the Sabbath of the Jews. Hence they worshipped Saturn, on Saturday; or their forefathers did. We regard Set as Saturn.

[5] Nork, Real-Wörterb. III. 178.

[6] Philo, Dreams, 15, 16.

[7] de Iside, 54. Hippolytus, I. 118.

[8] Porphyry, de Abst. iv. p. 54. ed. 1548. Florentiae.

Ab is the month nearly corresponding to July, Tammuz (Adonis) is the preceding month; when Adonis dies. Abimelech is King of Ab (Leo is the Zodiacal sign) who carries Proserpina (the Moon-goddess) off at about this time, just as Proserpina carried away to Aidoneus (Hades) the Sun-god Adonis-Tamus in June. Sahra is the Moon; and St. Jerome tells us to read an ה an a: we thus get Sarah Luna. After the summer solstice the Year-god comes from the Northern to the Southern hemisphere to the land of 'repetition (Garar) and ravishment or carrying off (Garar)' in the annual revolution of the heavens,—the dark region of Pluto. Moreover Ariel, Arab, Oreb, Urpha have fire (ar, ur-o) as the foundation of these names, and Abrahm is represented as a Gheber. Ishmael with his herds resembles Shemal (Apollo, with cattle) the Sabian Sungod. It was usual with the Old Arabians to regard Saturn and Abram as their progenitor, and while looking upon Saturn as their father they claimed Sarach (Asarah, Asherah Venus) as their Mighty Mother, for the Moon is the Mother of the kosmos, and the poet wrote that "all things are born of Saturn and Venus." Ab meant father, Ab-ram (see Abi-ram in Deuteron. xi. 6) meant father on high, ram (high), Bara[2] meant Creator, and Abrahm, the Creator of the people (am = people), Brahma. The Moon was the place of Osiris and Isis (somewhat as the Babylonian Sin). Abrahm was, then, the father of the Arabs and Hebrews. The Hebrews came from Hebron, commonly known as Araba, or Kiriath Araba, the "Arabian city." It was a holy place, because Abrahm and Ashera

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[1] Movers, I. 308, 309. Typhon is Set, and becomes, like Saturn, the tenant of gloom beneath the earth.—Iliad, xiv. 203.

[2] Bar the shining; Abar, the Sun. See Bara Gen. xiv. 2. Abaris.

(Venus, Sarach) the Mother of the Saracens were buried there. In the Scribal period of the Jews, say, about the second century before our era or later, it suited the views of the Scribes of the Jewish temple to bring the national literature to book,[1] and they started with a large reference to their forefathers, Abrahm as the parent of the Ishmaelites, Iaqab as one of the pastoral ancestors, and the Rhaabeni (Rauben) as another. The Agubeni and Rhaabeni were Arab tribes living in North Arabia, while Gabah was a city to the north-west, nearer to the Jews, being west of Mt. Hor. Gaba or Geba appears as a city's name in the tribe of the Beni Amen (Beniamin. Iamin.—Numbers, xxv. 12), the High place Gabaōn (Gibeon), and very frequently in Palestine, so that when Iaqab went prospecting in Palestine and Arabia he dropped his name around tolerably often. Thus Ezekiel gives us "Kub," in remembrance of the Agub-eni, in Arabia. Ieudah (Judah) is Audah, an Arab tribe and district, Mt. Khor (Hor) is nearly east of the land of the Kharu, the Nabatheans around Petra are Nabioth, the Rhaabeni Reuben, Gad the Gadarenes, Asar the people of the Tyrian district (Sarra, Aser,=Tyre), Dan (Aden) Eden in the Lebanon, named from the Lebanon Adon, Ephraim the district Apherema in Samaria, Manasah the tribe of Mt. Carmel an elevated tract (nasa = elevated, M-nasa the same), Esau the town Sauē (compare Asō, Asu, the Devil, Evil Spirit), Lotan the tribe of Lot, Hagar the Hagarene tribe, and Ishmael the Shemal worshippers; all Arabs adoring Shemal (Shem[2] the Sun).

There was an ancient tradition that the Shepherds of Kush had gone down into Egypt; but the Arabs, being the Children of Abrahm, descended into Egypt, so that, by not too lively a figure of speech, Abrahm himself may be said to have gone to Egypt. But Abrahm's descendants lived, some of them, at or near Hebron, and some tarried in Garar (Kharar = to burn up; Khares = Sol. Gerar, the land of the Kharu-Peleti, or Philistians), therefore they went to Egypt, as one might suppose of the Karu[3] fire worshippers.

Assuming then that Philo's Sanchoniathon is a piece of irony, a satire upon the prevailing Euhemerism, as it evidently is, there is nothing to prevent the introduction into such a pamphlet of matter drawn from Phœnician Mythology and current hearsay. Thus Isiris is qualified Inventor of the three letters,[1] and Israel proclaimed as Saturn, El being the name of Bel Saturn, Asar or Isar being connected immediately with Asar (Osiris) and Azar (Mars), the God of Spring, fire, and war. The name Israel was doubtless early connected with the story of Esau (Asu, *Spirit*), who among the Phœnicians was Mars-Usō,[2] as Set was the Devil in Egypt, the Adversary. That this entire combination, elaborated, is brought about with the introduction of peculiar Hebrew and even genuine Phœnician views we would as little deny as that it certainly could not first be undertaken if the Jews were already a people so hated by their neighbors ; in that case certainly no one would have done them the honor of bringing their ancestors into so close connection with the sacred legend.[3] As Porphyry boasts, the names Israel, Ieud, Anobret agree in both ; and the Israelite and Phœnician legends of Abrahm and Kronos in reference to the sacrifice of the 'Only begotten,' or in the traditions of Asu (Esau) and Israel or Usō and Israel, touch one another nearly.[4] The unrevealed first cause (das unoffenbarte Urwesen) or the Old Bel reproduces himself in the Second, who is like Him, according to the passages quoted, both in name and idea. Bel the Younger was regarded as the Creator,[5] the Primitive Being who in the primitive time gave his Law and was the first King among the Semites, as a Manifestation of the Older, and consequently his Son.[6] The Son of Kronos was named Kronos.[7] The Karthaginian Baal-Herakles is called Son of Saturn.[8] The idea of the Babylonian Father and Son is by no means as late as many might suppose.[9] The Lion of Mithra is the symbol of Herakles and is the Lion of Judah (Rev. v. 5), just as the Lion is the SUN (Mithra) in leo, and the Lamb is the Sun's sign in Aries. Now in Rev. i. 13, 16, we have Mithra as the Christos (the Sun and Son) in the centre of the Seven Planets.

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[1] Biblion, Bible.

[2] Samael is the Death angel.—Eisenmenger, I. 855.

[3] See Korah and Korach.—Numbers, xxvi. 9, 10.

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[1] Ιαω. See Movers, I. 539, 547, 550. Orelli, Sanchon., 40.

[2] Compare the Egyptian Asu, a female conspirator with Typhon against Osiris, and the reverse of the Hebrew Asa (Gen. ii. 23), the Egyptian Isis.

[3] Movers, I. 131, 132.

[4] ibid. 132.

[5] Colossians, i. 15, 16.

[6] Movers, 267. Hesiod's Kronos comes forward in a way that plainly marks him as the Oriental Saturn.—Movers, 273.

[7] Orelli, Sanchoniathon, p. 32.

[8] Movers, I. 267.

[9] ibid. 267. Kronos (Saturn) was called El by the Phœnicians and Syrians.—Orelli, Sanchon. Fragmenta, p. 26. El is the Hebrew name for God ; at least, El is so translated.—Servius, ad Aeneid, i. 642. Movers, 185. Kronos (Saturn) had his Father's name.—Orelli, p. 32. Here again we have the Father and Son, as in Babylon.

The reader will be led on to the consideration of the Mithra-religion in Palestine[1] and Egypt, from the mythology of Asar, Serach,[2] Israel, to the mythology of Isiris, Osiris, Israel, to the philosophy of Saturn in the East, the philosophy of light and darkness, and to the Dualism of the Asrielites (Israelites) in Syria. Attention is drawn to the background of the Israelite picture, the altars of Ariel in Moab and of Sada (the living flame of Moloch) in Philistia, to the 'Wanderers from place to place,' the zûz or Zuzim.[3] The Ghebers[4] of Khebron[5] become the Hebers (Hebraioi) of Hebron, the home of Iakoub and the Khatti (the Beni Heth), Set[6] and the Sethites get connected with the Egyptian Set by an Abrahamic migration of the Sosim into Egypt, while in Osirian rites the Rising (serach), the Resurrection, of Asar from the realm of Darkness is taught. The lion was Mithra's emblem and he as Kurios was

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[1] With the lion-symbol of Herakles, compare the same symbol of Mithra, of Izdubar, of Judah's Lion, and the lion of Phœnicia and Egypt. Sachal was "leo" in Hebrew, and Suhel, Saturn's name, in Arabic. The Lion is the Sun's house.—Porphyry, de antro, xxii. The priests of Mithra were called leones.—Tertullian, adv. Mark, i. 13. Asada was the Messenger of Saturn.—Chwolsohn, Altbab. Lit. 136, 156.

[2] Compare Assarac; and Assarakus in Homer. The Mythology of the Sunrise.—Compare the Hebrew word sâhal in Goldzieher, Mythology of the Hebrews, 93. So too sâhar, zâhar, sârach, to shine, be clear, become manifest. Serach in Hebrew means the Rise of the Sun.—Compare Sarg-on's name. The name of the daughter of Asar is Sarach.—Numbers, xxvi. 46. The vale of Soraq, whence the Syrians may have started to invade the Delta.—Judges, xvi. 4.

[3] Goldziher, p. 53.

[4] Rev. G. V. Garland, 'Genesis,' p. 280, Oxford and Cambridge, 1878, writes "Ghebron in the earth of Canaan."

[5] Χεβρών.—1 Chronicles, xi. 3, 23; ii. 43. Χαβώρ.—1 Chron. v. 26. Χάβερ.—vii. 31, 32. Ben Geber.—1 Kings, iv. 13. Geber and the land Kheper.—ibid. iv. 10, 19. Khebar.—Judges, v. 24. Gabriel presides over fire and the ripening of the fruits.—Eisenmenger, Entdektes Judenthum, II. 378, 379. Talmud, tr. Sanhedrin, fol. 95. col. 2. This is the Sun's province. The Sun (Saturn) was the Life-god, Iach, the Gabar or Cabar, Cheper, Sol Creator, Iank-ab, Jacob. And Gabriel is Herakles King of fire.

[6] Compare the name Satnah or Set-an-a, Gen. xxvi. 21. Gen. xxvi. 6, 18, show this place to have been in the Sethite or Philistian country, whence the God Set first got into Egypt from Syria. Also Set-im (or Satim),—Numbers, xxv. 1. Setim would mean Sethite or City of Set.—Asad means lion, the sign Leo and Hermes. The Arab tribe Asad worshipped Hermes.—Chwolsohn, II. 404. Asadoth is city of Asad.—Joshua, xiii. 20.

When, then, we find the "Mighty" Jacob (of the Aaqabaara, the Israel Aqbar) led to Mesopotamia from Kebaron (Chebron, Hebron) and from there to Memphis, also among the Agubeni and the Beni Kheibar as well as other Arabian tribes, the Children of the Most High Father Ab Ram represented by Gabariel (Gabriel) the Angel of the Fire and Power of Mithra or Kronos, we can see that Moses has already carried Abram over a vast domain from Aur of the Chaldaeans and does as much for Iaqab when he is sent to Mesopotamia to Laban the Moongod for a wife, or when Israel is described as "going down" to Egypt as Keb. When the temple scribe marries the Abrahm to Sara'h (the Sarachens, Sarakeni) and to Hagar (the Hagarenes.—Gen. xvi. 7, 10–12; xxi. 20, 21), and his grandson the Shemalite Ishmael is parent of Nebioth (Nabatheans), Kedar, Itur (Ituraea), and Kȧdimah, the mythic Masses is used to father the Arabian prospects of Jerusalem in the middle of the 2nd century before our era. Iaqab the Lover also deprives Asu (Idumea, Esau) of its rights, and although Jerusalem wanted Edom for a long time, she finally gets it. These are the children of the Ishmaelites by the names of their countries, their towns and their castles.—Gen. xxv. 16. There Masēs (Massēs, or Mosēs) seems (although possibly an ancient mythic Phrygian king) to have proved a tolerably far-sighted statesman in the interest of Khebron and Jerusalem. He accustomed the Jews in the second half of the second century before our era to look forward to a great empire in Syria and Arabia, extending from the Mediterranean to Mesopotamia and the Persian Gulf at Kadimah. Did he not plant Hagar among the Hagarene Ishmaelites, send Iaqab among the Nabatheans all the way to Chaldaea to marry a couple of faces or phases of the moongod Laban, and afterwards transport him to the Nile on account of his love for Joseph? Masēs or Moses had a statesman's views when he wanted to enslave Kanaan.—Gen. ix. 25–27. The story is a good enough 'hieros logos,' but there is considerable politics in it.

The name of the Jews, Iaudi, is found in E. Schrader, Die

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sand years have not made the slightest alteration in the character or habits of this extraordinary people. Read of the patriarchs in the Bible, and it is the best description you can have of pastoral life in the East at the present day."—Incidents of Travel in Egypt, Arabia Petraea and the Holy Land, New York, Harper, 1837.

Keilinschriften und das Alte Testament, p. 188. It comes from Aud, the name of the Arabian God with blood-stained altars. The country where he was worshipped was called Audah. The I in Iaudi is a prefix, such as we find in Eremias (Ieremiah), Shemal (Ishmael), Essaioi (Iessaioi); but its use reminds one of the plural Greek article *οἱ*. The words Iaud and Iaudah were in the Hebrew Bible written יהודה by a Hebrew custom of writing mentioned by St. Jerome. They *wrote* with a He, but they read it A. This rule turns Ieud back again to Iaud.

Gen. xxix, xxx, contains some surprising double entendres; one is very much to our purpose; xxix. 35, Leah conceives *aud* (again); and says "*Audah* (I will *praise*) Iahoh." Ergo, she names her last born son Iaudah. What was the necessity for Leah to name her last son "I will praise?" And, unless Moses was present at the apparition of Iaudah in consequence of the parturition of Leah, how could Moses have transmitted to us the *very words* of Leah? Unless we take refuge in a miracle, it can be accounted for in this way. This scribe knew as well as we do that Aud was the blood-besprinkled Firegod of Khebron (Hebron) and for the benefit of the scribes he introduced the name Aud three times in verse 35, once as the adverb (again, still), then in the verb Audah (the ancient name of Judaea), and, finally, in Iaudah "I will praise." In this way Moses accounts for the name of Audah, which seems likely to have been the name of Judaea, long before Moses was ever heard of. And if a scribe, after these three repetitions, could not see what Moses was driving at, he was one of those that cannot take a hint. Let the reader notice that i in Hebrew is changed in the translation to j in English.

CHAPTER FOUR.

THE ASARIANS IN EGYPT.

"τὴν πρὸς ἀνατολὰς νεύουσαν πλευρὰν τῆς Αἰγύπτου πρὸς τὰς ἀπὸ τῆς Συρίας καὶ τῆς Ἀραβίας ἐμβολὰς, ἀπὸ Πηλουσίου μέχρις Ἡλιουπολέως διὰ τοῦ ἐρήμου."

"κειμένην μὲν πρὸς ἀνατολὴν τοῦ βουβαστίτου ποταμοῦ καλουμένην δ' ἀπὸ τῆς ἀρχαίας θεολογίας ἄβαριν."

When we find the names Kūb,[1] Kobt, Kopt, Kouph, and Kuphu (Kufu) we know that they are Arabian-Hebrew, and can place Cheops-Khufu, the king whose name was found in the Great Pyramid. He was an Arabian or Semite by blood. And as iron has been found, or the evidences of it, as also the use of jewelled saws, we have a right to infer that Semites built the pyramids of the fourth dynasty. Akab, Gob, Keft, Keb, Akbar and Iaqab are Semitic names. Iaqab is said to have gone to Egypt. It is not necessary to follow the ruling line back as far as Mēn in Egypt or Sin in Babylon, for both are names of the Male Moon, Lunus or Adam of duplicate gender. It is enough to find Asar, Asari, names of Osiris at Gizeh. The same name Movers finds in Phœnicia.

When Samuel set up a monument of victory between Masephah and San, he called it the 'Stone of Azar'[2] (the Assyrian Mars). There was (Joshua, xv. 33) a place between Libnah and Asdod called, apparently, Asan and Beth Kar (temple of Kar). From Asan we obtain the first syllable of Sankara,[3] while Kar supplies the rest of the name. This relieves us from going to Babylonia for the name. Mr. Birch

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[1] Koub.

[2] Hosea, xii. 4 derives the name Israel from Sarah to contend, to fight, and El = God of Fire.—Gen. xxxii. 28. Asarians, Asriel, Israel, a name of the War god (Exodus, xiii. 21, 22, xiv. 25), Saturn and the SUN. The Fire-god Azar was the God of war, and Mars was the Sun.—Macrob. I. xvii. 68.

[3] Compare Sangarius, the name of a King.—Movers, Phönizier, I. 198.

point of antiquity to the Thinite[1] (Tanite?) and Memphite kings; and we have found the Kefa[2] as far south as Memphis.[3] If Maspero has found in the fishermen of Lake Menzaleh features like those of the supposed Hyksos-sphinxes, broad cheek-bones and daring pouting lips, we will have, perhaps, to admit these features to be indicative of a primitive, native, stock, that at one period predominated in the Delta. But there is also testimony to the entrance of Semites into the Delta from the earliest times. See Africanus, the Bible, Manetho, Movers, Heeren, Chabas, etc. "And they two fighting with the impure beat them: and having slain many they pursued them to the borders of Syria."[4] The account in Josephus which puts back the occurrence into the time of king Timaus would seem to imply that the attacks upon Lower Egypt from Kushen or Goshen were not infrequent in ancient times. *οἱ δὲ σολυμῖται, κατελθόντες σὺν τοῖς μιαροῖς τῶν αἰγυπτίων, οὕτως ἀνοσίως τοῖς ἀνθρώποις προσηνέχθησαν ὥστε τὴν τῶν προειρημένων κράτησιν χρυσὸν* (or, better, *κρείσσον*) *φαίνεσθαι τοῖς τότε τὰ τούτων ἀσεβήματα θεωμένοις.* Josephus contra Ap. I. p. 1053. The word proeirēmenōn is opposed to toutōn. Proeirēmenōn refers to the Shepherds driven out to the city Ierosoluma; although it might possibly be held to mean the invaders in the time of king Timaus mentioned on p. 1039. Josephus, it is true, says that Manetho wrote these passages 'about us,' meaning 'about the Jews.' What he says, in this case, claiming to give Manetho's words, is 'that the aforesaid seemed preferable to these last.' The afore-mentioned are either the persons 'of obscure race' mentioned at page 1039 (whose kings were Semite in name) or 'the Shepherds that went out in the reign of Tethmosis (*i.e.* Amosis) to the city called Ierosoluma.' So that, if either Manetho or Josephus could be trusted, we have *Semites* in each case, instead of natives to the west of the Red Sea and east of the Nile. Therefore, taking Manetho and Josephus for guides, we have only the faces of the so-called Hyksos-sphinxes to indicate the existence of Shepherds of *African* tint and feature at Tanis and Bubastis (Zagazig), without reference to date. Josephus charges Manetho with taking hold of current invented (mythic) stories and applying them to his ancestors at Jerusalem! But, in a controversial paper against Apion, Josephus may have felt at liberty to take the same license as Manetho did. Josephus said that Khaeremon lied, and, if there was any truth in it, it was impossible to separate it.

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[1] Tanite; also Abudos, Abydos, Abot. According to Ammian, Abudum was a town in a remote corner of the Thebais.

[2] Movers I. 367, 657, mentions Asis (Aziz) the solar Mars in Edessa. We find the Sasu archers in the Desert, like Asasel. (Azazel, the Evil Demon.) Joining with the word Hak (leader, melik) the word Asos, we get Hak-Asos, Hukussos, Hyksos.

[3] It is supposed, on the authorities later on quoted and the traditions respecting Agēnor (the Bal Samêm "lord of heaven") and Kadmus, that the Phœnicians brought their knowledge to the Delta with them; and this is probable from the earlier renown of Memphis as well as the superior antiquity of its pyramids.

The Khati (Hittites) had from remote antiquity a form of picture-writing which was known on the road between Ephesus and Sardis, and also from Kappadokia to the Egean Sea.—Rawlinson, Anc. Egypt, II. 232; A. H. Sayce, Soc. Bibl. Archæology for July, 1880.

[4] Josephus, contra Apion, I. p. 1054; quotes Manetho. There were plainly two sets of Shepherds that Manetho had in view.

Josephus (p. 1053) distinguishes between the 'rule of the aforesaid' men (Syro-Arabs) of obscure race and the 'deviltries of the Solumites.' It is not impossible that a Semite raid into the Delta followed a raid of a native African race, the Berber-Copts from between the Red Sea and Libya, between dynasties 6 and 11. The only suggestion for such a conjecture is the so-called Hyksos-sphinx face, the name agazyân (shepherds), and the circumstance that Africanus (from whom we get the Manethonian clippings) speaks of '*Phoenician* Shepherds' in the 15th and 17th dynasties. The Egyptian Amosis of the 18th dynasty married an Ethiopian and drove out the Hyksos. Moses, too, married an Ethiopian woman.—Numbers, xii. 1. Lepsius (Letters, 415) considered it as more than probable that the name of Moses was not originally found in the Egyptian narrative. Many regarded Jews as the offspring of the Æthiopians, emigrating when Kepheus ruled.—Tacitus Hist., v. 1.

Saturn-Kronos, Ekron (Accarōn) on the Mediterranean, Mt. Khoreb, the sun (Kharēs, Cheres), Aqar (1 Chron. ii. 27), Acheron, Aharon (Acharon, Aaron), Charōn, the Kharu (Karu, Philistians), and the Egyptian kings Khaires, Akherres, and the valley Achor have all the same name as their root, *akar*,[1] *ak-*

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[1] Elis had old sunworship, namely in Olympia where Kronos and Helios had an altar in common. There was a tradition that before Apollo's times the Delphic sanctuary belonged to Kronos.—M. Mayer, die Giganten und Titanen, p. 72. Here we have two Semitic works which tell of Phœnician earliest influence in Greece, El (in Elis) and Karan (Kronos) meaning to shine. To which Ach (in Achaia) may be added; for

har,[1] or *achar*, the sun, that rises in the morning and goes down (keboa) at night, and in winter was fabled to sleep the sleep of death, but in spring, in the sign of the Ram, to rise from the dead. From Gaza to Ekron, from Garar (Gerar) to perhaps further east the Karu lived. The Egyptians called Zeus (Amon) the Spiritus.[2] Amon is interpreted the invisible and hidden. When they invoke and summon him to become manifest and visible to them they say Amoun.[3] These were three forms of the Kamephis, the last one being the Sun; Amon must consequently have been seen in all three of his manifestations. Amun-Hor or Horammon is the active and generative principle, the seminal principium. He presides over misty clouds, rains, exhalations and is the all-saving and all-nourishing prime or bloom and temperature of the circumambient air, the seminal principle. As long as fire remained the Seminal principle of arrangement was likewise preserved. There are three species in fire,—the coal, the flame, and the light.[4] The seal of Iar (Horus) calls him the "light, fire, flame." Ammon is the Creative Mind.[5] The seal of Iar calls Iar "Ammonios;" and Proverbs, viii. 30 mentions Amun as the Creative Wisdom. Brahma is fire, sun, moon, etc.[6] Isaiah, viii. 8, calls Iudah's land Amanu-el. Horus is connected with Leo, is the Power of the sun, and has the Lion's head;[7] he is called the cross, redeemer, freer, and he who transports from one place to another.[8] Osiris is the Nile, the Dark Water of Hades,[9] but his name was originally Asar, Asari, and in the Seal of Iar it appears as Ousir (Oushir).

Ach meant fire, and, in Egyptian, it meant light. Akhu meant light. Khuti, lights. Fire and the Cherubim were Saturn's symbols in the Levant.—Dunlap, Vestiges, 116, 117; Movers, I. 260.

[1] King Occhoris was ordered by the oracle of Hammon to purge Egypt of the lepers and to remove that class of man into other lands as hateful to the Gods.—Tacitus, Hist. v. 1. Occhoris is evidently a name derived from Achor (Akhar) the name of the Karu or Philistians. Achares and Occhoris are one word.

[2] de Iside, 36.

[3] ibid. 9.

[4] Philo Jud., the World, 15.

[5] Movers, I. 268. This is the Logos.

[6] Swetaswatara Upanishad, iv. 2.

[7] de Iside, 19.

[8] Irenaeus, I. i. p. 15.

[9] de Iside, 32; Hesiod, Theog. 783-786. Saturn's temple was outside the city, in Egypt. Because he was too close to the Death-god. He was subterranean. Osiris at his birth was placed by Saturn in the hands of Pamules.—de Iside, 12. The Pamulia was the Spring festival in February, when Osiris entered the Moon.

> Thou shalt not 'taboo'[1] an Adami,[2] for he is thy brother.
>
> Thou shalt not 'taboo' a Masri,[3] for thou wast an alien in his land.—Deuteron. xxiii. 8.

Adom came out in force to drive off the Asarelites (Israelites).[4] The Hyksos entered Egypt as Setites (Sethians), but came out from Egypt as Asirians. That seems to result from the Biblical data. But 'Asar' and 'Assyrian' (Asur) are, originally, from the East and not from Egypt. Numbers, xxi. 14, seems to lay claim to the renown of the Hyksos by the Iam Suph (the sea of reeds) and in Moab; for to Josephus the Hebrews were the Hyksos. Ramses II. was on record at Tanis as the victor over the Shasu,[5] that is, the Sasu or Sos (Bedawin Shepherds), and Manetho seems to have recognised these as Phœnicians. The fleet of Ramses II. engaged the fleets of the Phœnician cities.[6] When Asar (Aser, Asher) stayed in his havens and dwelt at the port of the seas[7] we know also that Assur (Syria) went down into Egypt, carrying with him his Syrian national deity Asar (Ousir, Osiris). In like manner,

> Adad fled, himself and men, Adamaiim (Edomites), of the slaves of his father with him to come to Masraim (Egypt); and Hadad was a boy, little. And they came up out of Madin (Midian) and went into Pharan,[8] and, after

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[1] Tabŏ means 'to detest.'

[2] Places were supposed to be named after the supposed founders. Askalos founded Ascalon. Irad, Jared founded Eridu. The cities Adama, Amara, Sadem are mentioned together.—Gen xiv. 2; Joshua, xix. 36. We may then, perhaps, derive Adam from Adama (Admah), although 'Hadam' may be Kadmah, Kadmus, written with a Ch, later softened to h. The Edom-Idumean branch of the Abrahmites is always represented as the oldest.—Gen. xxv. 25, 31. Edom is Atuma, and is written Adom, Adum. Audam is formed from Aud, like Salem from Sal, Sunam or Sunem from Sun: vide Shunamite, Shulamite, Salamah. Adam and Brahma were first; each had his sakti. Adam is mentioned first, then Seth.—Gen. v. 2, 3. The Sethites were in Moab.—Numb. xxiv. 17. Adam (in Hebrew) and Set (Seth) both in Hebrew and Egyptian theology were hermaphrodite, being male and female.—Gen. v. 2, 3. The Egyptian beetle was the symbol of this condition; and Plato in his Symposium refers to it as a primal status hominis.

[3] Egyptian.

[4] Osirians or Asrielim.—See Numbers, xx. 20, 21, for the name Israel. The Asrielites are mentioned (Asareli, Numbers, xxvi. 31) and Asarel (Nehemiah, xii. 36). Asaradan.—2 Esdr. iv. 2.

[5] A. Wiedemann, ägypt. Gesch. 438.

[6] ibid. 437.

[7] Judges, v. 17. "Phœnicians first, before they became Egyptians."—Palmer, Egypt. Chron. I. 50.

[8] See Aphara.—Judges, viii. 27. Compare Abar (the shining Bar), Barah, 1 Chron. viii. 18, Afarūn, Gen. xlix. 29, Afarica (Africa), Fars (land of light.—F. Johnson, Persian and Arabic Dict.; Freitag, Arab-Latin Lex. 1837, p. 465), Bara (Gen. xiv. 2),

that, they took Amu (Amim) from Pharan and came to Masraim to Pharah king of Masraim.—1 Kings, xi. 17.

We see how the Amu made their way into the Nile Delta, coming from the east (ἀπὸ τῶν ἀνατολῶν παρεγένοντο), from over the Iardan, in Medbar, in Arabah, from over against Suph, between Pharan and Taupel and Laban and Chazor[1] and Di Saab. Judging by the names, Kheth, Khetoura and Kadesh, the Katti or Kheta must have extended from Khebron on the north to below Kadesh and Arad on the south.

> They bury Sarra (Sarah) in Khebron.—Josephus, Ant. I. 14.
> The Khebrōn in land Iouda.[2]—Septuagint, 1 Chron. vi. 55.

The nation of the Israel[3] and the rulers and the priests and the Levites did not separate the foreign-born nations of the land and their impurities from the peoples of the Khananites, Khatti, Ferezi, Iebusi, Moabites, Egyptians and Idumeans. For they lived with their daughters, both they and their sons, and mixed the holy seed (σπέρμα τὸ ἅγιον) among the foreign-born peoples of the land.

> And as soon as I heard these things I tore the clothes and the holy raiment, and plucked out the hair of the head and beard, and sat down gloomy and very sad.—Septuagint, 1 Esdras, viii. 66–68.

We here notice that the Egyptians and the descendants of the Hyksos are spoken of as natives, not foreigners. Compare the names Akoub and Akoupha (2 Esdras, ii. 45, 51) with the name of Khufu, builder of the Great Pyramid, and with the name of the land of Koub (Ezekiel, xxx. 5).

The Children of Abrahm by Khetoura were among others, Madan, Madian and Souos; and the Children of Souos were

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Shem-abar (Gen. xiv. 2), Abaris, Pharah (the pharaoh), Pharan (the Desert), Pherōn (an Egyptian king-name), Phuti-Phar and Phuti-Phara.—Gen. xxxix. 1; xlvi. 20. The Greek-Phœnician permutation of the letter b into p, ph (f), v, is derived from the East. Kub and Khufu are closely allied; like Aser, Osir, Ousir and Osiris.

[1] See Judges, iv. 17, 23.

[2] 'τὴν Χεβρὼν ἐν γῇ 'Ιούδα.' Compare Auda, the name of the Great god of Bostra.—Sayce, Hib. Lect. 408. Audam could suggest the land and people of Aud or Audah.

[3] Adan becomes Adam, just as Madian became Madiam, 1 Chron. i. 32. The n assimilates with and becomes m. Thus Adam is Adan, the Lord (Adon) who walked in the Garden of Aden (Audonai).—Gen. iii. 8. The Deity was regarded as the pure Life. Therefore no dead body could be brought within sacred precincts, death rendered the relations impure, and, as wool is an animal product, the priests wore linen.

Saba [1] and Dadan.[2] The prophētēs Malchos Kleodemos names three sons of Abrahm by Khetoura: Afera, Asoureim and Iafra. Assyria was named after Asoureim; the city Afra [3] and the land Africa after Afera and Iafra, since both marched with Herakles to Libya against Antaeus. Their admission to the association with Herakles was obtained through the similarity of Abrahm, Kronos, Herakles.[4] From Alexandria (the medium between the West and East) and the Aethiopic Axum the Jewish triumvirate has wandered into the South-Arabian Myths.[5]

I *will praise* (*Audah*); therefore she called his name *Iaudah*.—Gen. xxix. 35.

In the cuneiform writing the Jews were named Iaudi.—Schrader, Keilinschr. u. d. Alt. Test. 188. Audah, in Hebrew, means ‘I will praise.’ This reveals the original name of Judea, the land of Aud. If we follow St. Jerome's dictum “to write a ‘hē’ but to read it an *a*,” we will find that Isaiah, xix. 17, has “Iaudah's land” instead of Jeudah's land. By a Hebrew pun, Genesis, xxix. 35, gives us ‘Audah’ as the root of the name Iaudah. Aud's altar was sprinkled with blood. Saturn's name was Chiōn, the Living One. Saturn's altars were blood-besprinkled. The horns of Iachoh's (Iaō's) altars were blood-besprinkled on Saturn's day. The right ears of Aharon and his sons, their right thumbs, their right great toes, and their garments were sprinkled with blood.—Exodus, xxix. 12, 16, 20, 21. For the life of the flesh is in the blood.—Leviticus, xvii. 6, 11. Chiōn was the Achiah asur Achiah, of Exodus, iii. 14, the Living God of Time, Set or Saturn. Compare Daniel, vii. 13. For Chion (like Moloch) was the name of the Living One!

Ad (uda, udda) means the light of day.—Schrader, p. 493. An altar named Od (Aud).—Joshua, xxii. 34. The land of Ad

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[1] Compare the name Saba.—Gen. x. 7; Job, vi. 19. Sabathan.—Jos. Ant. I. 15. Sabbathai, a man's name.—2 Esdras, x. 15. Sabathi the planet Saturn. The planet Saturn is called Suhel in Arabic. See Movers, I. 290, 292.

[2] 1 Chron. i. 32, 33. Arabian Dadanim.—Isaiah, xxxi. 13. In Genesis, xxv. 2, we have the name Sauach: compare Saua, Sa, and Asau (Esau).

[3] Compare the name Afrah (Judges, vi. 11), Aphar*ōn*, Pharah (the name pharaoh), Aphar*ath*; and Apharah.—1 Sam. xiii. 17.

[4] See Movers, I. 86, 87, 415-450.

[5] Rösch, Königin von Saba, 23.

ated the Seven other rulers, namely, the Seven Planets.[1] The sublime Power of the Unknown Father is the mystical Heptaktis, the Babylonian Sabaōth,[2] the Bel Iaō who is Dionysus and Mithra (Mediator) through whom the souls ascend to the Father of Mithra. This is his symbol. The Angel Gabriel holds the 7 Lamps, the Seven Planets, in his hand, the Sabaōth.

> The Seven Lamps shall shine.—Numbers, viii. 2.
>
> Seven Lamps of fire burning before the Throne, that are the Seven Spirits of the God.—Rev. iv. 5.
>
> Mine eyes have seen the King, Ia'hoh Zabaōth.—Isaiah, vi. 5.

Sabaōth Adōnaios will sit on a Great Throne,—is Ariēl, the Mithra of the Jews. Then follows the Resurrection of the dead!

> Thy dead shall live, my corpse (too), they shall arise.
> Awake and sing, inhabitants of dust!—Isaiah, xxvi. 19.

Apollo has the glory on his head, and corresponds to Horus the Egyptian Redeemer and Apoluōn of the Revelations, the Freer of the soul from Hades.

> The call of the preacher in the Desert: Prepare the way of the Lord of life,[3] make straight in Arabah a path for our Alah.—Isaiah, xl. 3.

Who then was this Lord of life. Chiōn, the living El Saturn! The ark started from Babylonia.[4] Babylonia is the land of the Garden of Eden.[5] The Euphrates, below Babylon, divides into two parts, the Pisânu, the Guchânu; the third is the Tigris, which from just there onwards resumes its earlier independent position (independent of the Euphrates); the fourth is the Euphrates.[6] Schrader holds that the Hebrews knew little about the Babylonian story, and hebraised, that is, altered the account in their own way.[7]

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[1] Chwolsohn, I. 755.

[2] the Mithraic Lion surrounded by seven stars.

[3] Adonis, Mithra. Ach = fire, vital fire, and life: hence Achians, Achaians, men of life and spirit.

[4] Delitzsch, Wo lag das Paradies, p. 45.

[5] ibid. 51, 65, 80 ff.

[6] E. Schrader, Keilinschr. u. das Alte Test. 41; Delitzsch, 45-83.

[7] Schrader, 43, 44. Schrader, 151, gives Sir'lai as the Assyrian form of the name Israel. Isiri is an Osiris-name; consequently, Sir'lai would be only the dropping the vowel A, or O, in Asir, Osir, Osar. The Aadu or Aatu were the ancient inhabitants of the Desert—Chabas, Pasteurs, 27, 28; Gen. xxxv. 30, 35; Judges, vi. 13-16. Ad's

The tenth chapter of Genesis mentions the Arakim, the Senim and the *Choi* (Chivites, Hivites) all together, and declares them Canaanites; while the Septuagint Judges, iii. 3, writes *Euaian* instead of the Hebrew Choi, and locates the people, there mentioned, on the Lebanon. Now the Canaanites extended from Akkō (Akō, Acre) to the Lebanon, and that part of the range lying directly to the east of Akō was under the control of the Akōi:

> Ha-Chōi inhabiting Mount Lebanon![1]—Hebrew, Judges, iii. 3

St. Jerome's rule, to read the ה an A, would give us Achoi (החוי), as it stood in the Hebrew text. Moreover, Genesis, xxxiv. 2, places Chamor (Hamor) as sheik of the land of the Achōi or Chōi, having Sichem ben Hamor for his son. The Amorites extended from the Khati ('Heth at Chebron) northwards, past Mt. Hamoriah (2 Chron. iii. 2). The Hebrews were Hebronite mountaineers living in the rear of the littoral Kananites; and the Kananite, Nabathean, Philistian, or Midianite-Amalekite element, carrying with them the sacred name Asar (Osiris, Asur, Asura, Surya), early entered into Egypt. The grammatical character of the Egyptian language is found nearly all complete in the Syro-aramean languages. Lauth says: If one examines the physical formation of the inhabitants of Egypt so far as the material is present in mummies, he receives the unavoidable impression that they belonged to the same race as the inhabitants of Western Asia, therefore sprung from the same stock. Still clearer is this agreement exhibited in the language: the further one gets on in the knowledge of the Egyptian idiom a so much closer relationship to the Semitic language is revealed. This circumstance does not allow one to think of the Egyptians as autochthonous. In short, they came in from Asia over the Isthmus of Suez. They must have brought with them, besides their formation and language which point to Asia, also some of the

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altar was עד (Ad).—Joshua, xxii. 34. It was anointed with blood.—Exodus, xxix. 12, 16. Ad's sacrifice is the ram.—Exod. xxix. 15. This was the emblem of Khnum, Amen, and Iaboh or Iaō. Hebrew forms of the name Ad are Ati (1 Chron. ii. 36), Atiah (Nehem. xi. 4), Adoa (Ezra, vi. 14), and Iaddua who was high priest B.C. 340. Auda was the Great God of Bostra.—Sayce, Hib. Lect. 408.

[1] Judges, iii. 3, vi. 33, x. 6, 10, 11 shows that the Khatti of Hebron, not the Chatti of Karchemis, controlled the mountains west of the Dead Sea. So Joshua, passim, shows little states and cities.

stock of primitive sagas into Egypt. In the latest development of the hieroglyphic writing among the Ptolemys and Romans this enigmatic or riddle-sign-writing was wide-spread upon public monuments and formed down to my article on the subject in the Zeitschrift for Egyptian language and antiquarianism (1866) a nearly unconquerable obstacle to the understanding of the text. As soon however as one has surmounted these external and merely graphic difficulties such texts are easy to understand because they are very detailed and expanded. On the contrary, the older texts offer a tolerably simple system of writing, while the concise expression reminds one of the lapidary style, and the getting at the meaning is the work of labor. If this is true of the usual inscriptions, the darkness increases more than one would suppose in those texts that even when they contain no secret doctrine yet have a sort of theosophy or philosophy in its nature esōteric, only to be comprehended by the Initiated. To make this evident I cite two publications of Edouard Naville: "Texts relative to the myth of Horus" and "Litany of the Sun." The first text is exōteric and offers few difficulties. But it is different with the other publication. It is found in the Kings-graves and consequently was only accessible to the priests who at stated times had to bring the offering to the dead, on which account the pictural representation which here too accompanies the text is much more mysterious and apparently has nothing to do with the inscription. To what God does this text have reference? Exclusively to the Sun-god Ra, the Name that presided over the city. In an inscription of the 47th year of King Thutmosis III. the name Anu is grouped together with Pe-Ra "house of Ra." The 75 invocations to Ra really belonged to the esōteric doctrine, for a certain Pabesa Reparator of Pe-Ra[1] presents his homage to Ra and says: Homage to thee, Thou that dost give light in the region of the grave, enlightening, when thou goest up in the eastern heaven, Lofty One[2] in the mysterious cella! O Ra! hear. O Ra, turn thee round when I repeat the list of 75 (invocations) at the judgment place of the Apophis (the evil giant-snake) where his soul is put in the fire and his body in the glowing oven of Suchet![3]

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[1] Sun-temple, or Temple-city.

[2] Grossmännlicher.

[3] Lauth, Aus Aegypten's Vorzeit, 66–68.

brew); also by the pouring of water and the festivals of the two equinoxes.[1] By the order of their going out from the ark he implies the continuance of generation and life; but by their entrance into the ark the absence of productiveness on earth was signified:[2] for the entrance of the Sun-god into the Ark signified the hiding and disappearance of water.[3] In the Mysteries they bore the box (or ark) in which the vital symbol of Dionysus was laid away.[4] Hence Horus[5] has his ark, and Iar has the sphere on his head, carrying the handled cross in one hand and the sceptre in the other. The lepidōtos of Osiris and the phagros and the oxyrynchus swallowed the vital principle, the *life* of Osiris, which had been thrown into the Nile.[6]

> Let Isis (Ase, Asat), my good Mother, cry for me, and Neb-ta (Nepthys, Proserpine), my sister, (that)
> Salvation remain on my south and on my north.—Papyrus Magique, Chabas.

And the robes of Isis,[7] on the one hand, are variegated in dyes, for her power is in reference to *Matter* which becomes and receives all things, light, darkness, day, night, fire, water, life, death, beginning, end; but that (garment) of Osiris does not have a shade,[1] nor variety of colors, but unity, single, like light;[2] for the Beginning is pure and unmixed, the FIRST and mentally perceived. Therefore having once accepted these things they store them up and cherish them; for the mentally perceived is invisible and cannot be touched; and they often make use of the Isiac (rites). For the things perceived by the senses being in use and at hand give many exhibits and aspects of them changing sometimes one way and sometimes another; but the *mental* perception of the Mind-perceived[3] and Absolute and Holy, shining through, like lightning, has allowed the soul once at some time to attain to and behold! Wherefore, Plato and Aristotle call this part of philosophy the epoptic,[4] since they having by reason[5] outrun these (mere) matters of opinion, mixed and of all sorts, spring forth to that Primal and Single and Free from *matter*, and attaining to singly the pure truth in regard to It,[6] as in a celebration of the Mysteries, think to have the end of philosophy.[7] With the Egyptian doctrine in the Mysteries, that Osiris is ἓν ἁπλοῦν φωτοειδές, as above stated, we may compare the doctrine of Moses that God is ἓν τοῦτο μόνον (this unity alone) that embraces all of us and earth and sea, which we call heaven and kosmos and the nature of the spiritual existences.[8] And what is this but a specific adaptation of that consciousness of the divinity of Nature, which is implied in all the religious conscientiousness of the Old World?

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[1] Philo, Quaestiones in Gen. II. 45-47.

[2] ibid. II. 49.

[3] Dunlap, Sōd, I. 86; de Iside, 39. The standard of Iudah was planted towards the sunrise (the resurrection of Osiris).—Numbers, ii. 3. Ptah, is the creator-spiritus divine, the divine Intelligence.—Champollion, panthéon Egyptien.

[4] Eusebius, pr. evang. II. 3. 29.

[5] Horus has on his head the uræus or basilisk, the emblem of divine and regal power, the serpent diadem.

[6] de Iside, cap. 18. Horus is Mars (Iar, Ear) the God of Spring; in one hand he holds his emblem, the sparrow-hawk, in the other his spear and lanze. The sun is the body of the Power of the Good.—de Is. 51. The priests received in Mysteries from the ancients, by tradition, all that concerns the end of Osiris.—Diodorus Sik. I. 21. p. 24. The power of Light is Horus, who is represented white, while Osiris is black (as Hades). The Arabians had two sacred idols at Mecca, one white, the other black. The white was worshipped when the sun entered the Lamb. The Ammonites brought incense to it. The black one was adored when the sun entered Libra (one of the six inferior signs). —Mankind, 496. The *White* Throne appears in Henoch and in Revelation, xx. 11. Compare the White Horse of the Rev. xix. 11, 14. Now Horus is White as Light. Osiris (the Logos) is black (de Iside, 59); but his robe has not a shade or variation of color, but simple light-like unity (of color).—de Iside, 77. The bride of the Lamb (Solar Logos in Aries) is clothed in white; and the Romanist priests, at Easter, wear only the alb.—Mankind, 552; Rev. xix. 14. The bride is the company of the Initiated, in the Persian Mystery. Mithra was for the Persians what the Word or Logos was for the Christians.—Ibid. 553.

[7] Compare the robes of the priests and the colors in the Jewish tabernacle.—Exodus, xxvi. 1; xxviii. 5. Diodorus says that Kerēs is earth; but it is the *Moon's earth*, for he makes Isis to be Dēmētēr.

As Thebes stood towards the Hyksos Foreigners, such was the relation of Apet to Memphis, of the Ram-god Amun to

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[1] Athik Iomim, the Ancient of Days, sat, his raiment snow white!—Daniel, vii. 9. White was the sacred color of the Sons of light.

[2] Isaiah, xlv. 7; John, viii. 12; Acts, xxii. 6. See Genesis, i. 3, 4.

[3] Isa. xlv. 15. This is Amun, the Concealed Mosia, Amanuel. They place the power of Osiris in the moon.—de Iside, 43.

[4] The epopts were admitted to the third, the highest grade of initiation in the Mysteries. It is seeing, Visionary, actual observation!

[5] Mind, Wisdom.

[6] The Noēton, the Mind-perceived unity.

[7] de Iside, 77.

[8] Strabo, 761. Horus was white, as in Rev. i. 14. Mithra was represented as Lamb in Aries, surrounded by the 7 planets.—Compare Rev. iv. 4; v. 6; Numb., xxiii. 1, 2. In the Mithra-Mysteries we find a Horse *White*, and a *White* Throne.—Rev. xix. 11; xx. 11. All the old myths of Osirianism are revived in such an identical fashion *intellectually* that, put but the "King" for Osiris, and the general description of the one creed is an accurate description of the other.—Stuart-Glennie in the Morningland, p. 377. Horus, as King, holds the sceptre and cross.—Seal of Iar. Abbot Museum.

Asari, Asarel (Israel), Osiris, Asah, Asat, Set, Isis and Issa; for 'Isis came out of Phœnicia' and Israel. The Jews substituted, for Asriel, Israel; and instead of beginning the Pentateuch with Osariel (Osiris) and Isis, wrote the Adam (the Invictus, the Unconquered) and Aisah (Josephus's Issa). For Osiris[1] is the adamatos, the unsubdued—according to Plutarch, de Iside, 19,—and rises again from Hades; for it was not possible that he should there be conquered.[2] He died on Athur 17th when the moon was most full. The Pythagoreans call it the day of the antiphraxis (obstruction to the solar light reaching the moon). And in what are called the obsequies of Osiris, cutting the tree they prepared a boat (ark) shaped like the moon (compare the prow of the 'Dipper'); for the moon, filled with light from the sun, becomes crescent-shaped when the light is cut off from her. But the Apis (compare the bull as sacred in High Asia, Persia and Israel), being the ensouled image of Osiris, is born when productive light from the Moon rushes out and touches the ripened cow. When the Kharu came out from Misraim led by Acharōn they too made a holy sun-bull of Osiris, the Golden Bull of Menes,[3] among the Mountains of the Moon,[4] on their miraculous march to Choreb, Tunep, Caleb, Chebrōn, and Sal-em. Christianism, like Essenism, is affiliated to the doctrines of the Egyptian, Dionysi-

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[1] Compare Apollo, serving with Admetus in Hades. Like Horus in the Underworld with Osiris, Seb, or Set.—Plut., de Iside, 19, 41, 44, 52, 54, 69. Horus has the lion's head. This representation of Horus-Apollo is in New York at the Historical Society's rooms. De Iside, 19, implies the lion as his representation.

[2] The Karu gashed their foreheads in the Mourning for Osiris.—Herodotus, ii. 59. The Phœnicians of Byblus became eunuchs for his sake.—Lucian, Syria Dea, 15, 27, 50; Matth. xix. 10-12; Mark, x. 29. The Egyptian priests in the Mysteries cautiously taught that Osiris is Hades, Dis, Pluto (Dionysus is Hades in Greek Mysteries). But, says 'de Iside,' lxxviii., 'He is at the furthest possible distance from the earth, unpolluted, uncontaminated, and pure from every nature that receives decay and death. And for men's souls, here indeed surrounded by (mortal) bodies and emotions, there is no communion with the God, except so far as to touch an obscure dream by intelligence through philosophy; but when liberated (from the body) they remove into the incorporeal, and unseen, and passionless and holy (pure) this God (Osiris) is to them Leader and King depending as it were from Him and (in spiritual intuition) SEEing insatiably and desiring a beauty that is not made known to and unspoken to men.' —de Iside, 78. The word 'King' is used of the Redeemer God: Then shall the King say (to the righteous) Come ye blessed.—Matthew, xxv. 34.

[3] Lepsius, Letters, p. 413.

[4] Lunus, Sin, Sinai. Kemi or Kemi-t, la "terre noire," comme l'interprète très-exactement Plutarque, de Iside, 33. Kem ou kam en copte kame, "noir."—Lenormant, les orig. II. 195. Observe the E in Kheops, Keb, Khembes, Khemmis.

Quapropter, qui Materiem rerum esse putârunt
Ignem atque ex igni summam consistere solo
Magnopere a vera lapsi ratione videntur.—Lucretius, I. 636–638.

Fire and the cherubim in the Levant were symbols of Saturn. See Dunlap, Vestiges, 115–117; Movers, 154, 259, 260; Ezekiel, i. 4, 22, 26, 27; Daniel, vii. 9, 10. The flaming fire (Sada) rolled in upon itself to keep the way to the Tree of Life (the Adon) in the Gan Odin (the Garden of Adin); for the Ghebers of Chebron, Phœnicia, Philistia, and Egypt followed the doctrines of the Assyrians, Babylonians and Persians concerning the Garden of the Lord in the sides of the North and the Gheber fireworshippers were akin in some things to the Brahmans. Conceive the first plain aspect of the composites fire, life, light, in the Semite mind. God being a globe of fire is Intelligence and the soul of the world, said Damaskius.[1] In the Chaldaean doctrine the primal being is considered the Creative *Mind*, the Intelligence that forms the world. This primal being encloses the type, idea and form of the to be created world and produces it out of himself,[2] just as Iamblichus[3] and, earlier, Plutarch[4] conceived Amun.[5] Ammon is the Creative Logos.

Ach, in Hebrew, means fire, heat, burning; Iach (Iauchi = "he lives") means life, vital fire. Aku (Akko, Acre) was a Gheber city, where the fire-worship prevailed. Akuu (in Assyrian) meant "I burned."—Trans. Soc. Bibl. Arch., I. 282. In Hebrew, Kuh means "burned." In Egyptian akh meant sun shedding rays, fire, light and spirit (breath or vital air).[6] He-

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dissimilar properties of mind and matter establish the existence of two distinct substances. By this little ruse, the preacher *assumes* that mind is a *substance!* He might as well have argued that sound is a substance. Sound and voice are not substances, but, like mind and vitality, are *qualities* appertaining to matter in certain states of organization. The copper wire is a material substance, but the voice and words conveyed by it are unsubstantial; in a similar way the physique is *substance* and the mind which it exhibits is its tone.

[1] Cory, Anc. Fragments.

[2] Proklus in Parmenidem, V. p. 47.

[3] de Myst. viii. 3.

[4] de Iside, 9, 62.

[5] Movers, 268.

[6] G. Massey, the Natural Gen. II. p. 507. Egypt. vocabulary. When Acharōn (Aharon, Aaron) ascended Mt. Chor, or 'Hor, he was in Negeb, but still, perhaps, in the land of the Karu or Charu.—Compare Numbers, xxxiii. 37–39. He was 123 years of age. We have the sun city of Charēs.—Jer. xlix. 36. The temple Kur.—Schrader, 214. Asu (Esau) is Idumea; and Qarach is an Idumean.—Gen. xxxvi. 8. But Qarach

phaistos (Patah, Ptah) is the Vital fire in nature; his Son, Erichthonios, the fire of Hades.[1] Achu (compare the Greek Augē and khu, the soul as fire) means the glorified.[2] It is an expression (according to Lauth, 94) applied to "Thoth (Thuti with the moon's crescent on his head) the glorified, endowed more than all the glorified." This reminds one of the Mighty Angel Gabariel, lunar angel of the Jews, who takes the place of the Logos. He is the "Wisdom in the moon." Philo's remark, therefore, that "God making *Intellect* first, called it Adam," was the received doctrine of the ancient Egypt, the true Kabalah; for Adam was described as the Wisdom, "horn of Menē," the true Menēs out of whom issues the Lunar-rib, Eua, the feminine spiritus. Now the moon-god was known as "MĒN" throughout Asia Minor,[3] Sin (Lunus) in Chaldea. Compare Genesis, ii. 23, where Adam admits in himself the UNION of the two sexes (AS and ASAH, = Adam and Issa, Isah, Isis), Ais, "man," and Ishah (the Woman-principle of life, in fire).

We find the cities of the priests with the brothers (fratres) in their orders, in 2 Chronicles, xxxi. 15. A deity, regarded as the pure, holy fire, cannot be approached by the ordinary man; a priest-caste is requisite, to which the preservation of the sacred fire-place is entrusted, and which by mortifyings (of the flesh) and torments self-inflicted must make itself worthy of the access to the deity and its revelation. We find among the Old Canaanites no proper priesthood, but everywhere in Palestine, according to the Scriptural accounts, where the Chaldean fire-god Moloch was adored.[4]

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was born in the land Kanaan (among the Kharu).—Gen. xxxvi. 5. Qargar a city in Judges, viii. 10. Who then are the Karukamasha? Syrian Kareki Kamus-worshippers. Compare Astor-Kamos.—Schrader, 177.

[1] Rinck, I. 122.

[2] Lauth, Aus ägypt. Vorzeit, p. 94. Khu means "light."—Rawlinson, Egypt, II. 272. "The Heptaktis is no other than Sabaōth and the Hebrew God Iaō" (= Iachoh).—Movers, Phön, 552.

The Logos was with the God, and God was the Logos. But in it was Light and the light was the life (John, i. 4). The baptism of the Logos is in Holy Spirit and fire!—Matthew, iii. 11. Thy *luminous* is with thy brothers the Gods, O Teta!—Pyramid of King Teti; Maspéro, Recueil de Travaux, V. p. 18. Thou dost cry to the *Luminous* (spirits): Come to me! Come to me! Come towards Hor, him who defends his father Osiris; for Teta is thine Initiator!—Ibid. V. p. 19. The followers of Monoimus the Arabian say that the Beginning of everything is First Man and Son of 'Man,' and that the created things, as Moses says, were not produced by the First Man, but by the Son of the 'Man,' not by the whole of him but by a part.—Hippolytus, A. p. 522.

[3] Sayce, in Trans. Soc. Bibl. Arch. VII. 256.

[4] Movers, Phon. 359. See 1 Kings, xviii. 38; 2 Kings, i. 12; Ezekiel, i. 27.

> To say, too, that all things are fire, and that no true
> Thing is evidently existing, in the nature of things, but Fire.[1]
> —Lukretius, I. 691, 692.

> Fire is then the Beginning, because it is the source of all things; and the End,
> Because, too, into it all things are resolved.
> —Plutarch, placitis philos., I. iii. 25.

> Adonai, thou hast been our place of abode in generation and in generation, before the mountains were brought forth and the earth formed.—Psalm, xc. 1, 2.

The lion represents fire[2] and its force. Hence lions were kept in the temple of Horus and, under his name Iar, he is represented with a lion's head, and called the "light, fire, flame;" Philo[3] held that there were three forms or species in fire: the splendor (light), flame, coal, which he calls augē, phlox, anthrax. Since the lion is a symbol of the ingneous principle[4] in nature, and since the fire is found in the interior of this planet, it in Hades proceeded to the genesis of the world, containing within itself all the *spermatic logoi* or causes of generation and the life. In Hades[5] the fire of Sarapis was believed to exist, in lion shape, and the symbolic cherubim have the lion's among their four faces.

The first men in Egypt formerly looking upon the kosmos and the nature of things, having been struck with wonder, supposed that there are Two immortal and primal Gods, one of whom they called Osiris, the other, Isis.[6] This Isis (Greek) is the Hebrew Isah,[7] whom Josephus calls Issa; and who is the Hebrew Euah,[8] the Septuagint Eua,[9] and the "Eua" in the Dionysian Mysteries, as we see elsewhere.[10]

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[1] Adonai, thou hast been our abode in generation and generation.—Ps. xc. 1.

[2] the fiery principle, Mithra, the Vital Fire; Ar, Iar, Ariel. The principle of fire is double-gendered in Mithra, Ptah, the Hebrew Chochmah, Arich Anpin and Ericapaios. —Dunlap, Vestiges, 228, 250.

[3] On the World, 15; ed. Mangey, II. 504, 616. The Stoics held that God himself is resolved into fire; the ekpurōsis is Stoic.—Justin Martyr, pp. 142, 143.

[4] Lenormant, les origines de l'histoire, I. 246, 247. Judges, vi. 21, 23, describes Adonai Iahoh as fire.

[5] In the Depth.—Isaiah, vii. 11. The Goddess Kerēs was in Hades.—Herodotus, II. 122, 123.

[6] Diodor. I. 11. Assur was regarded in Assyria as a "king above all gods."—Sayce, Hib. Lect. 122.

[7] Gen. ii. 23.

[8] Gen. iii. 20. הוה

[9] Gen. iv. 1. Sept.

[10] The fast to 'τὴν ῞Ευαν.'—Clemens Alex. Cohort ad Gentes, 11, 12; Gerhard, die Anthesterien, p. 204. The Thea pherekarpos of Nonnus, III. 281, the Ioh-Kerēs or Lunar horn associated with, and to, the Adam.

color of Horus, and white was Mithra's throne. Diodorus Siculus relates that the priests received from the ancients in hidden mysteries the account concerning the death of Osiris, but that once on a time what was "UNSPOKEN" was by some made public. For they said that the lawful king of Egypt, the Osiris, was made way with by his brother, Typhon, who was violent and wicked! A writer of the first century, describing the Mysteries of Egypt, says: "For nothing unreasonable, nothing mythical, nor the result of superstition, as some think, was made the foundation of the Religious Services; but, on the one hand, matters having their raison d'être in ethics and wants, on the other, things not devoid of historical and physical refinement. So about the onion. For Diktos, the foster-child of Isis, tumbling into the River and perishing as he was gathering the onions, is to the last degree absurd; for the priests shrink from, and feel disgusted, being on their guard against the onion, because it is accustomed to do well and grow luxuriantly *only when the moon*[1] *is decreasing!* And it does no good to the fasting or the festival-keepers, to the former, because it causes thirst, to the latter, it makes those who come near shed tears."[2]

Herodotus seems to have been very much impressed by these mysteries of which he only speaks with manifest fear and repugnance.[3] The initiated could not touch upon these subjects except with extreme reserve. Herodotus was so affected by them that he copied the respectful brevity of the Egyptian priests and did not dare to permit himself to speak the name of the God of whom the Khen of Sais concealed the sepulchre. The Ritual cites in the number of the greatest mysteries the manifestations of forms which took place in the night during which the thigh, the two legs and the heel of Osiris were interred.[4]

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[1] Mene, Selene, Sillah, Zillah. The Egyptians made a small image in LUNAR shape, to indicate Osiris and Isis, and that these Gods are the essence of water and earth.—de Iside, 39. The crescent was made of earth and water mixed. Osiris is Eros —de Iside, 57. Osiris is the Goodness, the Good principle. Kupris is the primal Mother (Eua).—Aeschylus, Septem contra Thebas, 140, 141.

[2] de Iside, 8. Osiris is the Intelligible Sun, Mithra, the Intelligible Light.—de Iside, 77. With Egyptian lunar mysteries compare the new moons of Judah.—Isaiah, i. 13, 14; Numbers, x. 10. 'Εν τῷ νηῷ Διονύσου ὄργιον.—Lucian, Dea Syria, 16.

[3] Chabas, 102, 103.

[4] Chabas, 118, 114; Herod. II. 170, 171. With the name Osir, compare Sirah.—2 Sam. iii. 26.

A great mystery which should be neither seen nor heard; he who performs it must be washed[1] and purified; he must not have drawn near a woman nor have eaten meat or fish.—Ritual, cap. 64.[2]

I am Shu,[3] under the figure of the Sun, seated in the midst of the eye of his father.—Papyrus Magic, vii.[4] In heaven Ra creates a place of delights, the Fields of Aalou, which he peoples with stars. Entering into repose, Shou succeeds him as king, administering the heavenly affairs with Nout.—Lenormant, I. 452.

The Egyptians considered the heaven a vast sea, as in Genesis, i. 6. The sun goes through the heaven in a bark, of which he occupies the centre. The celestial sea which environs all parts of our universe has been the theatre of the first divine manifestations.[5]

All moisture they call simply outflow of Osiris.—de Iside, 36.

AS-RA her mou:

Osiris (is) on the water.[6]—Papyrus magique. Chabas, 119.

The call of Ia'hoh upon the waters; El ha-kabod makes to thunder.—Psalm, xxix. 3.

Iaḥoh sits upon the flood.

The voice of the Lord upon the waters.—psalm, xxix. 3, 10.

Thy way (is) in the sea, and thy path in the Great Waters,
And thy footsteps are not known.—psalm, lxxvii. 19.

He made Darkness his secret place: his pavilion about him dark waters.—psalm, xviii. 11.

El thunders with his voice.—Job, xxxvii. 5.

Dionysus was worshipped among the Old Kanaanites and Arabians—"where the Bacchic fire of the God leaps forth." This FIRE is that of Bal Melkarth or Moloch. The worship of this Tyrian Fire-god Herakles (Archal) was carried to Tarz

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[1] Exodus, xix. 10, 11, 12; 1 Samuel, xxi. 4, 5. The "bundle of life" with Ia'hoh (1 Sam. xxv. 29) is the union of the souls with Osiris!

[2] Chabas, Reponse, p. 41.

[3] Shu (Sō): the ō is ou and ū in Hebrew and Egyptian. S and Sh were expressed by one and the same letter in Hebrew. The Egyptian Sh is replaced by s.—Lauth, Egypt. Chronol. p. 77. Herakles is called Sōtēr, Saviour; so are Apollo and Abel Ziua the first-begotten Son.

[4] Chabas, 96.

[5] ibid. 51, 53. il lui etait donné une étoile au ciel.—ibid. pap. magique, 24. Horus is the Spring, saving all things.—de Iside, 38. Shu is the Sun-god.—Rawlinson, I. 351; II. 118.

[6] The moist nature (phusis) was beginning and the genesis of all things from the beginning.—Chaldean Oracle. The Egyptians call the spirit Amon.—de Iside, 37. Proverbs, viii. 30, mentions this Amon. The Sun (Osiris, Amon) is full of fire and spirit.—Diodor. Sic. I. 11. Horus (the Kurios) is the light, fire, flame.—Seal of Iar with the lion's head.

(Tarsus) and to Greece. Astarta Moloch-Herakles was identified at Tarsus, with Athena. Here we have the Semite fire-deities. Astarta with her doves, and Athena-Astarta, or Melechet. Melechet is the fire-goddess, the Asah = Fire.—Movers, 319. In the Old Canaanite worship the spirit[1] appears in the flame, Astarta is fire-goddess and also the Giver of birth (phara-datta or ha-phara-datta) the Bestower of increase, like Luna, Hekate and Venus. The sun counted for the unit (Achad,[2] τὸ ἕν, Apollo[3]), the Moon for the duad (Hekate, Artemis). These are two great fire-deities. As (Wagenseil, Sota, p. 387) and Asah or Asat (or Ashah, Aishah, Asat, Issa, Isis, and Ashat). Hence we learn to know why the great enemies of Egypt, the Sheto, were so named: they adored Set the God of fire. Astar meant a fire Star, like astēr in Greek; hence Astareta, Astarta, Ashtoret, Astarte. The asteres were "heaven's bright lights,"[4] the "lamprous[5] rulers" of the greatest of poets,[6] and Astarta was their Arabian and Phœnician Queen, the "Queen of heaven" to whom the Israelites used to make cakes. Iuno, regina deûm, is the Syrian Queen of heaven.[7] As-iri and As-et (Osiris and Isis), the active As and passive As, show the UNIT dualistically divided into the two-fold principle of sex.[8]

Sada meant "fire." From Asad (Asat, in place of Asad) we derive Asatel,[9] Setel, Sat,[10] Set, Seth God of fire of Tyrians, Kananites, Kenites, Philistians and Egyptians, the God of the Hyksos-kings that the Egyptians feared as the Devil. Asata is Uesata, Hestia, Vesta, ‘Istia,[11] and Sate.

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[1] Ash = fire.—S. Sharp, Hebrew Grammar without points, p. 44; Wagenseil, Sota, p. 387. As, Ash, "fire," Asē (Issa, Isis, Eua), the source of fertility, אשת אישה. With Pharah-ditē, compare phero "to bear," "to bring forth."—Homer's Athena courses in a fiery chariot, "the flame-girt bark of the moon."

[2] Compare Achates, from Achad, or Khatti. In Philistia and Egypt t replaced d.

[3] de Iside, 75.

[4] Ezekiel, xxxii. 8.

[5] Shining.

[6] Aeschylus, Agamemnon, soliloquy of the watchman.

[7] Jerem., vii. 17, 18. Istarâti is a warlike goddess.—Schrader, Keilin. u. d. A. T. 177.

[8] Lauth, Aeg. Vorzeit, I. 38, 40.

[9] Asatal, at first. Compare Ashtaol (—Joshua, xix. 41) and the Sethite name Asaton.—1 Chron. iv. 11, 12.

[10] Seth is Bal, Baal, Apollo, Bel. Astarte has her emblems the doves.—Dr. A. Milchhoefer, Anfänge d. Kunst in Griechenland, pp. 8, 87.

[11] Esât, in Ethiopic, means fire, and isâtu "fire" in Assyrian.—Dr. Paul Haupt,

45; I. 432. Zadus (Sad) is the planet Merkury's name. The Lion-man was represented on the vail of the Jewish temple. Sad and Seth are names of Hermes as originator of writing and science. The lion was adored as God.[1]

> Nec tu aliud Vestam quam puram intellige flammam,
> Nataque de flamma corpora nulla vides.
> Jure igitur Virgo est quae semina nulla remittit
> Nec capit, et comites virginitates habet.—Ovid, Fast. vi.

To Virgil's lines,[2] in which Hector delivers the SACRA to Aeneas together with the potent eternal FIRE of Vesta we have the remark of Christopher Landini that the temple was truly great, having in the centre an altar[3] on which fire burned on every side and watched by two vestals. On the top of the temple was the figure of the Virgin which held in arms an Infant. To this, Scacchi, an Augustine monk, adds: Deus noster ignis consumens est, and considers the figure that of the most holy Virgin. For, says he, the Gentiles received prophetically from the divine oracles many things under those veils and enigmas, which, in order that they might not be disfigured or contaminated among the vulgar, they handed down, involved in fables, to the nations to be cherished. But if they should not at all have venerated Vesta's statue for that reason, we will not have the slightest fear to regard it as an image of the Virgin Mother of God.[4] An Etruscan mirror shows Venus (Turan) embracing Adonis (Atunis) who is here represented as a Boy looking up at her with intense affection.[5]

The Hebrew and Phœnician languages are practically identical.[6] Isaiah xix. 18 exhibits the Hebrew as the language of Canaan.[7] Israel is represented as an Arab sheik, not remote from the tribes of Ismael, Potiphar bought Ioseph!

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[1] Porphyry, Abst. iv. 54.

[2] Aeneid, II. 293, 296, 297.

[3] Leviticus, vi. 13, mentions the eternal fire. The Jewish Lion represented the Christos.—4 Esdras, xii. 31, 32. They ornamented the temples with leonine open jaws. de Iside, 38.

[4] Scacchi, Murothecium. I. p. 48.

[5] Dennis, Cities, etc. 429. Turan, Turanus, Turnus.

[6] Jos. contra. Ap. I. 22, considers them the same. See the Moabite Stone and the Inscription of Eshmunazar. Also Dr. P. Schröder, Phön. Sprache, p. 7; Bibl. Arch. II. 236.

[7] Munk, Palestine, 87, 88. The Canaanites were a civilised and advanced people. —ibid. 86. Had chariots of iron.

He was a *pharaonic* officer, a captain of the *Egyptian* guard. These are Egyptian designations *not Semitic!* Yet we might have expected Semitic ones if the Phœnicians, Syrians, Idumeans, Philistines or Hyksos had then been the rulers of Egypt. In this case, we should have to admit, as Lepsius says, an anachronism which cannot easily find a parallel. The captain of the king's body-guard was an Egyptian, Petephrēs, or Petphra, and the king himself is always the phara (or pharaoh),--titles by no means Semitic, scarcely suited to the Hyksos régime. Yet Ph-Rah give Ioseph an *Egyptian* name.[1] "How is it possible that a *Semitic* king, who, like the six in the list of the so-called Shepherd-kings, must undoubtedly have borne a Semitic name, would have given Ioseph an Egyptian name, to do him honor?" His wife's name is Semitic (being from Assana in 1 Esdras, v. 31, Asan, San, Beth San, San-Tanis). Petphra (his father in law) was Highpriest of Heliopolis, which is an additional and more certain proof that the Semitic nation of the Hyksos were not reigning here, for they would at first have destroyed all the Egyptian temples; and they would hardly have permitted the worship of Ra [2] to continue in the neighborhood of Memphis, whose High priest must give his daughter to Ioseph for a wife, in order to show him particular honor and to naturalise him completely.[3] Therefore the account derived by Josephus out of Manetho is worthless. The Egyptians, according to Herodotus, had the same disinclination to eat with the Greeks that is mentioned in Genesis, xliii. 32. If the Shepherds ruled in Egypt how could the Shepherds be an abomination? Therefore, it is obvious that Exodus here has in view the time of Ahmes or Meneptah, or the period when Exodus was written, which was late; unless as early as the time of Alexander the Great, or derived from some dim tradition.

This Isarel (or Israel), when he learns that Ioseph is still living and in Egypt (where Asari, Isiri, *Isiris*, or Osiris was worshipped), concludes at once to make a forced march to Egypt taking with him his flocks and herds (all that the Amalekite Shepherd possessed), to see Ioseph again before he died![1] It looks like a disguised raid of the Hyksos that is here put forward in the historical-novel dress; for the Ra (Pharaoh) is informed that the Israeli are "Shepherds" every one.

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[1] Gen. xli. 45. But paneach, zephonath are Hebrew.

[2] Helios.

[3] Lepsius, Letters, 476–479. Since Josephus (c. Ap. I. 1039, 1051 f.) maintains that the Hebrews are the Hyksos, which opinion Dr. G. Seyffarth held, and regarding the whole story as a Hebrew myth or hieros logos, told for the purpose of decorating the expulsion of the Sethite Hyksos from Egypt, Zaphnath paneach, seems to be best translated from the Hebrew: 'North, a Revealer.' Seph (Io Seph) is a Diviner of secrets.—Genesis, xli. 39; xliv. 15.

> Wa iamaru al pa-Rah, rah[2] zan ebedik gam-anocheno gam-abōthino.
>
> And they said to the king: *pastor of cattle* your servants; both we and our fathers!—Gen. xlvii. 3.

They seek to pass for *Arabs;* not as cultivators of grapes, fruit and grain. The Philistine Shepherds (tradition says) fed their flocks at Gizeh, opposite Memphis. They were the Egyptian abomination, although the Egyptians had cattle. The temple scribe, in seeking a remote ancestry for his people, thought first of Saturn (Israel, Ia Kub) who was king of Egypt, next of the Phœnician Isiri or Isiris, then of the Shepherds in Egypt (the Hyksos); last of the *recent* history of Ioseph (who obtained the good will of Ptolemy): and then began his story. After prescribing to Iakob[3] the desire to see his son, then the drought in Palestine; he suddenly develops his scheme in the significant words: Fear not to go down into Egypt; for I *will there make of thee a great nation!* The Kaphtorim and the Kasluchim were in the mind of the scribe. Notwithstanding the Egyptians had retained such an unpleasant memory of Philistine Shepherds that every being of the sort was an abomination to a native Egyptian.[4] The men (are) Shepherds![5] And the land Iudah shall be a terror unto Misraim![6] This is the Hyksos! There is no date in Genesis and Exodus, nor to the Egyptian dynasties. Hence an undefined

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[1] Gen. xlv. 28; xlvii. 1, 4.

[2] rah (rŏh) means a friend; a pastor (roia, or raia); then the *alliteration* of pa Rah and rah. It is the novelist style of the eastern writing.

[3] Keb is Kronos, Saturn. The Egyptians mourned for him 70 days.—Gen. l. 3. Iokab is Saturn. Further on, the scribe compares him with the setting sun.—Homer, Iliad, viii. 479; Hesiod, Op. et D., 167; Pindar, Ol. ii. 128; Gen. l. 10, 11.

[4] Gen. xlvi. 34.

[5] haanoshim rai (roi) zan.—Gen. xlvi. 32. Though a Shepherd, Iaqab takes as much interest in his tomb as a born Misraimite would, and had it excavated during his lifetime.—Gen. l. 5.

[6] Isaiah, xix. 17. Iacob speaks out the main purpose of the Scribe's narrative, the preservation of Israelite posterity.—Gen. xlvii. 29.

liest Ancestor Set, or Seth, the God of Phœnicians, Sabians, and Egyptians. The Hebrews adored Bal (Mithra who rolls round the Wandering Planets), the sun, moon, and the (five) planets.[1] Consequently their symbolism placed a Gold Candlestick with seven lamps to indicate these Sabaōth. Therefore the Jews, like the Babylonians, Persians, Egyptians, were Sabians and adored Mithra standing on a Lion. "The Lion is worshipped as God."[2] "They worship the Lion, and they ornament the gates of the temples with leonine open jaws."[3] The conjoined heads of 'lion and man' were represented on the vail of the temple of the Jews.[4] The Jewish Lion represented the King Christos.[5] Kroisos sent to Apollo, at Delphi, a golden lion.[6] The priests of Mithra were called 'leones,'[7] as the 'leones' were an order in the Persian Mysteries. In this and in the next following extract a resemblance to the mysteries and theory of early Messianism may perhaps be traced.

ADDRESS OF RAMSES II., IN AN INSCRIPTION TO HIS FATHER SETI I.:

Thou art the Sun-god, thy body is his body, no king is like to thee, thou alone art like the Son of Osiris. . . . Thou dost rest in the Deep like Osiris. . Thou hast entered into the realm of heaven. Thou dost accompany the Sungod Ra. Thou art united with the Stars and the Moon. Thou dost rest in the Deep like Unnofer[8] the Eternal. Thy hands move the God Tum in heaven and on earth, like the Wandering Stars and the fixed Stars. Thou dost remain in the forepart of the bark of millions. When the Sun rises in the tabernacle of heaven thine eyes behold his splendor. When Tum goes to rest on earth thou art in his train. Thou dost enter the Secret House before his lord. Thy foot wanders in the Deep. Thou remainest in the company of the Gods of the under world![9]

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[1] 2 Kings, xxiii. 5.

[2] Porphyry, de Abst. iv. p. 54.

[3] Plutarch, Iside, 38.

[4] Ezekiel, xli. 18, 19; Exodus, xxvii. 31.

[5] 4 Esdras, xii. 31, 32; Rev. v. 5. Ariel means 'God's Lion.'

[6] Herodotus, I. 50; Nork, III. 178. Labo 'lion,' lah*ath* 'flame,' lab 'heart,' leben 'to live.'

[7] Tertullian, adv. Mark, 1. 13.

[8] the Good Opener, a title of the rising sun. Un = to open.—Massey, II. 89, 90.

[9] Brugsch, II. 39–41.

The Sun is the father of Osiris.[1] The primitive, primal power (Urkraft), the UNIT, has created all that floats around us:[2]

> Makes As[3] (Arkturus), Kesil (Orion), and Kimah (Pleiads) and the secret recesses of Teman.[4]—Job, ix. 9.
>
> Let them be for signs and for festivals, and for days and for years.—Gen. i. 14.

The three stars Kappa, Iota, Theta, in the western hand of Boötes, formerly, when Alpha Draconis was the Pole Star, in descending rather skirted the horizon than absolutely sunk beneath it. They must have been invisible, and the whole constellation disappeared in that low latitude for about three days while the Search was going on and the Kananite and Jewish women mourned the Lord. After this period the three stars would immediately reappear below and to the eastward of the Alpha Draconis. The detachment of Arkturus was an indication of the loss of a special conspicuous symbol of Osiris.[5] Precisely at the moment of the heliacal rising of the brilliant star Spica, the Alpha of Virgo and near the middle of her figure, rose the Alpha (Arkturus) of the Husbandman Boötes. In the Aethiopian latitude, more than forty eight and a half centuries ago, on the very morning after the acronical departure of the last of the stars of Boötes, Aldebarân rose with the vernal Sun. Adni, Adonai, the Loim called! When they shouted "Rejoice, we have found him;"[6] the Sun arose with the splendid Aldebarân.[7] In this respect Arkturus is practically, and to our purpose, the same materially as Boötes, Dionysus,[8] Adonis, Hunter Orion and Nimrod.

[1] Plutarch, de Iside, 12.

[2] Nork, I. 211. Art. Baukunst. Bal (Adan) in Semite theory is both Sungod and Saturn, like El Eljon and Israel. The chief seat of the Adonis worship was Phœnicia, and Dan was on the coast originally.—Comp. Judg. v. 17. El is Saturn. His day is Saturday = die Saturno.

[3] Ash, fire. Asat, brightness. Arkturus near the tail of the Great Bear. Kesil in Lenormant, Origines, 247, 331, means the strong, arrogant, man, the Gebar (Giant) of the Arabians.

[4] "Subter praecordia fixa tenetur
Stella micans radiis Arkturus nomine claro
—cui subjecta fertur
Spicum illustre tenens splendente corpore Virgo."—Cicero's Version of Aratus.

[5] de Iside, 18.

[6] Osiris Found.

[7] John Landseer, Sabaean Res. 179-184.

[8] Orion is compared with Dionysus.—Movers, I. 498. Orion is Nimrod.—Nork, Worterbuch in das A. T. 347.

The Star of your Alah.—Amos, v. 26.

Great Osiris, greater Phrê—the Light, Fire, Flame—, greater greater Iar[1] born in Epiphi, now very luminous!

Thou art the quickly from-the-sun-coming God.—Seal of Iar.

But the coffin of Osiris was *Orion*, at considerable distance from Boötes and the Great Bear. After finding Osiris, Isis gives him burial. . . . In the *innermost recess* where the uninitiated cannot approach they kept the idol of Osiris buried; this they annually mourn with laments, they shave their heads, in order to deplore the pitiable misfortune of the King with the deformity of their disfigured heads, beat the breasts, lacerate the arms, cut again the scars of former wounds, in order that by annual Mournings the grief of the fatal and pitiable murder be reborn in their minds. And when they have done these things on the appointed days they then feign that they find the remains of his torn body, and when they have FOUND Osiris, as if their griefs had ended they rejoice![2] Vulcan[3] advised Orion to always go through the sea to meet the Sun, and Orion thus recovered his sight.[4]

PRAYER TO THE ASSYRIAN GOD, MARDUK.

May the Sun, Greatest of the Gods, receive the soul into his holy hands.—Trans. Soc. Bibl. Archæology, II. 30.

A swathed Osiris, dweller of the West, Lord of Abot.[5]—Trans. Soc. Bibl. Arch. VII. 354.

Herakles Sandan was worshipped in Orion, and so, apparently was Dionysus.[6]

Osiris comes to thee (king Pepi) as Orion!—Inscription in Pepi's pyramid. Maspero.

The Bridegroom Sun comes as Adon.—Psalm, xix. 4, 5.

To the meeting of the Great King,
Bring the shining torches!

Their faces towards the east, and they prostrated themselves towards the east to the sun.—Ezekiel, viii. 16.

We have found him (concealed in the arms of the sun).—de Iside, 52.

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[1] Horus.

[2] Jul. Firmicus, de Errore, 2.

[3] Patach.

[4] Nork Real-Wörterbuch, III. 347.

[5] Abydos.

[6] Movers, 497, 498.

in the upper grave-chamber of the Great Pyramid teaches us the contrary, come to the opinion that thereby is meant the placing his image in stone on the Island of the Field Aalu (Elysium) by the great Sphinx." As to the condition of the Elysian Field in ancient times we do not care to speak, but Mr. Petrie has found no pitch in the pinholes of Chufu's sarcophagus in the Great Pyramid; even if the cover never had been fastened in like Khafra's lid the sarcophagus might have held an artificial body. Herodotus, II. 127, distinctly says they say that *Cheops himself lies in the Island* into which his channel flows from the Nile.

> The days are coming, dictum of Iahoh, and I will cause to spring up to Daud
> A Branch Just, who shall reign King and prosper.—Jeremiah, xxiii. 5.
> Lofty Power or primal branch of the Unknown Father[1]
> Great honor of nature and affirmation of the Gods,
> Whose right it is to look upon the Father beyond this world
> Thee Latium calls SOL. .
> The Nile venerates thee as Serapis, Memphis as Osiris
> Discordant rites (as) Mithra, Pluto, and savage Typhon.
> Thou art Atys too and Boy of the curved and bountiful plough
> And Ammon of sandy Libya and Adon of Byblos.
> Hail true form of the Gods and the Father's face !
> To whom a name of three letters[2] with the numeral sum 608
> Completes a sacred name, an appellation, and an omen.—Martianus Capella.
>
> Helios the Greatest God he sent forth[3] from himself[4] in all respects like himself.—Julian, iv. p. 132.

Kēpheus was called Inflammatus and Flammiger (flamebearer).—Ideler, Sternnamen, p. 43. Zachel (or Zachal) means Lion in Hebrew; while Zuhhel (Suhel is a name in Arabic of the planet Saturn. Kēpheus was therefore a sign in the heavens for Keb, the Kefa, and Khebrons, or Ghebers. Kēpheus is the hidden Sun (Saturn), consequently King of the Fire-land in the South,[1] and Khafu, Chufu, bears his name. Petrie discovered the standard[2] of Khufu. "No trace of a Sphinx in statuary, tablets, or inscription, is to be found until the Hyksos period; and such a form was not common until after that."[3] We could therefore assume that the Sphinx dates the period of the Khufu erections at Gizeh, and that they are of Syrian, Semite, origin, the work of the successors of the conquerors of Memphis. Osiris, Isah (Issa in Josephus), human-headed serpents (one an impersonation of Herakles), Menes, Athothis, Kenkenes, Semenses, Kabeh, Khaires, Kheneres, Benothares[4] Tot, Taaut, Tahutmes (the name, merely) are all, like the Kadmus myth itself, Asiatic and Phœnician in character, and we are compelled to see Philistian, Amalekite, or Phœnician inspiration in the wonderful constructions connected with the names Khufu, Khafra and the Sphinx, as a result of the invasion of the Kefa,[5] or the Hyksos, and the occupation of Tanis, Xois, Sais, Aun (On) and Memphis at a period perhaps not removed by many centuries from B.C. 2000–1800. Josephus claims the Hyksos as Hebrews, and says: It is clear from the years mentioned, reckoning the time, that the so-called Shepherds, *our forefathers,* inhabited this province 393 years before Danaos went to Argos.[6] The resemblance in the roots of the words Amen, Men[7] Men-es, Men-tu (Syrians), Amen (1 Kings, xxii. 26) the early civilization and strength of the Kanaanite power, the root Asar (Osor, Seir, Ousir) in Osir-is, the early presence of

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[1] Amun.

[2] Iaō. Cham (Sol) is in Semite letters ם ח (ח = 8 ; ם = 600). Bel Chamman. Khamos.

[3] he caused to appear, he exhibited.

[4] Kub, Kouph (Keb, Seb), Khnum, Noum, Kneph, Bel-Saturn. The Holy Mourning for Saturn-Kronos in Egypt is mentioned by Plutarch, de Iside, 32. Hence he must be mourned in his *temple*. See de Iside, 29. The image of Osiris is in lunar shape (de Iside, 39), consequently, with horns.—Nonnus, ix. 27, 54.

Thy little BULL has deserted, O Samaria !—Hosea, viii. 5.

The little BULLS of Beth Aun.—Hosea, x. 5.

Thy God, O Dan, lives !—Amos, viii. 14.

(Moses) beheld the little bull and the music.—Exodus, xxii. 19.

They were dancing in choruses and singing to the Golden Bull of Dionysus, as we learn from Herodotus was the Arabian religion.

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[1] Nork, Real-Wörterbuch, I. 332. We can follow in Homer and the myths the Descent of Saturn to Hades and the rise of Zeus to heaven.

[2] Petrie, Pyramids and Temples of Gizeh, 153. Diodorus Siculus expressly states that Menkaura was a son of Khufu.—ibid, 155. Who then is Kha-f-ra?

[3] ibid. 157.

[4] Benon signifies the son of the Sun,—Ben Auni.—Gen. xxxv. 18. Benothar-ēs is the Egyptian form of Ben-Adar. Adar is a name of "Herakles-Mars" and Dionysus-Moloch.

[5] Pelestaiim from Kaphtōr.—Amos, ix. 7. The Philistians must have entered the Delta of Egypt.

[6] Jos. c. Apion, I. p. 1041. The village Adan in the Great Plain.—Robinson, Bibl. Res. II. 319.

[7] Amonel.—Codex Nasar. I. 56. Mena = a name of the Sun's bull. Meneuis, the first legislator. Men and Menti = Hyksos in the inscriptions.—Sayce, Her. 325.

Dionysus Sabos and Seb (Saturn)[1] in Egypt, the migrations of the Phœnicians and Philistians (with their Gods Mentu, Atumu, Tum, Adon, Aton, Adad, Daud, Taaut, Asad, Sada, and Set, or Seth) to the west as far as Tunis and Kartago, the Phœnician or Philistian royal names Saul-at-is, Hapa Kanana, Benon, Arakles[2] Apapi,[3] Staan (Sat, Set-aan), the fact that at least two dynasties of the Phœnicians, Philistians, or Hyksos[4] entered Egypt, indicate that Arabs or Kananites once ruled in the Delta of Egypt.

Isis (Hebrew Issa) was buried at Memphis (—Diodorus, I. 22. p. 25) just as Sarah was buried at Hebron. According to Strabo, 787, the Egyptians derived their geometry, reckoning, and arithmetic from the Phœnicians by means of the trade and business. Meinecke left out the article before νῆσος, which was required in Strabo's description of the Delta to identify it with the island *Kéft ur* (Caphtor). Petrie puts the destruction of the temples at Gizeh between dynasties seven and eleven. There are two things in the case of Khufu and Khafra that deserve attention; one is that Herodotus and Diodorus put them *after* Ramses III.; thus conflicting with what is supposed to be Manetho's meaning:[5] and the other matter is that Herodotus, II. 126–128, states that the Egyptians hated these kings and spoke evil of them: "Kheopa went to that degree of wickedness," "every sort of evil was among the Egyptians,[6] and the temples at such a time having been shut up were not opened. And the Egyptians through hatred are not very willing to name them,[7] but too they call the Pyramids (those) of the Shepherd Philistios, who during this time possessed cattle in

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[1] the Kronos of the Karu (Syrians), Akarōn (Ekron), and Karians (Caria).

[2] the Phœnician Archal.

[3] Apōpi and Aphōbis; or Apophis in Egypt, the Serpent of Egyptian and Phœnician mythology. Setach is Egyptian for the solar "year," as shanah is "year" in Hebrew; Set and San (Sun) being solar names.

[4] see Sayce, I. 460, dynasties, xv. and xvii. The Homeric Odyssey, v. 125-127, dates Menelaos under the reign of *Polybios* at Thebes in Egypt,—a *Greek* word.

[5] No authoritative table of the kings existed.—Rawlinson, Egypt, I. 298.

[6] "During these 106 years." — Herod. II. 128. Some considered the Huksos (from Hak and sos) to be Arabs. Sos means "horse" in Hebrew. Sosia means "horse" in Syriac. The Saracens were the Amalekites and their dependencies (including the Idumeans), extending from the banks of the Nile to the Euphrates.—Jervis, Genesis, 465.

[7] As they were Philistians, or Phœnicians. The Karthaginians, a Phœnician colony, ultimately, before the time of Herodotus, ascended the Nile to Thebes and did great injury to the monuments of Egypt.

> Spoil all the Philistians (and) cut off from Tyre and Zidon every helper that remains.—Jer. xlvii. 4.
>
> I will kindle a fire[1] in the temples of the Gods of Misraim to burn them and make them captives.—Jer. xliii. 12.

M. Chabas says that neither the monuments nor the papyri have delivered the slightest mention relative to the conquest of Egypt by the foreign barbarians. The earlier period is mythological. Manetho completely divests the time of any historical character by making it cyclical.[2] On examining the earliest monuments of dynasty XVIII. we are startled by their astonishing resemblance to those of dynasty XI., a resemblance which would, had we no historical evidence on the other side, justify the leap of the Tablet of Abydos from dynasty XII. to XVIII.[3] According to the Turin book of the kings the reigns towards the end of the 13th dynasty scarcely lasted on an average four years, and the existence of collateral dynasties is very probable.[4] The Egyptians, not excepting the college of priests of the Theban Amon, in the time of the Hyksos and the following dynasties gave their children pure Semitic names. They did not hesitate to adopt the names of the Hyksos kings. There could have been no deep-rooted hereditary enmity against the Syrians, and the Manethonian tradition is not easily upheld.[5] In the inscription on the rock-tablet of the twenty-second year of king Aahmes, the Fenekh (Phœnicians) are mentioned as a foreign people[6] to whom stone is delivered. The name Ramses appears to be the Syrian 'ram,' 'ramas,' and the name Merira, in Egyptian, bears a strong resemblance to Merari in Hebrew. The Shepherds were, it is said, expelled by king Ahmes.[1]

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[1] As. Ash.

[2] Encycl. Britannica, Art. Egypt. p. 730; Brugsch, I. 62. Compare Lauth, Aeg. Chronol. 8, 9, tables II, III. It is agreed by all Egyptologists that the founder of the Egyptian state is no legendary personage. He changed the course of the Nile, to gain the ground on which Memphis could be built. Was killed by a hippopotamus. "All this has a distinctly *historical* aspect!" Athothis was a physician and wrote astronomical books! Is this *historical*, or the mythology of Thoth? The circumstance that dynasties of the Gods were introduced into the lists of the kings and that Mina (Menes) leads *all the lists* adds no credibility to the lists, but suggests the idea that the priests tinkered them according to a general plan. Manetho's numbers are cyclical.—Saalschülz, p. 30, quotes Boeckh.

[3] Encycl. Britannica, Art. Egypt.

[4] Brugsch, I. 198.

[5] ibid. I. 255.

[6] ibid. I. 258, 277. When the Hyksos were driven out of Egypt the Charu remained, and though regarded as a foreign people, were evidently on terms of friendly intercourse with their new rulers. Thus the first monarch of the eighteenth dynasty, Aahmes, the king who expelled the Hyksos, speaks in one of his inscriptions of "stones drawn by oxen which were brought hither and given over to the foreign people of the Fenekh." Hence it is plain that in lower Egypt there were, in addition to the Hebrews,

In the fourth generation they shall return here, For the distress of the Amorites is not yet completed.[2]—Genesis, xv. 16.

When a boy, Esau (Set) rode upon an ASS.—Kabbala Denudata, II. 209.

Typhon (Seth) fled away on an ASS from the battle, for seven days, and (then) begat the boys Ierusalem and Ioudaeus.—De Iside et Osiride, 31.

Idumaeus and Iudaeus were said to be sons of Semiramis. —Stephanus Byzantinus. Esau (Asu, the Evil Spirit) includes the Amalekites; Jervis says (Genesis, 466, 467) 'the names of the sons of Aesau are still legible on this whole tract of country from Egypt to the Euphrates, being preserved in the national denominations of the great Arab tribes which people it at the present day.' There is a tradition that the Amalekites anciently conquered Lower Egypt. 'Arabian tradition is constant in affirming the flux and reflux of the Edomite tribes,[3] under the general name of Amalekites

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two distinct populations of Semitic race—the Charu or Fenekh, and the Hyksos or Shasu, who were as different from one another as were the Sidonians and the Edomites to whom they were respectively akin.—I. Taylor, I. 151.

[1] Sayce, Herodot., I. 327, 328; Chabas, les Pasteurs, 43-47. Aahmes, is Amosis. Seti and Ramses are Semitic names. These, like Aahmes, fought against Pelusium and the Philistines. But, as Exodus, i. 11, states that the Ghebers or Hebrews from Hebron (from Abaris ?) built Ramses, and as Ahmes leads the xviiith dynasty while the first Ramses begins the xixth dynasty, the Exodus could not have happened in the time of Ahmes unless the two dynasties were contemporaneous. Compare ha Bar-im, 2 Sam. xx. 14, with the ancient deity name Abar or Bar.

[2] This obviously refers to the expulsion of the Hyksos from Egypt. Because the Amorites (and Khatti) were strangers in Egypt, 'in a land not their own.' Moreover, Ramses II. fights the Khatti!

[3] All the melechs (kings, chiefs) of Arabia, and all the melechs of Harb that dwell in Medhar (the Desert).—Jeremiah, xxv. 24.

Harb covers Nabathea, Arabia Petraea and Inland Arabia, from Kasim towards Medineh and Mecca. The Beni Harb composed the main population of the Hijaz, now as of old. The Harb nation, as described by Burckhardt, is subdivided into, at least, twenty great tribes; distinguished from each other by as many denominations, family, characteristic, or territorial; and occupying a tract of country, extending in its greatest length north and south, about seven degrees and a half, between Heymediyeh, on the borders of Kasim, and Hali on the confines of Yemen; and in its greatest breadth east and west nearly five degrees and a half, from Kasím to El-Khedheyreh on the coast of the Hijaz.—Jervis, Genesis, 192, 384-387; Dunlap, Sōd, I. 202; Wetzstein, 88. Carb is derived from kerâbh 'war' and kaurábh 'to fight.'—Jervis, 386. Kicthroughout the entire length of this country.'—Jervis, 471. See Ockley's Hist. Saracens, I. 57, 58.

My sword shall be bathed in heaven, lo it shall come down upon Idumea, and upon the people I have anathemized, to judgment.—Isaiah, xxxiv. 5.

Thus Asau dwelt in Mt. Seir. Asau, Edom!—Genesis, xxxvi. 8.

The priestly order in the Delta was in close sympathy with if not derived from the temples of Philistia, Syria and the Negeb. The Philistians or *Phœnicians* may have erected the pyramids,[1] and the Arabs have come in later as Horsemen or Hyksos.

Prof. A. H. Sayce says[2] that "The name (Dumu-zi) was translated by the Semites 'Timmuz (or Dimmuz) of the flood' (W. A. I. ii. 47, 29), and the solar character of the deity was indicated by writing his name with ideographs that signified 'the maker of fire' (*tim-izi*)." The matter begins to look more serious when we find in Josephus, contra Apion, an Egyptian king Timaus (Tammuz-Timmuz?) mentioned by Manetho in the 2nd book of his history; when no Egyptian king's name, resembling Timaus, is found except Manetho's Tamphthis of the fourth dynasty. It follows, then, that, by Timaus, Manetho meant either Tammuz or Tamphthis. In the one case, his account of the Hyksos period is confessedly mythic; in the other, Heeren's and Knötel's hypothesis is confirmed, that the Syrians built the pyramids, entering Egypt at least as early as the 4th dynasty. Compare the name of the Hebrew priest Merari[3] with that of Merira, an Egyptian Priest-king of the Sixth dynasty, whose pyramid has been found within about seven years.

The list of Tunra appears on his tomb[4] at Memphis. For

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pert's Map places the 'Beni Harb' as far south as towards Mecca, about latitude 22. C. Ritter. Berlin, 1852.

Genesis, xxii. 5: Et fuit mihi bos et asinus, quasi diceret Esauum et Iismaelem fuisse sub ipso; quin et innueret illorum surculos qui sunt serous et ancilla.—Kabbala Denudata, II. 209.

[1] They shall remove the corpses of their kings far from Me.—Ezekiel, xlii. 9. This refers to the burial of the Hebronite-Khethite and Kanaanite kings in the High Places of Judea and Phœnicia. 'All the kings of the Khatim' is an expression in 2 Chronicles, i. 17.

[2] Sayce, Hibbert Lect. 1887, pp. 232, 233.

[3] Exodus, vi. 16. Ar and Ra are solar names. Mer means "loved" in Egyptian.

[4] But Tunra (Don Ra, Adon Ra) mentions Ramses II. of the 19th dynasty. De Rougé does not understand why Tunra leaves out the first five cartouches (beginning

neyed thence to the land of the Negeb and settled between Kadesh and Sur. As Sarah had an Egyptian maid, Abrahm's journey seemed to be on the direct road to Egypt, just a straight route from the Midianites near the Salt Sea at the Ghôr, picking up the Amalekites on his way, to Egypt. The Khatti, the Amu, and the Shasu[1] were, very likely, with him at Kadesh. Whether this account of Abrahm's movement to the South (Gen. xx. 1) has any sub-reference to the first entrance of the Shepherds into Egypt, who knows! At all events these Desert people were Shepherds and Nomads (Munk, Palest. 356, 357). Kadesh is 'Ain-mi-Saphat,' not remote from Beer-Saba (Sabatun ?), near the Amalekite country. The Amalek had Egyptian slaves, and may have supplied Abrahm with such.

In tombs of the first three Egyptian dynasties unknown and unusual forms of hieroglyphs are common. They look of older character. The specimens of their language are too few to form an opinion. Certain formulas that later are common appear wanting (semblent être inconnues). The functions of the deceased are often peculiar to the period and untranslatable. All in the writing as well as in the sculpture presents something strange to the eye.[2]

And the Abrahm (Shepherds) went down into Misraim.

> And then the unspeakably great burning Aithēr was elevated
> And all the stars are seen: and the Shepherd rejoiced in his heart.—Homer, Il. viii. 559.

Abrahm is Father of the Idumeans, the Kūb, and the Iaqab. The Khoubu Iacobites got into Egypt. Moving from Abaris upon Xois the Shepherds took it and founded there a Xoite (Choite ?) dynasty 484 years before Aahmes[3] (B.C. 1667), that is, 2151 B.C. They take Memphis[4] B.C. 2120. They conquer Upper Egypt two years after. Shepherds and Thebans reign together[5] 451 years.[6] Monuments belonging to the fifth and sixth dynasties have been found in Memphis and Elephantinê; and the colossi of the 13th Theban dynasty have been discovered at San[1] (Tanis), which Mr. Sayce thinks inconsistent with the view that the 13th and 14th (Xoite) dynasties were contemporaneous. The Thebans finally succeeded in making themselves masters of all Egypt. Then occurred the first expulsion of the foreigners from Egypt after the victorious Thebans had penetrated into the Delta. One of the selected temple-lists (from the catalogue of 38 Theban kings in Eratosthenes in the 3d century B.C.) calls Menes a Theban, which shows plainly the source from which it was derived.[2] Therefore the priests in later times had a motive to make as much of a show for Theban antiquity and dynasties as they could, on paper. It looks as if, while he excluded the Theban kings that were contemporaneous with Manetho's 21st dynasty at Sān, very little was known to Manetho, except vague traditions, prior to the pyramid period of the fourth dynasty at Memphis; and the conquests of Ousirtasen I. in Nubia (in the 12th dynasty) have a tendency to show that the rule of the Memphian kings above Philae had not amounted to much that was permanent in that direction previously. In fact, the collapsed fragments of dynasty names, strewn over pages 466–468 of Sayce's Herodotus, in their ruin leave room to suspect more than we perhaps can verify in reference to Manetho and the chronographers who have made use of him. One thing at least we can get from Josephus, and this is his opinion that there were kings in the Thebaid, and that considerable forces could be raised: for he says that "the kings from the Thebaid and from the rest of Egypt rose up against the Shepherds."[3] Seth, identified with Bal and probably with Taut or Tot, the God of the Hyksos and Kananites, is found at Memphis and Lake Mœris. His symbol is found immediately after the sparrow-hawk of Horus in the local cults, and he is located in Abaris and Tanis. In Lower Egypt the Seth-cultus belonged more particularly to Memphis and the north-eastern Delta. No evidence that it existed in Upper Egypt.—E. Mayer, Set-Typhon, 47.

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[1] Shos, Shasah, in Hebrew mean to rob, plunder, and pillage. Therefore the Egyptian Shasu were the Amalek.

[2] Mariette, Tombes de l'Ancien Empire, p. 13.

[3] See Heeren, Africa, II. 191, 411.

[4] From Menes, B.C. 2224 to 1932 when the Shepherds took Memphis the Memphite line lasted.—Palmer, Egyptian Chron. I. 291, 300.

[5] Saulatis rendered the Theban kings tributary.—Jos. contra Apion, I. 1039.

[6] Knötel. System, 33, 38. If we doubt Manetho (and Josephus puts the stay in Egypt at 511 years) it is obvious that Saulatis (19 years), Benon (44), Hapa Kanana

(36), Arakles (49), Staan (50), Apapi (61), did not live all that time, and some conscientious individual may have added another Hyksos dynasty *of the same names* as a protest against Egyptian chronology in general. Vide Sayce's Herodotus, p. 460.

[1] Sayce, p. 316.

[2] Sayce, p. 318.

[3] Josephus, contra Apion, 1040.

In the nature of things, there is every reason to hold that there were several invasions by the Syrians and Arabs. Not only does "Exodus" indicate a tendency in the direction of Egypt on the part of the Arabs, but the proximity of the Karu and Karetim (Philistians of Gerar and Accaron, Ekron) invited them to enter, following the line of the coast; and Africanus especially mentions the "Phœnician kings" in Memphis. Then we have the Menephthah campaign; and, still later Mr. Sayce puts the "recovery of the kingdom from the Phœnician Arisu" under User-ka-ra Sotep-en-ra Set-nekht Merer Mi-Amun, the first king of the twentieth dynasty.[1]

Thebes is the capital of the Middle Empire, and a new deity, Amun, the God of Thebes, presides over it. Its princes were long the vassals of the legitimate dynasties of Herakleopolis. The first of whom we know, Entef I., claimed to be no more than a simple noble. His son, Mentuhotep I., still calls himself *hor*, or subordinate king, and it is not until three generations afterwards that Entef IV. throws off the supremacy of the sovereigns in the north, assumes the title of monarch of Upper and Lower Egypt, and founds the Eleventh dynasty.—Sayce, Herod., 323–325.

Manetho held that the fourth Egyptian dynasty was a foreign dynasty.[2] August Knötel believed[3] that there has been but one dog-star period in Egyptian history altogether, the known one from B.C. 1322 to A.D. 139, after they had invented an intercalary day once in four years; that, therefore, all earlier dog-star periods have only an astrological value. The Shepherd Philition (Philistion) is a collective name of Phœnician or Philistian Shepherds, hence Cheops (Goub, Khufu) and Kephren (Khafra) are put forward as Shepherd Kings. The hatred which the Egyptians felt towards their pyramids, the severe repression of the religion and the oppression of the whole people by Cheops (Khufu) and Kephren (Khafra) make this seem probable, and Knötel considers the first three dynasties as the Old Monarchy and Manetho's fourth dynasty the first Hyksos-dynasty. Consequently, all the following dynasties to the twelfth (Shepherd dynasty) were kings of *foreign* origin but who had become completely established in Egypt.[4]

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[1] Sayce, 469.

[2] Heeren, Africa, II. 197, 411.

[3] with Boeckh.

[4] Knötel, 10, 12.

scriptions abound. But the Phœnicians, Philistians, Amalekites and Shasu poured in, carrying with them the Palestine habit of erecting temples on High Places, which in Egypt would have to be made artificially, not having such natural elevations as those of Gabaon, etc. Diodorus tells us that "although the kings built them for their own burial it happened that none of them was interred in the Pyramids. For the masses, both on account of severe labor at the works and many cruel and violent acts done by these kings, indignantly held them to blame, and threatened to tear the bodies to pieces and despitefully cast them out of their tombs. And therefore when he was dying each directed his relations to bury him in an unknown place and secretly."[1] This is one way of concealing what the priests did not choose to tell. They were proverbially uncommunicative; and such a story about the greatest works of man leads us to suppose a *religious* motive for the erection of the two largest pyramids at Gizeh. But the king may have been buried in the Great Pyramid. As the Bible mentions that the Kananites buried their kings in the High Places, it is not unreasonable to assume that around Khufu's Pyramid others would be built. To Saturn and Osiris the power over Darkness was ascribed. Osiris-Sáhou, God of the star Orion, was conductor of souls in the other world.[2] The God Aton was at Memphis.[3] The Semite beheld his Saviour in Mithra-Adoni-Ia'hoh. Osiris was the Egyptian Saviour, their Light of the world. Typhon is the darkness of night.[4] The Mount of Adon was near where we see the *Dipper*.[5]

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[1] Diodor. Sic. I. 58, p. 74.

[2] Maspero, Guide du Musée, 161.

[3] ibid. 42. Adon as a mere name was called in Egypt Aten, and Atunis in Italy; (compare Tunep and Tunis). With Aton compare the name Ton*ach* in Joshua, xxi. 23, 25. The doctrine of *Light* and *Darkness* (symbolized in the story of Adonis) was familiar to the Egyptians. It was the main theory of the Oriental Philosophy, appearing not only in the myth of Iacchos but even in the account of paradise.—Gen. i. 5–16; ii. 8, 9; iii. 15–24; Isaiah, v. 20.

[4] noctu venantem.—de Iside, 18. The Hindus fear the spirits of night,—the reign of darkness.

I form the Light and create Darkness.*—Isaiah, xlv. 7.

Thou dost fill at daybreak the place of his secret eye in On.—Litany of Shu.—Records, x. 139.

Râ commenced with the earth, and passing through the heaven stops in the region of the Depth Hades, in which he seems to wish to stay.—Lenormant, les origines, I. 452.

[5] Massey, II. 169; Isaiah, xiv. 13. The Qiblah of the Iezidi and Sabians is the pole star.—Chwolsohn, Ssabier, I. 299.

* The One principle of the universe, according to the Egyptians.—Cory, p. 321.

Starting from the ascertained datum of the Menophres-era,[1] according to which in B.C. 1322 the heliacal rising of Sirius took place on the first day of Thoth, and reckoning backwards, it follows that in the years B.C. 3010–3007 the 9th of Epiphi of the lunar year (Wandeljahr) happened on the first of Thoth of the fixed year; which event the Papyrus Ebers marks as occurring in the 9th year of king Ba-kerh-ra (Bicheris, in Manetho) of the 4th dynasty, being next but one to Men-kau-ra, and next after Ratoises, in Manetho's list.[2] A glance at the Abydos and Saqqarah lists shows that what Manetho wrote Ratoises the other lists wrote (Tatefra or) Ratatef. It shows that Kha-f-ra *in these two lists* immediately followed Ratatef, while in Manetho's list Bicheres follows next to Ratoises. The variations are striking, but the resemblances even more to be observed; for a comparison between the names Tat-ef-ra and Kha-f-ra might be instituted, with a resulting suspicion against these names as possibly manufactured. Another thing is not to be left out of sight. There were many pyramids besides those 'three largest ones at Gizeh;' but is there any evidence that the others, such as the pyramid at Abu Roash, or those of Dahshur, had temples annexed to them on the east side, as at Gizeh? Mr. Petrie mentions temples to the three great pyramids at Gizeh, the remains of them are there. These are all that he speaks of. So with the pyramidal tombs of Pepi and Merenra, no temples[3] to them that we remember seeing mentioned; Sanefru (Snofru) had no pyramid and no annexed temple. Khufu had both. The superb temples annexed to the three pyramids at Gizeh seem to have indicated something more religious than the deification of a king or kings; and the Pitcher and Ram are symbols appertaining to a deity, like Num, Kneph, Seb, Osiris, etc. It is to be noted that Khnoumu-Khufu (scrawled in red ochre) was not written where it could be seen, but in one of the 'chambers of construction,' one of the attic spaces left vacant to prevent too much weight resting on the 'king's chamber,' and only reached by difficult climbing up a perpendicular well. So that at the quarry some workman must have written it on one of the blocks while the pyramid was in course of erection, otherwise it would have been written or incised in the 'king's chamber' or at least some accessible portion of the structure. Now the sarcophagus in the Great Pyramid bears no inscription, and is too large not tò have been placed in position before the roof was put on, as it is nearly an inch too wide for the beginning of the ascending passage.—Petrie, Pyramids, p. 216. It is hardly probable that the scrawls of Khufu's oval may have been intended to represent Bal, who, by a certain theory of the priests, was regarded as Saturn (Adon, Rimmon, descended to Hades), Osiris, and Sol.[1] Still the pyramid's temple was located towards the east in order to face the 'Sunrise of the Resurrection,' and the North Gate faced Orion. As Mena and Teta had their priesthoods, there is no reason why every king should not have had his priests. But Mena and Teta are open to the suspicion of being names of the Moongod and Tat (Taut, Hermes); while Khufu seems to be an altered name of Kūb (Saturn). This makes the difference between the Gizeh names and other kings' names. The Great Pyramid was in a graveyard of the priests and nobles.

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[1] Lauth has shown that the era of Menophrês, mentioned by Theon, came to an end in B.C. 1321, and Menophrês must have reigned B.C. 2781.—Sayce, Her. 350, note.

[2] See Dümichen, Die erste bis jetzt aufgefundene sichere Angabe über die Regierungszeit eines ägypt. Königs aus dem alten Reich, pp. 8–16.

[3] No temple annexed to the tomb of Teta, first king of the Sixth dynasty.

> Savage Saturn (Kronos[1]) devourer of young childrēn,
> Born from heaven, earth's hollow concealed.—Nonnus, xxvii. 54, 55.

Khufu's cartouche was found on the blocks of the Great Pyramid, and it is sometimes spelled Kh-f-u (Kefu). But Kheops built the vast monument of his religion at a period so remote from the time where the certain data of profane history begin, that we have no measure with which to estimate the width of the abyss which separates the two epochs. The Fourth Egyptian dynasty appears in the presence of extreme civilization. Khufu marries Sat-t (*Sat*, with a feminine termination t) the daughter of Sanefru (at a period when the obelisk was already erected to the Sun). Sate was God of Light. Set was the Sun, sada meant fire, flame, el sadi, "the mighty" firegod Sat-uranos, Saturn (Karanos, Kronos), while Asat (Ashat) is firegoddess Asata, Hestia, Uesata, Vesta! Consequently, Sat-t, the daughter (?) of Saneferu and

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[1] Iliad, xiv. 270, 272 mentions 'all the Gods beneath, around Saturn,'—'that dwell under Tartarus.' Compare 'Gods ascending out of the earth.'—1 Samuel, xxviii. 13. The Hebrew here presents evidence of an acquaintance with something resembling the Eleusinian Mysteries.

erected an altar, sacrificed him as a victim."[1] We here see what was done on Saturn's altars, even in the cities of the dead to the *west* of the Nile. His temple in Egypt was outside the city limits: compare the location of the Great Pyramid outside the city limits, in the west, in the mountain. It was the common idea of the Gods in Egypt, Phœnicia and Babylonia, that they wandered about there during their earthly life, taught men useful inventions and arts, where cities and monuments built by them and even the places of their birth and death were everywhere shown.[2] The Great Pyramid, like the others, faced the north, but its orientation is not exact. The setting out of the orientation of the sides would not be so difficult.[3] The attempt at correct or incorrect orientation had its origin in religious views, probably connected with the relation of Orion to Osiris. Blessed is He who comes from the valley of the shadow of death a corpse and mummy, yet rises from Sheol in Orion and comes out from Orion, preserved, in the east of heaven!

Kadmah le Shems!—Ezekiel, viii. 16.

Seven miles to the southeast from upper Bethhoron is Gabaon,[4] whose conical summit is just hidden by the loftier peaks of Benjamin.[5] There was the Great Highplace at Gabaōn, sacred to the Lord of "lightning and thunderbolt."[6]

The Great Waters in Gabaōn.—Jeremiah, xli. 12.

The temples of Mene in the cities of Asia Minor stand nearly always on heights.[7]

The name Api (Hapi) was already given to the Sacred Symbol of Water when the oldest pyramids were erected near Memphis. The pyramid age precedes the 11th and 12th dynasties and seems to represent the Philistians or Phœnicians in Egypt. In all the tombs of the pyramid age the kings are called Great Gods (nuter aa), and had more priests than any of the original deities.[1] To Khufu's oval are prefixed the creative signs of Saturn, the water jug and the ram. The *Kufa* (probably from Negeb, Philistia, the Red Sea, or Lower Egypt) in name resemble Khufu and the Kefa.[2] The ram belongs to Amen, the water to Osiris, while Kneph (Khnum-Khufu) has both signs. Old heavy-kneed Kronos, lancing rain, would have both symbols, the water-jug and the ram. In the case of the Great Pyramid the ancient and modern authorities lead to a doubt whether Khufu ever was buried there.[3] The fact that Khufu's grandson has the hieroglyphs ka-ar-u immediately following Khufu's cartouche suggests the reading Khufu-Karu; agreeing with what Herodotus said about the presence of the Philistine Shepherd and his flocks around the pyramids. Khufu built the Great Pyramid (perhaps as a tomb of Saturn) expecting to be buried in the tomb of Khnum according to Palestine custom. In the two chambers of the Great Pyramid there were, according to Edrisi, two vessels found; no body nor any indication of its former presence remains, and Khufu's sarcophagus is without a lid,[4] although three pin-holes are seen by which one might be fastened on. The Second Pyramid has the resin still remaining in the pin-holes and a piece of the cement is left sticking in the grooves, which show that it had been fastened strongly, while the violence employed to break the sarcophagus so as to get the lid off showed that it had been used for something. Some bones were found in it which proved to be those of an ox.[5] Now the use and occupation of the Second Pyramid, in some way, can thus be proved; but in the circumstance that the plug blocks were let down firmly into their places, excluding all access, there is no evidence that Khufu or some one else was placed in the sarcophagus now to be seen in the Great Pyramid. That the Arabs in the time of the Caliphs carried the ox-bones into the Second Pyramid and placed them in Khafra's sarcophagus cannot be maintained because

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[1] Philo; in Eusebius.—Movers, p. 130. The Jews were called (in Assyrian) Iaudi and Iaudaai.—Schrader, Keilin. u. d. A. T. 188. Compare the name Ieoud, Judah.

[2] Movers, 124.

[3] See Petrie, 125, 126, 211, 212.

[4] Gibeon. Compare the names Iakab, Akabah, Gaba, and Keb, or Kebo, the setting Sun.

[5] Newman's Travels, p. 280.

[6] Genesis, ix. 14, 16; Exodus, xix. 16; Judges, i. 7: Adoni-bezek, the king's name.

[7] Blau, Beiträge zur phönikischen Münzkunde, in Zeitschr. D. M. G. ix. 89. With Mene compare the names Ar-mene (Lunar Mt.), Armenia, Harmene (name of a city), and Harmonia (Spouse of Kadmus).

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[1] Petrie, 209.

[2] Kenrick, II. 186.

[3] Petrie, Pyramids, 216; Diodorus, I. 64, p. 73.

[4] Kenrick, I. 103.

[5] ibid. I. 108, quotes Belzoni, I. 426. When Cambyses killed Apis at Memphis the priests buried him secretly.

Mariette found ox-bones on the floors of some ancient tombs and because the Apis and the Meneuis (Mnevis) were sacred and divine symbols of Osiris-Dionysus, or Hermes, and we do not know that the ancient priests did not put them there. In this uncertainty it must not be forgotten that the Sphinx shows that Gizeh was holy ground, and this is further evidenced by a temple added to each of the three largest pyramids; consequently, beyond the fact that Osiris was worshipped in that locality, we cannot know what the priests did with either the first or the second pyramid.[1] Petrie makes no mention of any resin remaining in the pin-holes of Khufu's sarcophagus; but he found one end lifted up on a pebble, which indicates that a secret passage was sought and the pebble had been brought in from outside,[2] before any smashing was done in the pyramid.

On the high places of Iudah incense was burned to the planets, sun, moon, and stars.[3] The high places of Isarel belonged to the Mithra worship and the Osiris worship. On them were "all the Bethi ha-bamoth (all the temples of the high places)" in the cities of Samarōn.—1 Kings, xiii. 32.

> The bamōth Aun (the high places of On), the sin of Isarel, shall be destroyed. —Hosea, x. 8.

Petrie found the fragments of the statues of Khufu and Khafra at Gizeh. There were Gods (statues) placed in the temples of the high-places and they were worshipped there.—1 Kings, iii. 2; 2 Kings, xvii. 29, 32. The Bamōth Bal, Beth El and Gabaun (Gabaōn), were the Hebrew high-places, natural pyramids; the greatest was Gabaun.

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[1] The quarries of Tourah and Masarah (not too far away) were doubtless employed to supply these pyramids with building material, but the earliest inscription is to Amasis of the 17th or 18th dynasty. No cartouche corresponding with the names there inscribed has been found.—Kenrick, I. 118. In connection with the victories of the Theban dynasty at a later period over the Hyksos it may be here stated that Adolf Erman (Aegypten, p. 61) puts Ramses II. in the 13th century B.C. and Totmes III. in the 15th century B.C. The ancient priests are said to have entered his tomb and rifled the mummy of this last king.

[2] Showing that there were no *broken* pieces of stone (used in the construction of the pyramid) then at hand inside, as there were at a later period after a forcible entrance was made. Petrie hence infers that the attempt was made (to open the sarcophagus) long prior to the time of Herodotus. This would imply that the *secret entrance* was known to the priests, but not to the public; Strabo knew the entrance on the North side well.

[3] 2 Kings, xxiii. 5, 12.

Suph is a derivative of Seb (Saturn); consequently the name Khufu in hieroglyphs and the name Suphis in Manetho are both forms of the names of Saturn, like Kebes (Phœnician-Greek), Khembes and Khemmis[1] into which Keb and Khem have been changed. Petrie found two separate specimens of Khufu's standard and a part of his cartouche. Many defects, instances of neglect and want of care in finishing the interior of the Great Pyramid, surprising in "such a magnificent piece of work," were noticed by Petrie. Kneph is, however, a God of Hades, like Osiris.[2] To Khufu's oval are prefixed the creative signs of Saturn, the water-jug[3] and the ram, which also belong to Kneph. There is no similar prefix of a determinative to a king's name in any other instance out of the hundreds of names, and thousands of variants, known (Petrie, 152). Kneph was the Creative Power, he presided over men, 'the God who forms on his wheel the divine limbs of Osiris'—'the sculptor of all men' (Rawlinson, I. 331). On the monuments bearing the name of Khnumu Khufu at Giseh and at Wady Maghara, there also occurs, with different titles, the name of

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sponds to Set in Palestine and the Eastern delta of the Nile. To Saturn-Moloch the Israelites, Moabites and Phœnicians offered up their children. His name was El in Phœnicia, from elah to "go up," "ascend," in the heaven, as the sunrise; and the Israelites were, at least at a late period, directed to perform no manual labor on Satur-day, Saturn's day! In Egypt, Saturn's temple was erected outside the city. Like the dead, he belonged *outside;* like the pyramids, his place was towards the sinking sun in the west.

G. Massey asserts that "the language of monotheism reaches its climax in the hymns and addresses to Amen-Ra, the one god, one in all his works and ways."

Elah is a valley's name in 1 Samuel, xvii. 19,—perhaps meaning "ascent;" the reverse of Tum and Kebo or Keb.

[1] Diodorus, I. § 64, again alters the name Khemmis to Armaios, Khafra to Amasis or Ammōsis, and Mukerinos to Inarōn; leading to the suspicion that something is *concealed* here. Pliny could find out nothing of their history. Here *four* names, at least, are found for the reputed builder of the Great Pyramid. Diodorus, I. 37, 38, shows himself to be no blind follower of Herodotus; but he puts Khufu and his two successors posterior to Remphis.—ibid. I. 62. Diodorus and Herodotus seem, however, to have rather followed the Theban line in some particulars, as the making the greatest pyramid builders subsequent to the *Theban* Sesostris of the 19th dynasty. See Heeren Africa, II. 208, as to Diodorus being under Theban influences.

[2] Rawlinson, I. 329.

[3] The water is poured on the wheel with which Kneph forms the divine limbs of Osiris. See Isaiah, xliv. 3, xxix. 10. Kneph is the leader of the celestial gods.—Kenrick, I. 303, 314. Kneph is the God of life. The queen is led by the God Kneph and the Goddess Hathor, who stretches out to her the key of life, to the puerperal bed.—Kenrick, II. 200. Ia'hoh (Iachoh) is the potter (—Isaiah, lxiv. 8) as Kneph was, in Egypt.

Khufu himself.[1] In the inscription on Hermapion's obelisk the Sun is called the Great God and Lord of heaven, Lord of Time, Horus (Lord of Light), all which appellations belong to Osiris (as Saturn-Chronos, or Lunus and Sol). Osiris is the Persian Mithra who formerly reigned at Heliopolis. The name Khnuma-Khufu, 'he who is united with Khufu,' would imply the union of the soul of Khufu, 'the fabled builder of the pyramids' with Khnum—a not uncommon idea in the case of the dead united to Osiris. Or it might, taken literally, mean that Kronos was incarnate in Khufu. The pitcher and ram are Saturn's emblems. See Hesiod, Theogony, 783–786; Deuteronomy, xxxiii. 13. Saturn's emblem in Arabia was a black stone.

In Egypt there were many tombs of Osiris.[2] His sufferings and death were represented in what were called the Mysteries of the night[3] and it was natural that the Egyptians should have his tomb. The Great Pyramid is so placed that its faces front the four cardinal points. Hence, if we suppose a square whose sides are infinitely prolonged so as to extend to the four cardinal points of the world, we shall have an immense cross which cuts the circle of the horizon in four places. It was in the centre of this cross that the tomb of Osiris was placed. This tomb was that of the beneficent Spirit of Nature, of Osiris who had been put to death by Typhon. The floor of the 'King's Chamber' is very irregular in its level, not only absolutely, but even in relation to its courses. The floor over the undermined part (beneath the coffer) at the West end is 1½ inches *higher* in relation to the first course than it is at the S.E. corner; and along the South side where it has not been mined it varies 1⅓ inches in relation to the first course.[1] But it was meant for a tomb, not a temple. It faced the North.

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[1] Petrie, 152. Of course, this is not easily explained. Although Khufu, Khafra, and Men-kaura were deified, and temples stood before their pyramids, yet the word architect (fecit) stands only before Khufu's name, not before the other two names. But if the other two had as much right to *make* their own tombs as Khufu, why is not the *fecit* prefixed to their names? The ram = Creator. The pitcher = "to pour." Both apply to Saturn at the Styx.—Movers, Phön. 159, may also be compared with Hesiod, 783–786; Gen. ii. 7; Homer, Il. vii. 99.

[2] de Iside, 20, 21; Diodor. I. 21.

[3] Mankind, p. 607–609; Herodotus, II. 171. # the pyramidal cross. Kneph, from some point of view, is the Sun.—Compare Kenrick, Egypt, I. 302, 303, 314, 315; which identifies him with Saturn and Osiris. See Nork, Real-Worterbuch, I. 224, IV. 158, 159. The placing the sides of the pyramids facing the cardinal points is carried out in every ancient temple in Asia, even to China. It is the same with the Jewish temple. Mosaism, regarding the form of its cultus in general, belongs to the circle of the old religions and shares the views of antiquity.—Nork, I. 220; Bähr, Symb. I. 102. If we had all the sources that mention his miracles, Zoroaster's life would exhibit surprising parallels to the life of Moses.—Nork, IV. 482, 483. There is a striking analogy between the posterior rites of Egyptian sepulture (described by the textes of M. Dümichen) and the "Rituel domestique des funérailles en Annam" (tradut par M. Lesserteur).—Eugène Revillout, in Revue égyptologique, III. p. 194.

Adōd, Dōd,[2] Daoud, Tōt, Taut, Thōth, Mēn, Neith, Neb, Seth, Amon, Asar, Osar, Anubis and other deity-names, together with the star-gods, show an emigration into Egypt from the East, an emigration of religious ideas at the same time. Sabaism poured in. Brugsch, Histoire d'Egypte, I. p. 24, mentions 'Sabians of Pharaoh, priests in monuments of the time of the pyramids.'[3] Anubis is the horizon-ring that indicates the sepulchral-worship at the pyramids. The sun is led by Anubis from the world of light to darkness and from darkness again to light. He is Hermes psuchopompos, the body watcher of Osiris.[4] Thebes worshipped in the Ram the Vernal Equinox.[5] The Arab tradition assumes that Sabi, the mythic founder of Sabaism, is buried with his father Seth and his brother Henoch under the pyramids.[6] The ram-headed, Khnum is the Living Breath, the Lord of the distributions of water.[7] Chnemu is Kneph, and Kneph is ram-headed, at Thebes, like Zeus and Ammon.[8] Chnemu Chufu (the name) is already written with the known figure of the ram (Chnemu, Kneph).[9] And the ram is the emblem of life, identifying Kneph's vitality with that of Khufu. So that the ram-worship was in existence already at the time when the Great Pyramid was being finished. The Osiris-worship and the worship

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[1] Petrie, 82. The coffer in the Great Pyramid is not finely wrought.—Petrie, 84. The top of the coffer is broken away all at one corner.—ibid. p. 90.

[2] Compare Tud-eus, a proper name in Homer.

[3] Knōtel, Chufu, p. 103. Sabu n peraa.

[4] Knötel, p. 105.

[5] ibid. p. 101. The Ram indicates the Divine Mind and Creator.—Rev. v. 6; xxii. 3.

[6] ibid. p. 103.

[7] ibid. p. 107, 111.

[8] ibid. p. 100, 117.

[9] ibid. p. 100. Neith, the Goddess of Sais, was also represented as a female Kneph with ram's head. Knötel, 100; quotes Champoll. Pantheon pl. 6. Quin. Kneph (being ungenerate and immortal) is the Supreme First Cause.—See de Iside et Osiride, 21. p. 359.

ditions (as in I. Samuel, xxx. 13–15). That the Book of Genesis is not pure history throughout, but contains a certain amount of matter closely allied to folklore, is an opinion for which there is a great deal to be said on grounds independent of the critical analysis of the sources of the book.[1] The first and most certain results of modern Biblical study—says Prof. W. Robertson Smith—are that the oldest parts of the Bible were parts of a popular literature.[2] The older account of the Exodus presents all the marks of a traditional story from which geographical detail has been lost through lapse of time.[3] Oral tradition transmitted through so many centuries could hardly preserve a full picture of Egyptian life and institutions as they were in the time of Ioseph or of Moses and at no later date.[4] The Pentateuch represents the Egyptian priesthood to us as they were in later times. The Book of Genesis paints the life of the priests just as it was known to be in later times.[5] No sober critic could doubt that the geography of the Exodus is real geography and also of much too detailed a kind to be handed down for several centuries by mere oral tradition. The geography of the Exodus is not derived from tradition but from research; the names of the stations were known to the writer or supplied to him by others.[6] Compare the journey of Joseph into Egypt by caravan in the time of Ptolemy Euergetes,[7] in the third century before our era. There is nothing, that we remember, to hinder the Pentateuch being written as late as the Second Century before Christ. The Israelites, and probably the population of the districts where the Israelites settled, adored El as Moloch (that is, as Asad, Saad, Sada).[8] It is quite possible that שד (Sd) is a perversion of Sada the Fire-god Herakles el Sadai; for Shd means destroyer, spoiler, and demon, like Satan and Seth or Set. See Bodenschatz, III. 165, 166. Sthim (Numbers, xxv. 1) may mean the Sethim.

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[1] W. R. Smith, in Contemp. Rev. Oct. 1887, p. 500.

[2] ibid. 501.

[3] ibid. 498. We rather think that Exodus was drawn up after B.C. 165, and later than Daniel's prophecies.

[4] ibid. 496.

[5] Movers, Phœnizier, I. 112, 113.

[6] Cont. Review, p. 498.

[7] Jahn, Hebrew Commonwealth, 196; Josephus, Ant. xii. 3, 4.

[8] Movers, I. 33, 318. Judges, xi. 34ff; Micah, vi. 7; Amos, v. 26; Numb. xxv. 4.

The Egyptians being voluptuous and lazy in regard to labors and slaves to the other pleasures, and that in particular which has to do with the love of gain, it happened that they were very mad with the Hebrews through envy of their prosperity. For seeing the race of the Israelites flourishing and through merit and adaptation to the labors, now distinguished on account of the plenitude of wealth, they suspected that they increased to their detriment. And of them some had done well under Ioseph but in the course of time had forgotten (their obligations), and, the sovereignty having passed to another house, were excessively impudent to the Israelites and contrived various injuries for them. For they ordered them to cut the Nile into many canals and build walls for the cities and mounds (elevations above the River) to keep it back from overflowing when it went out over them. And building up pyramids they wore out our people.[1] But the pasturing of flocks around the Great Pyramid was in the time of the Shepherd Philitionos.[2] Exodus, vi. 24, gives Asir אסיר, while the third pyramid at Gizeh has surrendered the name of Asar, Osar or Ousir (Osiris) on Menkaura's coffin lid, and Movers I. 43, 341, finds Asar אסר in Phœnicia as a deity-name. The name Ousir appears on the Seal of Iar in the Abbot Egyptian Museum in the possession of the Historical Society of New York. Chabas (— Papyrus Magique, p. 208) gives us Asarel; for the hatchet, in hieroglyphs, stands for El = God. Chabas says that the name of Osiris, in hieratic writing, is As-ra. But the vowel a is understood. Osiris is the element, water (life). Compare the "well of Hasarah" (or, reading the ה by St. Jerome's rule, *Asara*).—2 Samuel, iii. 26. See Asur; — Gen. x. 11. and the Beni-Asar. — Joshua, xix. 24. Asrael (Azrael), Asar, Osiris, and Osrain are names one of the Arab Death-angel and the others of the God of the Dead. Set was worshipped in Philistia[3] and the Delta. Set was Typhon; and Abaris was a Typhonian city. The ancients and chiefly the Egyptians held that the Jews worshipped Saturnus-Typhon.

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[1] Josephus, Ant. II. 5. Anyone can see that this speech of Josephus is a pure piece of Rhetoric, and that he was entirely ignorant of the status of the Hebrews (Abars, or Hebronites) in Egypt at a very early period, if they ever got there.

[2] Herodotus, II. 128. Imagine the *wealth* ascribed by Josephus to people described as forced by their overseers to cruel labor.

[3] A place named after him, Setenah, or the 'Well of the Adversary.'—Gen. xxvi. 21. Set = Satan.

The name Abarah, or Abaris (the Hyksos fort), is so old as to have been lost in later times, and according to Lepsius, must have been taken from ancient writings. The narratives about the Hyksos have a legendary aspect, seemingly popular tales in reference to former wars for the possession of Lower Egypt; and these legends may have acquired shape in times subsequent to the wars of Aahmes against the Syrians in the Delta and at Memphis.[1] That these Syrians should have been regarded as intruders, particularly by the natives of Upper Egypt, was to be expected. That stories in regard to their expulsion should refer to them as lepers[2] and connect their 'march out' with the Jewish Commonwealth is not surprising, and that the name Masē, Msē, should have been borrowed from that Aahmes, Masses, or Amosis, while Miriam's leprosy serve to maintain the connection between the Hebrew narrative and the Egyptian account, at the same time that an opportunity was afforded the Hebrew theologian to plant the flag of the Law amid the thunders of Mt. Sinai. The scribe's motive was to create a great people under the Law,[3] under the priesthood, not under the Kings; and how render the Law more sacred in the eyes of the people than by representing it as divinely given amid the clouds on that awful spot amid whose desolation there could be found no sustenance for man unless miraculously given by the God of Life, the ever-living 'I AM.' According to Deuteronomy, xiii. 5, the Hebrews were thought to be the Hyksos, and Joseph expressly says so.[4] But 'Exodus' makes the Hebrews march from Ramses to Sinai, while Josephus (Manetho) lets the Hyksos march from Abaris to Jerusalem. Genesis, xlvi. 34, refers to the Hyksos, and is against the identification of the Hebrews with the Hyksos.—See Boeckh, 292; Exodus, i. 11.

Manetho's "dynasties of Gods"[5] are so entirely opposed to

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[1] Compare Lepsius, Letters from Egypt, &c. 423-427; Chabas, Pasteurs, 51.

[2] Josephus contra Ap. I, 1052, 1054; see Amenophis.

[3] Gen. xv. 5, 18; Deut. xiii. 5; xxviii. 24.

[4] Contra Ap. I, 1052, 1054, 1040.

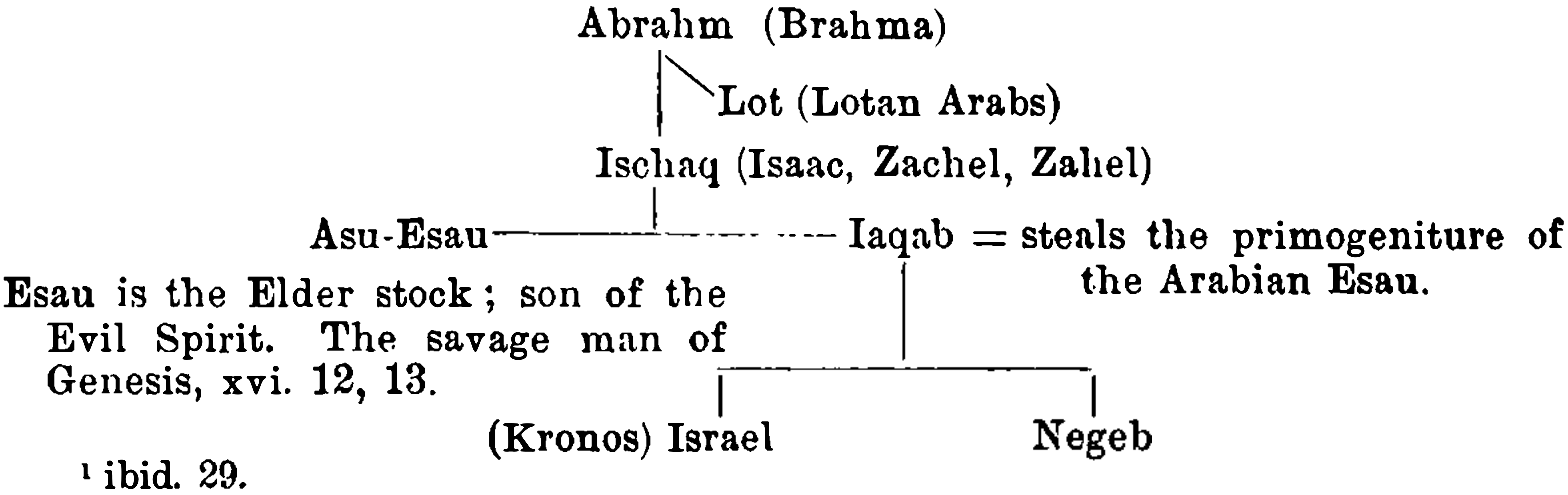
[5] Die Manethonischen Götterdynastien ohne Zweifel aus einer sehr späten Zeit herruhren. — Dr. Max Uhlemann, Handbuch, III. 46. Alte Schriftsteller sprechen geradezu von mehreren gleichzeitigen Regenten in Aegypten (Isaiah, xix. 13).—ibid. III. 50; Jos. contra Apion, I. 14. In Manetho's list of dynasties the Phœnician Shepherd kings are given as a separate dynasty although they only spread themselves in the Delta, never ruled over all Egypt, and a native dynasty of Theban kings ruled at Thebes contemporaneously with them.—Uhlemann, III. 50. But there are Egyptian extracts

How could these Arabs or Phœnician Shepherds have got across the Nile without an invitation? We have to suppose that they had friends in the Delta who were hostile to the Memphite régime. The Shepherds held Lower Egypt.[1] Africanus testifies that they were Phœnicians.[2]

The story that Suphis (Khufu) was disdainful (ὑπερόπτης) towards the Gods (confirmed by Herodotus and Diodorus) is of a piece with the account of the Hyksos, that they were cruel to the people and hostile to the temples of the Gods. The Wahabee Arabs (O-h-b, Oahab) were in Suphah (to the east of the Arnonas; compare Zubah (Suphah), 2 Sam. viii. 3; 1 Sam. xiv., 47), as we learn from the Hebrew tradition in Numbers, xxi. 14, and that region (the desert east of the Amorite border) is proximate to the Aimim, the Zuzim and the Amanites (Chammanim). Apapi, the Hyksos leader, selected the Canaanite Set, as being his own God, to be worshipped, and ordered Raskenen (Ra-Sekenen the Theban sub-king) to do the same. The Aimim (Gen. xiv. 5) are not necessarily the same as the Amu (Amim.—Deut. ii. 9) which means the Arabs. But the remoteness of their location, in Moab, would not have prevented their joining the Amu (Amim) in raids into Egypt, since the Midianites extended from Moab to the eastern shores of the Red Sea, while the Amalekites rode from Egypt to the Persian Gulf.

THE SHEPHERD PHILITION.

Genesis, xxiv. 35, represents Abrahm[3] as an Arab sheik. In the oriental philosophy we have Isis (Ishah, Light), Nabta (Nephthys) Darkness. Light is represented by Sarah (Sarasvati); Darkness, by Kedar (Ketura). The Agarenes are represented by Hagar; the Shamah, by Ishmael.


Abrahm (Brahma)
Lot (Lotan Arabs)
Ischaq (Isaac, Zachel, Zahel)
Asu-Esau
Iaqab = steals the primogeniture of the Arabian Esau.
(Kronos) Israel
Negeb

Esau is the Elder stock; son of the Evil Spirit. The savage man of Genesis, xvi. 12, 13.

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[1] ibid. 29.

[2] ibid. 9, 10.

[3] Genesis, xxvi. 34, mentions Seb*ah* (Seb's town). So, Seb had been a Syrian Deity!! S = Sh. See Gesenius, Lexicon S.

The Midianites are Ishmaelites[1] (compare Samel, Samael) like the Shammah tribe. Here we have a proper genealogy of the Arab Hyksos (Idumeans) to begin with. Their diabolic character seems to be connected with the words Shemal, Samael, Azazel and Asu. The Haks of the Sos (Sasu Arabs) seem to have been the Dukes of Edom.[2] Nork represents Keturah as the Aphroditē Melainis, Venus skotia.[3] Iaqab steals the right attached to primogeniture (the blessing) away from the Beni Esau, and seems to have claims on the land of Kub (compare the Kebt). Abrahm is represented as leader of the Shepherds,[4] and, like the Amalekites, owning slaves. A. H. Sayce says: The evidence presented by the Egyptian monuments is confirmatory of an interesting verse (Numb. xiii. 29) where we are told that the Amalekites dwelt southward of Judah; the Hittites, Jebusites, and Amorites "in the mountain"; and the Canaanites by the sea and in the valley of the Jordan. The statement is in complete harmony with the incidental notices of early Palestinian geography which meet us elsewhere in the Old Testament.[5] Achzib, Akko, and even Sidon should have belonged to the tribe Aser, but could not be conquered. So that "Joshua" proves incorrect on that point. —Munk, Palestine, 225.

The Madian[6] and Amalaq and Beni Kadem[7] came up against the Isarelim[8] and encamped on them and carried off the produce of the land, as far as Gaza. They were the Shepherds (Judges, vi. 5) and Ishmaelites (Judges, viii. 24).[9] In one of their raids they got as far north as the Great Plain. Madian seems to have carried his ark from Sinai to Moab, and to have crossed the Jordan to the River Kishon. If Midianites could penetrate so far in the Syrian-Amorite district, they must have associated themselves to the Amu in Sauē,[1] and it would have been possible, one would imagine, for such a nation to have gone from the Gulf of Akabah through Sinaite valleys or round the Sinaite peninsula, on their camels,[2] into Lower Egypt east of the Nile,—certainly if joined by the Amalekites.[3] Abrahm was the Father of the Arabs as well as the Jews.[4]

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[1] Gen. xxxvii. 28, 36. The Phœnicians sacrificed children to Saturn-Kronos.—Dunlap, 'Vestiges,' p. 207. The Persians did the same. Amestris did so. The Hebrews passed them through the fire to Moloch.

[2] Gen. xxxvi. Gen. xxxvi. 12, brings Amalek in among the Beni Esau. Compare Gen. xiv. 6, 7, which brings in the Amalekites, Chorites, Kadesh, and Aimim (Amou); not to mention the Karukamasha and Chamanites, with Chamosh the Moabite Ariēl.

[3] Nork, Real-Wörterbuch, Art. Ketura.

[4] Gen. xiii. 2, 5, 7, 18; xxiv. 35; xvii. 13, 27; xx. 14.

[5] Academy, Nov. 6, 1886. Hivite is Khōite, being in Hebrew written Khōi.

[6] Midian, in the plain of Moab.—Gen. xxxvi. 35; Numbers, xxii. 4; xxxi. 3, 8, 9, 10.

[7] Strange to say, the Israelites were in the city Kadesh (where the Kheta were when Ramses II. marched against the Khettite (Hittite) king).—Judges, xi. 16, 17.

[8] This word Isar is merely, as a *proper name*, the Syrian 'Asar' pronounced Osar, as in the Egyptian name Asar (hieroglyphic) which is Osiris, Hesiri, Ousir, etc. Asariel is the Osiris-angel, the Asarielite Angel. Azrail the Archangel of the Iesidi.

[9] Genesis, xxxvi. 6, 16, 29. Aud*ites*.—ibid. 29; Gen. xix. 21; xxxvi. 2. Lotaun Arabs; Beni Adah. See Gen. x. 19, for the Kananite and Ishmaelite border. For the Hyksos, see Gen. xiv. 2, 3, 5, 7, 12; for the extent of the Abrahmidae, vide Gen. xv.

> Abrahm was circumcised and Ishmael his son.—Gen. xvii. 26.
> Abrahm was rich in cattle.—Gen. xiii. 2.

Genesis, xx. 1, mentions Abrahm (the Shemalite or Ishmaelite Arabs) in the South, between Kadesh and Sur (the Wilderness). His people were then in the Negeb.

> Thy father was an Amorite, thy mother a Katti.—Ezekiel, xvi. 3, 45.

The "Shepherds" adored Set[5] (Sutech), a Palestine deity known in the Delta of Egypt. Their kings' names were (according to Julius Africanus) Semitic, Philistian or Phœnician names, such as Salatis, Saites, Sataan, Benon, Archles, Aphobis, which correspond to Salad, 1 Chron. ii. 30, Set (Seth), Benoni, Archal (the Phœnician Herakles), Epaphus (Iobab),

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18; xx. 1. Esau is Idumea.—Gen. xxv. 30; xxxvi. 1, 31. Genesis, xxv. 2, makes Midian the child of Abrahm and Ketura, who resemble Adonis (Osiris, Brahma, Bromius) and Kuthereia (the Benah or Vena). So, too, Asabaq (Esbaq) has a name suggesting the names Asabunoi, Escbon, Seb (Sat or Set), and Dionysus, the Arab fire-deity.—Job i. 15, 16.

[1] Gen. xiv. 5; Numbers, xxi. 26, 28. Abrahm is our father.—John, viii. 39; Luke, i. 73.

[2] Judges, viii. 21.

[3] See 1 Sam. xv. 3, 7; xxx. 11, 13. Amalek is one of the tribes of Asu (Esau) who is Edom (Idumea).

[4] 1 Chronicles, i. 29 ff. The Genius (Angel) Bahaq called the world into existence. —Codex Nasar II. 233; Norberg. Bakchos (the Arabian Dionysus, Bak) was, then, the Arabian Light of the world; for Bak, according to Seyffarth, Th. Schr. 4, meant 'light' in Egyptian, Bhq means splendens and fulgens, and can be read Bak by St. Jerome's rule: h = a.

[5] The Egyptians regarded Typhon as the Heliacal kosmos; and they call the Typhon Set.—de Iside et Osiride, 41. Hence it is clear that Set was anciently considered to be the flame of the fiery sun; while the moon was the place of Osiris and Isis. —de Iside, 43.

According to that, Josephus could easily claim Egyptian ancestry.

> A perishing Syrian my father and he descended into Egypt
> And he felt apprehensive there with few men.—Deuteronomy, xxvi. 5.

The Beni Kat (Khat,[1] Heth) were at Chebron (Hebron) and at Katath.[2] Beth Kar was in Philistia[3] among the Karu. Compare Mt. Khares the Mt. of the Sun,[4] Khareseth, a Sun-city in Moab. Manetho's fifteenth[5] dynasty contains the names Arkhles,[6] Saites, Apophis, Staan (Sataan?) Aseth, &c.[7] Seth is supposed to be a God of the so-called Hyksos, and is associated by the Egyptians to Typhon. Aseth may therefore have been a Shepherd king, that is, a Seth-worshipper from near Kessa and Pelusium-Abaris, a Philistian. Seth was a Syrian deity, because he is apparently a son of Adonis-Lunus-Adam[8] the moon-god, being made in his image which is hermaphroditus. Set (Typhon) has partly the appearance (in hieroglyphics) of a giraffe and sometimes was represented with the head of an ass; Pleyte considered the form a combination of ass and gazelle; he was often represented with his companions as changed into goats,[9] swine and hippopotami.[10] Set is the opponent of Osiris and Horus,[11] is also regarded as the Darkness,[1] all that is bad, destructive and hated.[2] Set is the God to whom the sea, foreign territory, and the desert belong: the crocodile, hippopotamus, and the ass, destructive and abhorred creatures, belong to him.[3] He also appears in the Book of the Dead as pursuer of souls.[4] Compare Zagreus as pursuer of souls. Here as everywhere the opposition between good and bad gradually develops out of the idea of Light and Darkness, friendly and hostile.[5] In lower Egypt the worship of Seth was only in the Eastern Delta and perhaps in Memphis. Tanis and Avaris (at or near Pelusium) were two chief seats of his worship. In Tanis he had a great temple. In 1862 Mariette exhumed there numerous steles having reference to his worship. The north-east Delta was from a very early period inhabited by a Canaanite population or one intermixed with them. With their chief god Bol (Apollo) Set was identified because he was God of the foreigner.[6] Two Hyksos kings have names compounded with the name Set (see Wiedemann, 284, 295), and Apepi II. worships Sutech (Set) alone. A son of Ramses II. is called Set-em-oua,

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[1] Ezekiel, xlvii. 19, mentions the 'Waters of Strife at Kadesh.' In the grand campaign of Ramses III. the fortress of Kadesh was defended by Kheta and Rabu from Arba (Chebron) united against him. In invading the Southern Syria Ramses had his rear open to Idumeans, Amalekites, Nabatheans, Amorites; while the Libyans might attack Egypt on the west.

[2] Gen. x. 15; xxiii. 2, 7, 10, 15, 19; Joshua, xix. 15.

[3] 1 Samuel, vii. 11.

[4] Mt. Chares.—Judges, i. 35. Chares means 'sun' in Hebrew. Kur is the Sun. Kurios is the Solar Lord. Schrader reads כר (kr) Kur-ra, and translates it Osten (East).—Schrader, Keilins. u. d. Alte Test., 397, 560. Compare Samgar (Samas, Sam, Shems) and Garu (city of Kar the Sun). So, too, Sankara. Sanar, the Sun's Mountain, Chermon.

[5] According to Mr. Sayce's Record in his Herodotus, I. p. 460.

[6] compare the Phœnician Archal, Herakles. In Cory's Ancient Fragments, p. 11, Kērtōs (Κήρτως), 29 years, is placed before Asēth, 20 years. The same name, Kerthos, is put immediately after Salatis in Knötel's System, pp. 17, 19. It comes near the *Karetim*, Phœnicians, as a Hyksos name.

[7] A mixed multitude made exodus together with the Hebrews.—Exodus, xii. 38.

[8] Gen. v. 3. le disque lunaire entre les deux yeux mystiques.—Maspero.

[9] Asasel's Goat.—Leviticus, xvi. 8, 10.

[10] Eduard Meyer, Set-Typhon, 1, 7.

[11] ibid. 13-15.

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[1] ib. 15, 18–24, 28, 29. Horus and Set are mentioned as two hostile brothers.—ib. 22. Sebak, the crocodile-headed god, is smitten at the prow of the great bark.—Meyer, p. 27. The hippopotamus is the old Typhon. Compare the Old Serpent Satan, the Devil.—Revelation, xx. 2. The Egyptians adored Typhon with the usages of the Moloch-worship.—Movers, 365, 367–371.

[2] Meyer, 40.

[3] ibid. 40.

[4] ib. 41, 42, compare Levit. xvi. 8, 10.

[5] Meyer, 41. He finally takes the place of the Christian Devil, Satan in Hades seizing the souls, devouring the entrails and living on corpses. The part was assigned to chiefly the bad demons of destroying the ignorant and wicked. They are often the servants of Osiris, Ra and Tum, like the guardians of the gates of the Elysian Field Aanrĕ (or Aalu), who kill the enemies of Osiris and go about partly at night. This is also Hindu superstition. At the moon's full a swine was offered up and eaten. On this day Set in a boar's form attacked Horus.—Meyer, 42, 43. A type of Typhon is the crocodile. As beginning of all evil is Set, so in the magic papyrus Harris the inimical crocodile Makai is called "Son of Set," and the goddesses Anata and Astarta, who pass for evil-disposed natures, are designated "creatures of Set."—Meyer, p. 41. The deceased identifies himself with Set, Osiris, Sōthis, and Tum, in order thereby to scare away the crocodiles.—ibid. 48. This arises out of the doctrine that Apollo-Set (Baal) is the God of Darkness in Hades. Through Set they never expected to die again.—Meyer, 48, 49.

[6] Eduard Meyer, p. 47. Outside are the dogs.—Rev. xxii. 15. Like the Jews, the Egyptians called the foreigners *sep*, (that is, *Goim*, *Gentiles*) and dogs.—Eugene Revillout, Revue Egyptol. 1881. 7, 8, 60. The Egyptian prophet inveighs against Nectaneb II. because his pride, boasting and self-confidence made him forget that God alone is the master of the supreme power.—Eugene Revillout, 1881, p. 60. The Azathi of Gaza worshipped Seth's name.

"Set in the bark."[1] The two sacred seas of the temple-grounds of Edfu bore, one, the name Sche-Hor "Sea of Horus;" the other was called Sche-Chab "Sea of the River Horse." At Edfu a festival was kept in memory of the "fight of Horus," at which the killing a hippopotamus was undertaken in the second sea. At another festival at Edfu an ass was killed, according to inscriptions in the temple.[2] Horus protects a piece of the body of Osiris from the Destroyer, Set-Typhon. According to Nonnus (I. 155), Typhōeus stole the snowy arms of Zeus, the arms of fire. Set was not in the circle of Gods. His name was here as everywhere scraped out or changed into Thuti or Hōr úr.[3] Seth, the Sethians say, is a certain divine Power.—Theodoret, Haeret. Fab., I. xiv. Cain was the Power of Darkness.

There is one monument which shows Apepi or Apophis to have been the last of the *Shepherd Kings*,[4] and contemporary with a certain Ra Sekenen who immediately preceded Ahmes, the founder of the eighteenth dynasty. There is another which not obscurely intimates that Set or Saites was (as Manetho also witnesses) the first of the Shepherd kings, and also gives his date as 400 years before *some* year in the reign of Ramses II. Now the only dynasty of Shepherd kings whose names Manetho gave began with a 'Saites' and ended with an 'Apophis,' according to both Africanus and the Armenian Eusebius; so that there are strong grounds for believing that the rule of the Shepherds really began and ended with this dynasty, to which Manetho assigned 284 years, according to both Africanus and the Armenian Eusebius, or, according to Josephus, 250 years and ten months.[5] The Hyk-Sos are partly

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[1] Meyer, pp. 52, 53. Set is represented as the Golden, the double crown on his head, killing a serpent in whose neck a knife sticks. Also Set is méri Rā, beloved of Rā.—ibid. 53. He was also conceived as brother of Osiris and Horus, that the power of Darkness might be conceived as the brother of Light. In this point of view his wife is Nepthys. Both are represented together in a group in the Louvre, of the time of Ramses II.—Meyer, 50, 51. Abel represents the Solar Good Principle, the Adon that dies.

[2] Dumichen, Allgemeine Gesch. I. 49.

[3] Meyer, 51, 52. Henoch has "Sutel."

[4] From Rawlinson's Egypt. In vol. II. p. 231 he mentions Herínocol as a town of the Luten. It sounds like Rhinocolura on the Syrian frontier towards Egypt.

[5] Rawlinson, II. p. 16. Herodotus, II. 128, expressly mentions the pyramids of Khufu and Khafra in connection with "the Shepherd Philitis." This name either refers to Phœnicians or Philistines, or to both; which would include the Kefa. It is assumed that the Phœnician trading posts and cities were along the Philistine sea-coast

Hyksos after their expulsion from Egypt and there is much to be said on behalf of the theory of Mariette and others that the leaders of the Hyksos were Hittites. However this may be, the discovery that Hittites and Amorites were associated in Northern Syria confirms the Biblical narrative which assigns a colony of Hittites to the south of Judah."[1]

Taking into view Mr. Brugsch's favorable opinion of the Hyksos, which is the exact opposite of what Josephus, in his controversy against Apion, claims to have been the statement of Manetho, considering, further, Deuteronomy, xii. 2, 3, which bears a striking resemblance to Manetho as quoted by Josephus, and that a combination or league of the powers between Chebron ('Hebron), the Ghôr, Madian, el Paran (including Amalak) and Egypt would make up an allied array of peoples corresponding to the Josephus-Manethonian description of the Hyksos, it is not wholly improbable that an Amorite-Khatite-Amalekite invasion of Lower Egypt really occurred, of which this Hyksos story is the altered remnant. If the difference between Hyksos and Amenemhats consists in hair arranged differently, in an unusual type of face in Egypt, in a difference of facial appearance on sphinxes, and the difference between the use of dark grey or black granite and red,[2] it must not be forgotten that Ioudeans, Philistians (Karu), Amalekites, and Phœnicians were the neighbors of Egypt, that the names of the Hyksos kings are both Egyptian and Semite, that the Hyksos kings had hieroglyphic characters, and that when Thothmes, Seti I., and Ramses II. replied to the invasions of Egypt they marched into *the Negeb, to the Wadi Arabah, to Bir Saba, and to Zahi (Azah, Gaza).* We must further remember that the object of Josephus, in his reply to Apion, was to identify his ancestors and 'Exodus' with these very Hyksos who long held Lower Egypt. Then again the Phœnicians and Hyksos had sphinxes,[3] the Assyrians and Jews their sacred bulls.

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[1] This passage in the 'Academy' of the date Oct. 23d, 1886, has just been received Nov. 2d, after the completion of this chapter. Mr. A. H. Sayce is the author of the passage quoted above.

[2] See Petrie, Tanis, I. pp. 5, 6, 9, 11. The Amenemhats employed both red and black granite.—Tanis I. pp. 4, 5. The connection with Philistia, the Khatti, and Negeb (the South) is shown in the adoration, by the Hyksos, of Set the fire-god of the sea-coast from el Arish to Beirut, the Seth of the Hebronites and Jews.

[3] Georg Ebers, 'Academy,' March 6, 1886, p. 173, mentions a sphinx strongly Phœnician in character.

> Now then, here, take your wife and depart!
> They sent him away and his wife and all that he had.—Gen. xii. 19, 20.
> And Abram went up out of Misraim and his wife and all (the people) that were his, and Lot[1] with him, to the Negeb. And Abram was very powerful in cattle and silver and gold.[2] And he went on his locomotions (departures) from Negeb to Beth El, to the place where his tent was at first, between Beth-El and Hai!—Gen. xiii. 1–4.

This is a very accurate account (according to Josephus[3]) of the removal of the Hyksos from Abaris to Jerusalem. Josephus claims them as 'our ancestors.'

> And he went whence he came into the Desert.—Septuagint, Gen. xiii. 3.

The Ishmaelites are the Children of Abraham.[4] They included the Amalekites, Hagarenes[5] (Agraei) and all the Edomite tribes. They were excellent archers, dead shots with either hand.

The souvenirs of the fourth and fifth dynasties are grouped and concentrated, so to speak, around the ancient site of Memphis; Ousirtasen I. (12th dynasty) left memorials of himself at Abydos, Memphis and Tanis.[6] The 12th dynasty has left the traces of its power[7] from the Faiûm to Sinai, from Lower Egypt to the heart of Ethiopia. Then Apapi[8] is no barbarian but an enlightened prince who has a college of hierogrammatei, sacred scribes, learned men. He is the only Shepherd king whose entire cartouche has come down to us. Mariette has even found his legend at Sân. We must not forget that with this "Shepherd king" we come upon the finale of the oppression of Egypt by a foreign race.[9] The Egyptian civilization was that of the

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[1] The tribe Lotaun (as one of the Edomite tribes) very likely extended to Mesopotamia. See Gen. xi. 31.

[2] The plunder of Egypt.

[3] contra Apion, I.

[4] Gen. xxv. 12–14, f.

[5] The circumstance that Hagar was an Egyptian (Gen. xvi. 1) shows the intimate relations of the Egyptian Delta with the East.

[6] De Rougé, Recherches, pp. iv. v. vi. Oer chuu ('great lights') is the name of the prophet of Menkaura (4th dynasty).—De Rougé, 64. Chuu may perhaps have had the signification of 'lives,' which the Hebrew chiim means.

[7] Sterile nomenclatures up to the moment when the family of Amemhat shall cast a new lustre upon the second part of the Ancient Empire.—De Rougé, Recherches, p. 153.

[8] The name resembles Baba, Bebai, Papi and Pepi. Apepi subjected to his sway 36 districts of Nubia.—Sayce, Her. I. 326.

[9] Chabas, les Pasteurs, 31, 37.

Philistian-Phœnicians, and a strong proof of this besides the Semite character of the early names, including Ramses, is that the Papyrus Sallier I. reveals that only the "Shepherd king" has a ,council of learned scribes,[1] while the Theban's councillors are all military leaders.[2] This is in itself evidence that the Egyptian hieroglyphic writing began in the North, and the circumstance that no early and greatly inferior status of the said writing has been discovered seems to point to the importation of letters into Egypt from abroad. The two side walls of the passage way and the walls of Pepi's burial chamber were covered with rich inscriptions. The beauty of the green-colored inscriptions cut in white stone within his pyramid indicate the advanced stage of art in the pyramid-builders of the sixth dynasty and a completed state of civilization such as would not be looked for in the (assumed) early period from the commencement of regal power under a Menes to the fourth and fifth dynasties. Hence something, some tradition, has failed to be recorded in the Egyptian annals, or, if recorded, has perished, that would have explained this apparent perfection *without growth* which is only witnessed in the case of civilization and progress attained in one country and carried to another. Since there is a tradition of a Phœnician emigration and another of the occupation of Memphis by the Arabs or Syrians (called Hyksos) we have to ascribe to the Phoenicians or Syrians the progress in the arts and the religious organization found to have once existed near Memphis at Gizeh and on the border of the desert, just west of the village Saqqarah, as well at Abu Roash, among the pyramid builders.[3] It is, however, an unsettled question what led to the destruction of the

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[1] Gen. xlvi. 20, l. 26 and Exodus, vii. 11, mention the chachams (an expression still in use) and the readers of hieroglyphs, the chartamim.' There was nothing to prevent a Hebrew writer in the 2nd century B.C. using the name Ramses to indicate the locality where Ramses II. had left his name and image (compare Genesis, xlvii. 11).

[2] Chabas, p. 37.

[3] The diorite observed by Petrie at Gizeh and Abu Roash very likely came from Midian, where it was found by R. F. Burton (see his Gold Mines of Midian, 161, 353). King Sôris (recognized as Senofru by De Rougé, Recherches, p. 111) has the name Sôr, a form of the name Asar or Sar (pronounced Sor), which is the name of Sour (Tyre) and Suria. This shows that the kings of the fourth dynasty were of Syrian Origin. Rawlinson, II. 46, considers that Sôris corresponds with the 'Sar' of the Turin Papyrus and the table of Saccarah, and that he is properly identified with Senefru. The study of the tombs of Gizeh and Saccarah allows the construction of a very extended tableau of the Egyptian civilization during the fourth and fifth dynasties.—De Rougé, p. 111.

the water-jug and ram, rather point to the water of Hades.[1] Saturn is Ancient of days.

> Thus says the High and Sublime One that inhabits eternity.—Isaiah, lvii. 15.

There is a certainty that the day of Saturn was kept sacred by the Hebrews, and in Egypt Seb must have had his day at some time. When it is considered that Lepsius found the remains of 75 pyramids, it is clear that the object of their erection was to serve as places of burial. That this was the case in regard to the Great Pyramid admits of no doubt, for the lower part of the passage leading to the two funeral chambers above was blocked up with granite plug-blocks, according to Petrie, 166, 167, 215. Four kings' mummies were found, according to Arabian authors, in the two greatest pyramids, besides other things of value;[2] but the ancient authors, while agreed that the pyramids were graves, were not agreed as to their builders.[3] The Great Pyramid is an exception to the usual rule of *burying in the rock;* for it has in addition two chambers for burial above ground; one still exhibiting the *sarcophagus that is too large* to be taken up the passage way to the 'King's Chamber.' The references to Saturn (Adōnis) as Deathgod apply also to the kings.[4] Plato puts Thamus[5] (probably Tamus,

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[1] Deuteron. xxxiii. 13, see Hesiod, Theog. 783–786. The identification or union of the deceased with Osiris is already assumed as something completely settled in the oldest known copies of the Book of the Dead.—Renouf, p. 177. In the 11th dynasty the name Osiris is not yet put before that of the deceased.—ib. 177.

[2] A. Wiedemann, Ägypt. Gesch. p. 179.

[3] ibid. p. 180. An examination of Petrie's plate vii. of the two large pyramids at Gizeh, shows that Khafra's pyramid has no chambers above the rock, while the Great Pyramid has two; the lower one of the two having been built first may have been of less account in the estimation of the builders, when it was decided to make the King's chamber higher up. The lower chamber had to be closed up to allow the plug-blocks to pass it, and was therefore dependent upon such closing, which might occur at any time. Not reliable therefore to bury in.

[4] The 'Hoi Adon,' the mourning lamentation, was given for the kings.—Jeremiah, xxii. 18; xxxiv. 5. Khnum's name, which appears in the second 'chamber of construction' above the 'King's Chamber,' was used in the royal names of the 13th and 14th dynasties. A. Wiedemann, Ägypt. Gesch. 268, 270. In the Museum at Naples, according to Massey, Natural Genesis, I. 476, there is an inscription of the time of Darius III., which address Khnum as Lord of lords whose right eye is the sun's disk, whose left eye is the moon. Now Khnum's name is prefixed to that of Khufu. The water-jar and the ram appear to point to Osiris and the resurrection; and the Asar (Osiris) is a very ancient name among the Kanaanites. See Movers, I. 341.

[5] Plato, Phaedrus, lviii. 274, lxi. 276.

Tammuz) back in the time of Thoth-Hermes. The date of the invasion of the Hyksos was in the time of King Timaeus (Tum or Tamuz, probably). Since in the times of the Romans the front door of the Great Pyramid gave ready access to the interior, and the Great Pyramid had two ventilation channels (which the other pyramids did not have) it would seem as if the idea that it was one of the tombs of Osiris had some foundation! For if it was merely the last resting-place of a king why should not Khafra's pyramid and the others have had the same ventilation? But the Great Pyramid alone has it. Moreover the top of the sarcophagus may have been fastened down with only some bones of Apis left in it, as in Khafra's pyramid. De Rougé, Researches, 43–50, finds Khufu's relatives in the tombs at Gizeh in number sufficient to prove him a king.[1] The Ram was sacred to Hermes (Tat, Thoth) Krioforos. The conjunction of Hermes with the Moon (Hermaphroditus) gives in the month of the Ram (Aries) new fruitfulness [2] to Nature. Therefore the water-jug and the ram are merely the symbols of Khufu's resurrection perhaps. The paschal lamb must have had reference to nature's resurrection, especially as it was slaughtered (Rev. v. 6) on the full moon of the Ram month. The Adon or Lord returns in the sign Aries. At the same time a ram was sacrificed to Zeus Ammon, so sacred was formerly the ram to the Egyptians also. It was an atonement-festival, otherwise the Egyptians at the Theban Spring-festival when the ram was slain would not have beaten themselves on the breast as expression of the greatest grief. That this victim was buried explains yet more clearly its destination to be a symbol of the dying year. Just as in the ceremonies at the death of the Syrian Adonis, the beating the breasts and the mournful bearing of those taking part in the ceremonies could in like manner have reference to this dying Lamb. The Jews must come in white garments in Spring, a symbol of entering pure upon a new period of the Sun. That it was a ceremony of expiation is clear from Exodus, xii. 5, 13. No uncircumcised person could take part in the paschal offering.[1]

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[1] It is not uncommon to find ancient priests named after the God that they served; and Khufu must have been a high priest according to Egyptian usage.—de Iside, 9; Herodot. II. 141, 142. A temple stood before Khafra's pyramid richly furnished with statues, bowls and vases engraved with his royal name and titles.—Petrie, 133. The Pyramid of Meydoun and the Great Pyramid of Sakkarah show that the pyramids were used as tombs prior to the erection of the Great Pyramid of Khufu at Gizeh. Moreover the Kananite, Amorite and Israelite kings were habitually buried in the Bamōth Bal (the High Places of the Sun), which custom would of course be kept up by the Phœnicians and Philistian Kharu in Egypt.

[2] Herodotus, II. 127, says that (as the Egyptian said) Khufu reigned 50 years and Diodorus says that Khembes reigned 50 years. This shows that both authors have in mind the same party. A form of Khemmis is Khembis. Khem was there worshipped. Khembes was one of the names given to the Builder of the Great Pyramid. Khem is the creative God, and the form Amun-Khem sometimes occurs. Taking Khembes and Khufu (Khnum-Khufu) each as the Builder of the same structure, has a tendency to show that Khufu is not more a deity than Khembes; for Diodorus Siculus, I. cap. 63. p. 72, states that 'Khembes of Memphis built the Greatest Pyramid.' Hecataeus gave Khembis as the name of Khem's city, Chemmis.—Wheeler's Herodotus, I. p. 385. Khembes has the appearance of being a name manufactured out of the word Khem; and the Pitcher and the ram might well suit as symbols of Khem's creative attributes. Both names start from the name of a creative deity, as their root.

Pherekudes Syrius, B.C. 544, has τὸν ἀεὶ ζῶντα (compare Plato's τὸ ὂν ἀεὶ, γένεσιν δὲ οὐκ ἔχον. Plato, Tim. 27 D) the Ever-living, from whom issue Chthonos (Adam earthy) and Chthonia (Goddess of Matter), just as Apasson and Taautha issue from the Unknown Darkness. From Chronos[2] issue Spirit, Fire,[3] Water, which represent the triple nature of the Intelligible.

Just as the chronological canon of the kings of Egypt commenced with the reign of the Gods, so likewise we find on the monuments the cartouches of the Gods drawn in a manner analogous to those of the kings. This is to be noted! The cartouches are always simple just like those of the Pharaohs belonging to the first dynasties. In the exterior form, then, there is no difference between the cartouches of the Gods and those of the kings, and this conformity originated in the habitual assimilation of the kings to the Gods by the Egyptians The kings were sons of the Sun, or claimed the distinction of being thus regarded, so that Khufu, so far as his cartouches show, might either have been either a deity-name or a royal name, except that his name appears in other tombs near by.

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[1] Nork, Real-Wörterbuch, iv. 443, 448. Hebrew prophets lived on the High Places and Hebrew kings were buried there. So Khufu was entitled, by Semite custom, to be buried in the High Place of Khnum at Gizeh, both as priest and king. They were usually buried in the rock below. The people still sacrificed and burned incense in all the High Places.—2 Kings, xii. 3 ; xv. 4. Pan, however, the Egyptians regarded as the Most Ancient of the Gods, παρ' Αἰγυπτίοισι δὲ Πὰν μὲν ἀρχαιότατος.—Herodotus, II. 145. The Egyptian Pan is Khem, who is therefore as ancient a God in Egypt as Khnum. He was regarded as a form of the Supreme God.—Rawlinson, I. 331, 334.

[2] Oulōmus (Time) issues from Aether and Air.

[3] Compare the fire-pillars of the Setians.—Exodus, xiii. 21, 22.

and its construction is inferior to that of the Great Pyramid, showing less interest in the work. The ventilating passages are peculiar to the Great Pyramid, as are the two chambers for burial above the foundations of the structure. Such an unusual and novel idea must have had a motive ; especially as clear down in the rock underneath the Great Pyramid a long subterranean passage was cut, as usual for a royal tomb.[1] Manetho would not be disposed to admit that the Great Pyramid was built by a Phœnician or Philistian king, by a worshipper of Set. Set-xenoi, Typhonian foreigners, were offered up as victims.[2]. But Set was an older deity in Egypt than Asar. Khafra [3] (Kabirah, Cabar) may refer to the Sun (Khopri, Kheper) of the Kefa.[4] Nork says that Kēpheus has solar significance, is the Sun veiled or concealed in darkness; like Kebo, the setting Sun in the west. Kēpheus was son of Agēnōr (Bal), and King of Æthiopia. He appears among the stars as father of Andromeda and husband of Kassiepeia. A myth mentions Kronos as waylaying Ouranos in a place in the centre of the earth.[5] Kronos has two children, imps of Darkness in Hades,[6] named Typhon (Tuphōn)[7] and Nephthys.[8] The Phœnician euhemerism disposed of Ptah and Adam (the Moon-god Mēn and Osiris) by mentioning Ptah under the name Technitēs (the Architect, Khnemu) and Adam under the names Gēinos Autochthōn [9] (Earthy, Sprung from earth). The name of Asar (Osiris) is found at Gizeh. One would be almost disposed [10] to consider Khufu [11] a euhemerised Saturn, if it were not for the circumstance that, according to De Rougé, Res., 43, 44, he had quite a family. The Egyptian priests did all in their power to persuade the common people that the Gods who were honored as Osiris, Isis, Horus, Harpokrates, etc., had really existed on earth. Their tombs were shown,[1] their memory was honored, the color of their hair and skin described.[2] Saturn's tomb is pointed out in the Caucasus;[3] Saturn was an ancient king.[4] Philo's Sanchoniathon mentions the end of Kronos (who is Israel).[5] The Kretans showed the tomb of Zeus, and some one before St. Paul called them liars. The tombs of the Patriarchs with graves about 25 feet or more long to each patriarch were shown to Lepsius. That of Dionysus was exhibited; and Iakab's (Saturn's probably) is referred to in Genesis, l. 5. Five Egyptian Gods roamed through the world in human shape and in other shapes. From them sprung other, earthly, gods, mortal, but who on account of their benefits to men had acquired immortality. Some of them, too, have been kings over Egypt.[6] Osiris went to the Underworld, after his benefits to mankind, and his tomb was at Abudos and at Philae. The Oxford author of "Mankind" regarded the Great Pyramid as one of the tombs of Osiris.[7] Euhemerism had a tendency to remove the distinction between a God and a king. "Khufu and Khafra, equally with other kings, were honored with a special worship."[8] They were still worshipped at a late period.[9] Iakab dug his tomb with Egyptian forethought before he went West. His name reminds us of the Semitic *Kabar*, which is a name (Cabir) of the Sun, and means "mighty." Herakles, too, was called the Mighty.[10] Iacob, like Herakles, is connected with the number 12.

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[1] Rawlinson, Egypt, I. 199, 200.

[2] Lauth, Aegypt. Chronol., 165.

[3] Cabir (?). See the town Kafira,—Nehemiah, vii. 29; Kafira, a district.—2 Esdras, ii. 25.

[4] Compare the formations Ases-kaf, Shepses-kaf, etc. But Khafra, can also be derived from Kabar, Cabir, Kheper, the Sol-creator, and Khepra, the beetle.

[5] Philo's Sanchoniathon, ed. Orelli, p. 34.

[6] which is just where Seb-Saturn was placed as Earth-god by the Egyptians.

[7] Tuphos = smoke, hence darkness.

[8] de Iside, 12.

[9] Sanchon.; ed. Orelli, p. 20.

[10] with the author of "Mankind." Petrie, 106, says that the pitch is still to be seen in the pin-holes of Khafra's coffer.

[11] IAkub, Kub, Kuph, Khufu: Jacob was mourned 7 days; as the Adon Ra was mourned.

The Sun rejoices as a Gabor [11] to run a race.—psalm, xix. v.

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[1] See de Iside, 20, 21. Equally expunging all those that are considered Gods.—de Iside, 23.

[2] Mankind, by a student of Baliol College, p. 703.

[3] Chwolsohn, Ssabier, I. 400.

[4] Mover's Phön. I. 122.

[5] Eusebius; in Orelli, Sanchon. p. 42.

[6] Lepsius, Götter d. Vier Elem. p. 215.

[7] Mankind, 608.

[8] Mariette, Monuments, 67, 68.

[9] Petrie, 153. Senefru was so worshipped.

[10] Aristophanes, Frogs, 429 ed. Bothe.

[11] The g becomes k, and k = g; as in the Greek rule, "kappa, gamma, chi." Akbar = Gabar and Cabar. Hence Iakab, Iacob, Cabir, and, we shall also see, CUPIDO: achab = to love; and agap-ao, "I love." Iachab, the future tense of Cupido. Petrie, 84, 106, 107, 216, mentions no pitch in the pin-holes of Khufu's sarcophagus, but he mentions the pitch in the fastenings of Khafra's lid. Adonis-Osiris = Iachah.

UNDER THE EARTH.

animæ quibus altera fato
corpora debentur.—Virgil, Aeneid, vi. 713.

There is a subterranean chamber in the Great Pyramid more than a hundred feet below the base. Therefore in remote times some tradition existed of a subterranean passage peculiar to this Pyramid. According to Herodotus, the tomb of Khufu was at so great a depth that it was surrounded by the water of the Nile and differed from anything to be seen in the Second Pyramid,—a description the more remarkable as it relates to the only pyramid that contains chambers in the masonry, and cannot apply to any apartment at present discovered in it. A passage like that at the Second Pyramid, inclining at an angle of 26 degrees, at the distance of forty feet from the base would arrive at the depth of 220 feet below the Pyramid.—Vyse, I. 222. The angle of descent is, according to Rawlinson, I. 199, 26° 41′, leading to a subterranean chamber deep in the rock, which measures 46 feet by 27, and is eleven feet high. The passage continues 210 feet at this angle through the solid rock, when a horizontal passage 27 feet in length leads to the subterranean chamber. No sarcophagus was found there, but one, it is thought must have been there.—Rawlinson, I. 200. The tradition is that Khufu was not buried in the Great Pyramid. Khufu and Khafra had costly temples on the east side of their pyramids adorned with their diorite statues. Conceive of the absurdity of building temples to two kings who (on the testimony of Herodotus and Diodorus) were universally hated! But the later doctrine in the time of Herodotus was that the Gods had been men. Menes and Tat were names of lunar deities. And as 330 names of kings were read to Herodotus Manetho was not thrown entirely on his own resources. For what purpose were the Sabian pilgrimages to these great pyramids for centuries after Christ? Whose star did they follow? The star of Chiun?—Amos, v. 26. Compare the Sabian Magi in Matthew, ii. 2, 9. The priests burned incense on the High Places to the planets.—2 Kings, xxiii. 5, 8, 11. On the High Places of Bel Saturn the Hebron Ghebers burned their sons as offerings to Bal.—Jeremiah, xix. 5. Kronos was held to be the Father of Aithēr and chaos; but he is passed over and a Serpent substituted:

could have built the Great Pyramid, as his name appears on the blocks.[1] The pitcher and ram refer to Kneph and Khnum. The words Khnumu-Khufu must therefore imply the resurrection of Khufu by the water and the life of Khnum. Khufu by descent was a Philistian, since his name is the Syrian Kouph, also found as Akouph. But Mr. Petrie, p. 152, says that there is no instance of a similar prefix to a king's name, out of the hundreds of names and thousands of variants known.

The forms of the word Acabar and names derived from it are to wit: Gabariel, Iaqab, Iakoub, Iakouf, Kouph, Khufu. The Mighty Iakab is Herakles, and Israel. The name Asarel also occurs; which is the Jewish form, while Asar is an ancient Egyptian form of the Greek name Osiris. Iaqab is Israel (—Gen. xxxii. 28) and Israel is a name both of Saturn and Asari-Osiris. Khufu's name is a form of Iacoub's name, and Iaqoub is Israel. The question still arises (since the cartouche of the god or the king is precisely the same) was Khufu a god or a king? Iaqab is then the Mighty Herakles. Was not Khufu a deity-name? His pyramid has its temple and priests, like the two other large pyramids at Gizeh. So they were used for other purposes than merely as tombs. The worm following Khufus's cartouche would seem to point to a spiritual being; at least the serpent as a symbol has that signification. The lid of the sarcophagus of Khufu may not have been fastened on, for Petrie, p. 158, 217, says that in the period between the 7th and 10th dynasties during the civil wars the lid of the coffer was *probably* broken off and the body of the great builder treated to the spite of his enemies. But Mr. Petrie does not tell us on what indications he judges that the lid was broken off. He found evidence that the lid of the sarcophagus of Khafra's pyramid had been cemented on. We know not whether Khufu's coffer held a human corpse, or the bones of an ox.

We have to notice another inscription engraved on a stone six inches by four, found in a mound (or heap) on the north side of the Great Pyramid, in which there is an addition to a fragment of Khufu's cartouche.[1] It is a worm (or serpent) following Khufu's cartouche. The little chicken is the last of the four hieroglyphs in Khufu's oval. If we translate the serpent-symbol by Chiun, reading Khufu-Chiun (Khufu the Living) we have the serpent as a symbol of eternity and of Saturn. At all events, the serpent indicates a spiritual being. Compare the Serpent as Saturn.[2]

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[1] In the second 'chamber of construction,' to which there was no access except by breaking a passage through the stone blocks, there is a large cartouche of Khnumu-Khufu nearly all broken away by Vyse's forced entrance.—Petrie, 91, 92. Of course, the name was not intended to be seen, being walled in. No name on the sarcophagus! The destroyers of the monuments of the Old Kingdom belong to the 7th–11th dynasties.—Petrie, 158, 217.

All things are born from Kronos and Aphrodite.—De Iside, 69.

Saturn is Set, and presides over the realm of Darkness. The Theban Kneph, like Ammon, had the ram's head.[3] As Khufu's name is connected with the symbol of water, we may mention another name of Khufu likewise connected with water,—Suphis or Iusuph (the bahr Iusuph). We have the names Asoube,[4] Asabia,[5] Iasoubos,[6] and Asoufa,[7] besides Ioseph. Sev (Seph) is Saturn; so is Seb. The Nile was said (falsely by the priests) to spring out of the ground near Elephanta, and Deuteronomy, xxxiii. 13, points to water down in Hades. So, too, the water-jar and the ram are associated with Khufu-Suphis; while Kneph, the Agatho-daimōn is represented pouring water on the wheel with which he fashions the limbs of Osiris. As regards the red characters and cartouches marked on the stones in the construction-chambers above the King's Chamber in the pyramid of Khufu, Col. Vyse says that hieroglyphs were found on the inner face of a stone in the ruins of a temple east of the 2nd pyramid. They have been so found in tombs west of the Great Pyramid.[8] Red quarry marks were continually found on the stones that were removed at the south front of the Great Pyramid.[9] The Gods formerly reigned in Egypt, dwelling together with the men.[1] The names Menes and Tat are deity-names. So that Euhemerus had not far to go to obtain his theory that the Gods had once been men, deceased benefactors.

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[1] Howard Vyse, I. 275. If that worm following Khufu's cartouche were translated as if it were inside said cartouche, the name would be read Khufuf; which is the way it stands inside the oval in the Tunra inscription at Sakkarah, as given by De Rougé. There is the oval at Wady Magharah. This again spells Khefu. Compare the Kefa.

[2] Dunlap, Vestiges, 196, 226, 227, 243.

[3] Rawlinson, Egypt, I. 327-329. Keb is a name of Saturn, Seb. Kebt = Copts.—Ideler, Handh. II. 504.

[4] Septuagint 1 Chron. iii. 20.

[5] Sept. 1 Chron. iv. 35.

[6] 1 Esdras, ix. 30.

[7] 2 Esdras, ii. 43.

[8] Vyse, I. 255. Amon-Ra of Thebes, who is Khnuphis, always appeared with the ram's head and presided over the Nile inundation.—Vyse, I. 281.

[9] Vyse, I. 238.

Oulomus (Time) the Intelligible God I regard as the summit of the intelligibles.[2] Bel (Bal) was Saturn and Sol; he was regarded as first king of the Assyrians (—Movers, I. 185; Servius, ad Aeneid, I. 729).

> First of the Assyrians Saturn reigned, whom Assyrians named God.
>
> Primus Assyriorum regnavit Saturnus, quem Assyrii Deum nominavere.—Servius, ad Aen., I. 642.

One general religion (as a state religion) was carried everywhere from Persia to the Mediterranean. Fire-pillars preceded the Assyrian armies; and the Assyrian star-worship is like the Persian. About the middle of the eighth century B.C. the Assyrians conquered Palestine.[3] Sanchoniathon, p. 24, besides the Adonis at Byblus, designates HIM OF THE LEBANON (El Elion.—Gen. xiv. 18, 19) as the Most High God (El Elioun). He names him Elioun καλούμενος Ὕψιστος who has dwelt in the district of Byblos and in hunting was torn in pieces by wild beasts, where the reference to the Adonis of Byblos who was killed by the tusk of a Boar is plain. As the Most High God, he stands in Sanchoniathon chief (zu oberst) in a theogony, and is followed by his son Uranos, the Epigeios (Adam, 'earthy') united with Ge (Earth[4]) whom, as before, Saturn (Set) usually follows; whence it is clear that he was regarded as first (primal) being, corresponding to the Ancient Bel with the Taautha, who is here Berut the Lebanon Venus. Adonis had also his hidden[5] name, like IAŌ, the mysterious designation of the Sun-god Adonis in Macrobius. Especially weighty, in reference to this unnamable Iao-Adonis, is an account in Damaskius, also found in Suidas (Διαγνώμων and

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[1] Herodot. II. 144. The name Sahura having been found marked on blocks of stone belonging to the northern (the lesser) pyramid at Abusir it was hastily concluded that this was Sahura's tomb. But blocks may have been taken from some earlier building and built into the pyramid.—Palmer, I. 360.

[2] Mochus speaks.

[3] Movers, I. 64, 66, 70, 71.

[4] Bel divides Omoroka into two halves. Of one he makes heaven, of the other, earth.—Dunlap, Vestiges, 152; Munter, Bab., 42. Compare Hathor in Mariette, Monuments of Upper Egypt, 141.

[5] Amun, the Hidden One.

they did before the Hebrew (or Hyksos) array as it marched from the Nile into Palestine.—Exodus, xiii. 21, 22; Movers, I. 70. From the Assyrian and Babylonian religion we may infer in many particulars to Egyptian usages. Thus from the Hebrew, too, we may infer resemblances. If Khufu was the Deathgod; and his priest-king bore his name, then the ventilating passages and the two chambers above ground (found in no other known pyramid) would show a quasi memorial aboveground to Seb or Sev; while a descending passage goes down *deep in the rock* over which the Great Pyramid was built, and leads to a mortuary chamber in the rock below, such as is found in all the pyramids. It is 46 feet long and 27 feet broad. The passage leading to this subterranean chamber is 347 feet from the entrance in the side of the Great Pyramid and 90 feet below the base of the pyramid. Therefore as Kronos was a Phœnician Deity, as the 4th Egyptian dynasty was Phœnician, and as the Assyrian and Kanaanite Hebrew priest bore the name of his God, the same custom probably obtained in Egypt, since, too, the Egyptian Highpriest was also King.—De Iside, 9. Coupled with this we have the tradition in Herodotos that Khufu was never buried in the Great Pyramid.

You did not die as Atumnios died;[1] not Water of Styx
Nor flame of Tisiphone, nor Megaira's eye did you see!—Nonnus, xii. 239, 240.

A "burning" for Thee: and "Hoi Adon" their LAMENT for Thee!—Jeremiah, xxxiv. 5.

Osiris carried the souls of the dead on board the solar bark.—Massey, II. 61. Ritual, xvii.

Lift your eyes to the North.—Ezekiel, viii. 5.

The Bear revolves at midnight towards the setting, opposite Orion.[2]—Theokritus, xxiv. 10.

His resurrection through which he obtained power over the Death, that is, annihilated the Adversary.[3]—

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[1] Tum, Tamus, Tammuz, Timaeus. "Phaethōn turned chariot to the sunset."—Nonnus, II. 164. Atum (Adum, Tum) is the Adon descending in the west! Mundi opificem pollicentem suis incrementum generis propagandi usque orbis terminos, et resurrectionem a mortuis unà cum ipso corpore ac sanguine, prophetasque afflantem.—Origen contra Celsum, vi. p. 495. Nec in eum (Judaeorum Deum) sumus impii, cum non praedicamus mortuos resuscitaturum unà cum ipsa carne et sanguine, ut iam supra dictum est. For we have not said that this animal body, which is sown in corruption and ignominy and infirmity, rises again such as it was sown.—ibid. p. 496.

[2] Orion belongs to Horus.—ibid. 21.

[3] that is, the Devil, but raised us together with himself . . . instead of Mourn-

> I am the great constellation Orion,[1] dwelling in the solar birthplace in the midst of the spirits.—*Ritual of the Dead.*

Tamas (Thamus, Adonis-Osiris) was a *former* king (Timaeus, without date) of Egypt who died! They sang the Adonimaoidos (the sufferings of Osiris) and expatiated on his loveliness—then the lights were extinguished in personation of the power of Darkness until the seventh light was reached, which was probably not put out, seven being the sacred number of the God of Light. The Egyptians expected Osiris to rise from the dead. Osiris is risen from Hades and is present with Horus.[2] This Mourning for Osiris is the *Abel Misraim* Mourning for Iakab Keb,[3] since Ken (Cain) killed Abel not exactly as Typhon killed Osiris.[4] So that we are now in the midst of the Kefa in Egypt, which is the same word as Akub (Iakab Keb) in Egypt. It is the death of Osiris-Eros (the Adonis-Iakab) in the Mysteries of Adonis Aqbal and Kubele! Achab (Achob) means to "love." Compare also Plutarch, de Iside, 36, 57, where Osiris is exhibited as the power of Eros. So Iaqab loves Rachel Irach (Luna).

The Ai in Aidoneus and Ai*gup*tos implies death. T, is a termination only. Guph[5] only remains, Kuph, Kuphu: for K is form of G. The door of the Great Pyramid may be regarded as 'death's door.' Through it passed Dionysus, Iachab (Father Life), Herakles (King of fire), Kronos, Adonis, Kadmus, Osiris, Isarel, Ioseph, Seb, or Sev. Dionysus in Arabia was named Sabi (Sabos). The Apis-bull was the well-formed living image of the soul of Osiris. Apis was consecrated to the moon.—Ammian, xxii. 14. Osiris entered the moon at the beginning of Spring. Of course his bull went in

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ing he gave us the Easter hymn.—Athanasius, Festbrief: Larsow, p. 69, 66. τύπον ἀνθρωποειδῆ παραπλήσιον Ὀσίριδι.—Diodorus, I. 21. In the case of both Adonis and Osiris the human image was exhibited to the public view.—Theokritus, xv. Arsinoe bore the cost, at Alexandria.

[1] The Dipper in the wave. Orion set about the time that Osiris entered his ark (November, 1-10).—Hesiod, Works and Days, 576, 577; de Iside, 42.

[2] de Iside, 19. Isis told the priests of each district that Osiris was buried with them, and gave them a donation of one third of the land in return for their ministrations. Therefore they all (each tribe of the priests) supposed that Osiris was buried among them, and on the death of the sacred animals set up τὸ τοῦ Ὀσίριδος πένθος "the Mourning for Osiris" (the Abel Misraim) over them also.—Diodorus, I. 21.

[3] Genesis, L. 11.

[4] Diodor. i. 21, p. 24.

[5] Koub, Khuph, Khufu.

with him. Osiris is Dionysus, and the Hebrews had their sun-bulls.

> Kronos was mourned as Winter-Sun.—De Iside, 32.
> Night-shining Dionysus, having the form of a Bull,
> With dusky feet entered the houses of Kadmus,
> Brandishing the Kronian frenzied whip of Pan.—Nonnus, xliv. 280.

They all, Kronos, Sev, Seb, Asarel, Bel-Saturn, and Keb go down to Hades. The Sphinx, with his enigmatic wisdom probably taught some of them, such as Herakles, El, and Alah how to get out. Alah means to ascend out of Darkness in the morning, Serach means Sunrise.

> I know that my Redeemer lives, and at the Acheron shall rise up over the dust.—Job, xix. 27.

Seb has the care of the beings of earth.—Lenormant, les Origines, I. 452. The tomb of Bel was shown.—Movers, I. p. 256. When Iaqab (Israel-Saturn "will die") dies, they perform over the defunct Saturn the Abel Misraim (the Mourning of the Egyptians); for Kab means 'to die,' to become extinct. So instead of Hoi Adon, they cried Ai Kab; and this expression seems to have suggested the word Iaqab meaning 'he will die.' Whether or not Osiris took the hint that the Great Sphinx was eternally giving, Osiris rose from the dead as Saviour, bringing souls along with him. We only know that Keb perished, the Mighty Iaqab too went down, Herakles-Kabar (Herakles the Mighty) too went down, but rose again like Osiris Sauveur, his associate. The wicked were tormented in a certain place in Hades.—Plato, Republic, II. 363 D. Kadmos, Iacchos, and Pan (under earth) are connected as Chthonian Deities.—Gerhard, Griech. Myth. I. pp. 101, 120, 121, 261, 273, 470. All this tends to explain those two chambers (the King's and the Queen's) in the Great Pyramid; for Iaqab is the Asiatic Sun-god Herakles (Palaimon the Great Wrestler).—Julius Popper, p. 367; Genesis, xxxii. 24, 28, 30. Jacob (Iaqab) appears to be the Adon as Adonis the Spring Sun, the Light as opposed to the Darkness in which Sabi, Suphis, Seb, Iaqab, Kab, Koub and Kuphu (or Cheops) seem to have been plunged in the Semitic religions of Light and Darkness.—Ezekiel, viii. 8–14, 16. The passion-lied was sung at Gizeh, Alexandria, Jerusalem and Bethlehem. Now the ridiculous lies that the Egyptian priests told in order to make a secret of their Great Pyramid prove

Sending up Seirios,[1] he did not ameliorate the warmth by night of the
Blazing, burning, heat.—Nonnus, xiii. 282.
Whom they call by the appellation Orion's Dog ;
This is, it is true, most brilliant, but it is also a bad sign,
And, too, brings much burning heat to wretched mortals. — Homer, Il. xxii. 31.
Could they hit Helios or hurt Luna ? [2]
Who could crush Orion's sword with a scimetar,
Or with mortal darts shoot Boötes ?—Nonnus, 356–358.

The priests in Babylonia claimed a hallowed antiquity and a supernatural origin for the Oannes-writings on the Beginning (Urgeschichte).—Movers, 93; Genesis entire. That we are still in the reign of myth when we come to Kheops-Khufu-Suphis, appears from the 'story' that Khufu after a bad life writes 'the Sacred Book,' while the mythic Moses does the same. And Oannes comes in fish shape out of the Eruthraean Sea, on the Babylonian coast, and (like Osiris in Egypt) teaches men the arts, sciences, letters, how to build cities and temples; teaches them, too, laws and geometry. These mythic *inventions* are all of one family; for the purpose of all is to preoccupy the public mind with sacred "fairy tales."—See Movers, 93; Kenrick, Egypt, II. 110, 117 ; Herod. II. 124, 126, 127. Where, as in Egypt, the government was in the hands of one class alone, that class invents falsehoods to keep men in ignorance, to keep the priests in power. The One Principle (principium) of the universum was Unknown Darkness, according to the Egyptians.—Cory, p. 321 ; Gen. i. 2. As Saturn, the Sun was the Anax puros, prince of fire, the Hebrew Moloch, Azarael, Asriel. The Sun rose (as Suhel, Saturn) out of the lower parts of the earth from darkness unto light.—Movers, Phönizier, I. 207 ; Macrob. Sat. I. 21. Saturn's temple in Egypt was outside the city. At Memphis we find the Great Pyramid in the desert outside. Typhon-Saturn is the Phœnician and Egyptian Evil Demon.—Movers, I. 523, 526. The functions of

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em-saf Brugsch considers a very doubtful reading. In the following dynasty (vii) Merem-ra Zaf-em-saf is found in the tablet of Abydos.—Sayce, Her. p. 466.

[1] The most important of the stars was the Star of Isis, Sirius, named Sopt by the Egyptians and Sothis by the Greeks, the Dog-star. Its ascent was B.C. 3010-3007 on Epiphi 9th of the Wandering Year, and on Epiphi 9th B.C. 1322, Wandering Year.—Dümichen, 10–12. In the Sacra of Isis the trunk of a pine-tree is cut down, the centre of it is artfully removed, and an image of Osiris made from those segments is there buried.—Julius, Firmicus, p. 27 ; Movers, 203.

[2] Helia, or Ilia. Tum's name is preserved in Dum-ah, and Tamuz.—Gen. xxv. 14.

king, priest, and prophet were united from the earliest times; Teiresias and Apollo were both called king.—Sophocles, Oedip. Tyr. 284, with Buckley's Note to page 11. Hades and those below the earth are conscious.—Sophocles, Antigone, 542. Khabā in Hebrew means to be hidden, concealed; Khabah, to hide oneself. Amoun, Amōn, means in Egyptian what is concealed, hidden, the Concealed One.—Plut. de Iside, 9. The Sun (Bel, Ammon, Keb, Seb) is both Saturn, Kronos, Typhon and Sol.—Movers, I. 317, 369, 395–6, 409, 435, 439. Ammon-Kheb is consequently the Concealed Light under the earth. To each of the three pyramids across the Nile, at Gizeh, there was once a temple adjoining. The Israelites in Egypt adored El Saturn as Moloch, who, from his bad side, is Typhon.—Movers, I. 369; Amos, v. 26; 1 Kings, xi. 7; Levit. xviii. 21. The Great Pyramid was named Khutai 'Lights.' The top is in light, the base is under the earth.

Zeus sent down Kronos under earth.—Homer, Iliad, xiv. 204.

Tartarus is as far below Hades as Heaven is from earth.—Homer, Il. viii. 16.

Kronos at a certain spot in the centre of the earth waylays the father.—Eusebius, Pr. Ev. I. x. 29.

The only Gods are Water and Earth.—Nonnus, xxi. 261.

And they call Osiris WATER!—Hippolytus, v. 7.

The Turkish women sprinkle the monuments of the dead with flowers and water. The Hindus make the usual libations of water to satisfy the manes of the dead. Adonis is Bel-Saturn, the Sun-god who descends to Hades.[1] Typhon-Saturn is the Wicked One.—Movers, I. 526. See, also, Ezekiel, viii. 10–12, 14, for the rites performed in Darkness.

THE MOURNING OF THE BETH HA SOL.[2]

"Earth's bosom conceals savage Kronos
Devourer of young children, Saturn born from heaven"—Nonnus, xxvii. 54, 55.

"Delivered unto Death, to the lowest parts of the earth!"—Ezekiel, xxxi. 14. Septuag.

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[1] Movers, 194, 195, 185, 283, 284. Servius, ad Aen. I. 729. Keb in Hebrew means extinct.

[2] Micah, i. 11. Hazal. They came to Bal pe Aur and nazarened themselves.—Hosea, ix. 10.

Drawing savage Kronos again to Light from subterranean Abyss shall I loose the bonds of force ?—Nonnus, II. 337, 338.

Kronos sitting apart from the beam of the sun, and deep Tartarus all around.—Homer, Iliad, viii. 479–482, xiv. 274, 279 ; Hesiod, Theog. 851.

To Kronos (Saturn) the Phœnicians sacrificed every year the beloved and only-begotten children.—Movers, I. 304 ; Eusebius, in Laud. Constant. c. 13. To Saturn as Wicked Demon (Typhon) the Egyptians offered sacred animals and men in the Darkness.—De Iside, 73 ; Movers, 321 ; Hesiod, Theogony, 736, 744–5 ; Macrobius, I. 7 ; Movers, I. 309. Saturn like Seb is an earthgod.—Gerhard, 963, § 1001 D.E. The priest bore the name of his God, Kneph-Khufu.

Cut off thy Nazar. Raise a lamentation.[1]

Sit in the sepulchres and pass the night in vigils.

He who is not dead must to the departed give offerings, and reverence God under earth.—Euripides Phœnissae, 1320.

Can these bones live ? Adonai, God of life, thou knowest!

Orion belongs to Horus! The power of the Rain must be mentioned in the benediction for the revivification of the dead.[2]

The Mourning of Hadad Rimmon in the Valley Magadan.[3]

HOI ADON.

Saturn, the God of the Egyptians and Hebrews, was supposed to dwell in the South.[4] The North was the Gate where they mourned Adon-Osiris. The Lebanon Aphrodite deplored the Lord of Light on the North side of the Temple. The Great Pyramid was entered through a ‘hole in the wall’ and all was Darkness inside.

One hole in the wall!—Ezekiel, viii. 7.

The angle of the entrance shaft of the Great Pyramid points nearly straight at the North and fronted Orion, that dips below the horizon,[5] the preserver of what rises up[6] from Hades

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[1] Jeremiah, vii. 29.

[2] Talmud, Berachoth, 26, 33.

[3] Zachariah, xii. 11. Nazar is the consecrated hair of the Nazers.

[4] Movers, Phön. 284 ; Lydus, de Ostent. 22, p. 300 ; Henoch, lxxvii. 2 ; Habakkuk, iii. 3.

[5] A symbol of the "not going under," therefore of immortality.—Lauth, Aus Aegyptens Vorzeit, p. 143. Orion is the Star of Horus.—de Iside, 21, 22. Isis gives the drug of immortality, raising the body of Horus, against whom the Titans plotted, to immortality and giving life to his corpse found in the water. The logoi (souls) and eidē (forms) and emanations of the God remain in heaven and stars.—Plutarch, de Iside, 59.

[6] Osiris is risen. The name of the Orion as the Sahu is also that of the erect

ples are distinguished from those without them. At Meidoom, "it would appear that the pyramid occupies the only rock."—Loftie, p. 206. It was the usage in the Egyptian Mysteries to circumcise the Initiated, and the Jews in Egypt could not bear the reproach of being uncircumcised.[1] The Syrians of Palestine adopted this rite from Egypt. In the Mourning for Adōnis the word Ai means Ah! Alas! The Greeks said Ai Adonin![2] The Hebrews[3] and Romans[4] said Hoi.

I did not learn to sing Ailina,[5] such as King
Apollo among Kretans used to shrilly cry,
Mourning "charming Atumnios."[6]—Nonnus, xix. 182.

The Lover of Venus was being mourned at Bethlehem!—St. Jerome, Ep. 49. ad Paulinum.

There is not thy like among Gods, Adoni.—Psalm, 86. 8.

They worship Hermes most of Gods! And they make oath only by Him, and say that they are born from Hermes.[7] They swore by the Lifegod, the Logos, the Divine Wisdom, as the Jews made oath by the throne of Iahoh the God of life. Until recently in the Lebanon they swore "By Seth."

To-day, whether sitting by the side of Minos thou too art judge,
Or yet art in the flowering hall of Rhadamanthus,[8]
Going tender[9] in the Groves of the Elysian Field.—Nonnus, xix. 189.
They say that Sarapis is no other than the Pluto,
And Isis (is) the Persephone.—Plutarch, de Iside, 27.

O Abode of Aides and Proserpina, O Hermes beneath!—Sophokles, Elektra, 110.

Hermes the Conductor is leading me on, and She, the Goddess of the Shades!—Oedipus Kolon. 1547.

And thee, dead,[10] She made to live, for Dionysus her brother!

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[1] Jervis, Genesis, pp. 296, 297, quotes St. Ambrose; Exodus, xix. 12, 15; Joshua, v. 7, 9; Wilkinson, Anc. Egyptians. Among the Greeks, the circumcision made them absurd. A kingdom of cohenim and a holy people.—Exodus, xix. 6.

[2] aiazō, to mourn, to wail.

[3] Hoi Adon!

[4] Heu, pronounced Hoi, as in German.

[5] death songs or dirges, songs of woe.

[6] Adamas, Adonis, Atamu, Atmu, Tammuz, Athamas, Tamas (Darkness), Tomas, Atman, Adamna.

[7] Herodotus, v. 7.

[8] Compare Ar Adamenthe; Mantus (Pluto) and Amenthe; Adamas a name of Pluto. "Atumnios is dead."—Nonnus, xii. 239. Gone down to the fire of Phlegethon, "the Fire (ar) of Maga Adonis," Armagedon.—Compare Rev. xvi. 17.

[9] Young.

[10] νέκυν, a dead body.

> Thou didst not die as Atumnios[1] died ; neither water of Styx
> Nor Tisiphone's flame, nor Megaira's eye didst thou see ;
> But till now thou dost live !—Nonnus, xii. 238 f.
> To thee, Mysteries, Diipolia, Adonia, O Hermā !—Aristophanes, Eirēnē, 406.

Hermes-Kadmilos is the Grecised form of Atys the companion and favorite of Kubele.[2] The beautiful Cythereia does not put Adonis away from her bosom when dead.[3] Huēs Attēs ! The Moist Adonis ! Chi Adon, O Iacche; Adonis lives ! The quail (salu) that waked Herakles is the sign of His resurrection and saluatio (Salvation). Therefore the Athenians offered quails to Herakles.

> Herakles who has gone out of the Chambers of earth
> Leaving the nether house of Aidoneus.—Euripides, Herk. Furens, 807, 808.

Aidoneus was called Adamas in the Samothrakian Mysteries. Adam was called holy, heavenly, horn of Mene. When the Bacchi celebrated with mysteries the Dionysus Frenzied they were crowned with serpents,—an emblem both of the grave and of spirit life. Now Khufu's cartouche is followed by a serpent and accompanied by the water-jar. Consequently the pyramid of Khufu and its temple were associated in some way with the Mysteries of Osiris. The Highpriest at Delphi brought secret offerings to the Grave of Dionysus about the time of the shortest day of the year.—Preller, Griech. Mythol. I. 427. Compare the Jewish ceremonies in the Darkness, connected with the mourning for the Adon-Tammuz.—Ezekiel, viii.

> On the day when He shall descend to Hades I will make a Mourning, I will make Lebanon mourn.—Ezekiel, xxxi. 15.
>
> Let the priests weep between the porch and the altar.—Joel, ii. 17.
>
> Give offerings, and reverence God underearth.—Euripides, Phœnissae, 1320.

When the Vernal equinox was in the sign of Taurus the constellation Orion was a stellar image of Horus, who had risen from the underworld. Hence the body of the risen Horus is said to shine in the stars of the constellation Orion, on the bosom of the upper heaven. In the *Ritual* the reconstructed and rearisen mummy says: I am the great constellation Orion dwelling in the solar birthplace in the midst of the spirits.[1] That is, he rises as Orion, the Star in the East. Every time that Orion the conqueror of Darkness rose, the Cross of Autumn [2] set; and the Scorpion over it, that had given the death-wound to the King in the Osirian mythos, was hurled into Hades by Orion, the glorified body of the risen mummy, Osiris, the starry symbol of immortality.[3] The dead shall rise in Osiris! Caught up in clouds to meet the Kurios in the air.[4] The morning Star is born.

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[1] Atumnios is the Setting, but always Unconquered (Adamas) Mithra, Osiris, Sarapis.

[2] Journal of Hellenic Stud. III. p. 45.

[3] Theokritus, Idyl. iii. 50. Akebal or Iaqabel=Adonis-Atys.

O *Horem-paf* [5] Ra-mer-en, the heaven was pregnant with thee and with the Orion. Here an ascent, there an ascension, as the Gods command. Thou didst ascend and appear with the Orion on the east side of the heaven. Thy descent is with that of Orion upon the west side of the heaven. Ye three are there where the Sothis-star is, whose seats are holy and who leads you upon a good way upon the heaven to the Field of Aaru.—Text [6] on Table IIIa.

Cingula cum veheret pelagus procul Orionis
Et cum caeruleo flagraret Sirius astro.—Avienus 1375.
Non longa Aries statione locatus
In convexa redit, parvo se tramite subter
Distinet et medio caelum citus ordine currit,
Ultima chelarum qua brachia quaque corusco
Circulus axe means rutilum secat Oriona.—Avienus, 526.
Abditur autem
Orion redeunte die, tum brachia Kepheus
Protentasque manus mediamque immergitur alvum.[7]—Avienus, 687.
Signifer a borea inque australes se gerit umbras,
Sub medii iam mole poli fera pectora tauri
Suspicit Orion.—Avienus, 720, 721.
et, primo cum Scorpius editur ortu
Orion trepido terrae petit extima cursu.—Avienus, 1193.

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[1] The bark of Osiris is placed among the stars not far from Orion and the Dog-star.—de Iside, 22. The Egyptians held Orion sacred to Horus, the Dog-star to Isis.—de Iside, 22.

Orion is the star of Horus.—de Iside, 21, 22. Typhon's star is the Bear.

[2] The Southern Cross.

[3] Massey, II. 437. As *earth-born* we have Typhon.—Nonnus, i. 154, 155. So were the Giants regarded.—Batrachomachia, 7; Gen. vi. 3, 4, 11, 13. Set was the son of the Earth-god Seb (so described in papyrus Sallier iv. on Mechir 29) and Nut the Ocean of Heaven.—Meyer, 50.

[4] 1 Thess. iv. 17. The Uak festival was celebrated about the 18th of the month Thoth (August September).—Brugsch, I. 196.

[5] This word is doubtful, according to Brugsch.

[6] Zeitschr. für Ägypt. Sprache, 2881. Heft I. p. 9.

[7] Ai Kab, Iaqab.

I am the great constellation Orion, dwelling in the solar birthplace in the midst of the spirits.—*Ritual.*[1]
Orion rose up, no longer in the circling lake
Did he wash the shivering[2] footsteps of Taurus who has set.—Nonnus, III. 3, 4.
Osiris comes to thee as Orion.—Inscription from Pepi's pyramid.[3]

Orion wades through the sea, having his head just above the waters. His cosmical setting takes place towards the end of autumn.

The Pleiads and, to the observer, the late-setting Boötes,
And Arktos (the Bear) which they also call the Wain,
Which there is turned round and has an eye on Orion,[4]
And alone does not take part in the baths of the ocean.[5]—Homer, Odyssey, v. 272–275.

Orion is the Mighty Hunter, closely connected with Herakles.[6] The Lydian Herakles was, according to the Persian myth, the Orion transferred to heaven.[7]

I will ascend on high to the heavens, to the stars of El I will lift my throne and will sit on the Mount of Assembly[8] in the remotest parts of the North.—Isaiah, xiv. 13.

We have here the Mount which the North side of the three large pyramids of Gizeh (near Memphis) directly fronts. Orion held on to the Ark with one hand.[9] Chares is the Phœnician-Hebrew sun's name; it is the name of Choreb and the Charu (Syrians). Charon's boat[10] is of the Phœnician standard and wafts the deceased Osiris to Orion. The beautiful star Canopus (Kaneph, Kneph[1]), as it sets, casts Orion below the horizon.[2] One of the two largest pyramids has been considered the grave of the Agathodemon Kneph.[3] Agathodemon is identified with the Egyptian Kneph.[4]

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[1] G. Massey, II. 436. When the Vernal equinox was in the sign of the Bull, the constellation Orion was a stellar image of Horus, who had risen from the underworld in his glorified body.—ibid. II. 436. Tammuz (Adonis) represented Orion.—Sayce, Herodot. I. 403.

[2] referring to the winter season.

[3] Maspero, Recueil des Travaux, V. 172.

[4] The highest planet is El-Saturn.—Movers, 287, 310, 311, 313, 315, 316, 319; Diodor. Sic. II. 30. It is so slow in its movement, that the ass is his symbol.

[5] The ocean surrounding the kosmos, in which the sun's bark moved; according to Egyptian Mythology. Nu is "the liquid chaos."—Sayce, Her. I. 341.

[6] Movers, 472. This is the Phœnician Archaleus (Har-akal, the fire that eats), the Lion-god Ariel. There was a city Herakleopolis in the northeastern part of Egypt towards Pelusium. Compare Ptah the Fire-king, the Egyptian Fire in Ezekiel, viii. 2.

[7] Movers, 472.

[8] of the Gods on Olympus (Olumpos, Oulōm = time). In Eden the Garden of the Gods thou wast. In the Mount of the holiness of Gods.—Ezekiel, xxviii. 13, 14, 16.

[9] A Jewish myth: in Massey, II. 245.

[10] It is the bark of Osiris,—the Egyptian Sun and Saturn,—and Aristophanes lets Dionysus go aboard. The 'Herusha' (Cherusha?) probably adored Dionysus-Chares.

> Adon who is beloved even in Acharon.[5]—Theokritus, Idyl. xv.
> Adon, who dost send up the shades (to heaven).—Aeschylus, Persai, 628.

It looks as if the Great Pyramid was the tomb of Kneph, if we notice the water-jar and the ram as symbols of resurrection in Orion.

The Garden of Delights stood near the gate of the Lamb (Aries) where the sun was to restore nature at the equinox, just as the Serpent is at the opposite gate in Scorpio. Perseus (called Chelub), with wings and a sword, stands near the Lamb's gate which he opens at his rising.[6]

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[1] According to the Wady-Magharah tablet Rawlinson gathers that Khufu made two expeditions into the Sinaitic peninsula, one to take possession of the mines, on which occasion he merely set up his cartouche and titles, calling himself 'Khufu, King of Upper and Lower Egypt, the conquering Horus,' and another—where he gave his name as Num Khufu (Rawlinson's cartouche here would read Num Khefu) and represented himself as striking down some captive in the presence of the God Tahuti, Taaut, or Thoth. Num Khufu (both names, Cnemu Khufu) are found in the Great Pyramid, and it is now most commonly held that Khufu, the successor of Seneferu, at a later period, assumed the prefix of Num or Khnum, intending thereby *to identify himself with the God whom the Greeks called Kneph*, one of the chief objects of worship in Upper Egypt.—Rawlinson, II. 55. Khem is identified with the Sun, 'engendered by the Sun,' "beyond all doubt he was regarded as a form of the Supreme God and so as self-originated. Hence one of his titles was father of his own father."—Rawl. I. 333, 334.

It was not necessary to do more than set up for effect the cartouche and the picture of a warrior striking down one that he holds by his hair.

Landseer, A.D. 1823, supposed the Osirian rites to have originated about 48 centuries ago; for Aldebaran is 67 degrees Eastward of the present place of the Vernal Equinox, and 67° × 72 = 4824. It is enough that the locality of the Great Pyramid was probably destroyed by a Theban army about the time the Hyksos were driven from Memphis.

[2] Mankind, 610.

[3] Nork, Real-Wörterbuch, I. 224; Chwolsohn, Ssabier, I. 192, 400. After the Christian era some of the Sabians found their Agathodaimōn in Seth and their Hermes in Idris.—ibid. 641. The Sabians worshipped the Stars and idols.—ibid. 684. Here comes in Mr. Petrie's description of the destruction of the costly statues in the Great Pyramid and associate temples.—Petrie, 136, 137. In B.C. 671-2, the Assyrian king Assurbanipal is said to have taken Memphis.—Trans. Soc. Bibl. Arch. VII. 348.

[4] Chwolsohn, I. 792.

[5] Danaos is mentioned by Nonnus, iv. 254, as Bringer of Water. Dan is one of the springs of Iardan. The Danaids, water-nymphs located in Hades. So Adon (Adan), like Osiris, went down to Hades, the profundum aquarum.—Deut. xxxiii. 13.

[6] Mankind, p. 462.

Ἐς Ἠλύσιον πεδίον . . . φέρειν μακάρων ἐπὶ γαῖαν.—Quintus Smyrnaeus, iii. 761-2.

To the Elysian Field,—to lead to a land of the Blessed.—ibid. iii. 761-2.

The Egyptian name for paradise is Aahlu or Aalu. The Egyptians believed that paradise is an island surrounded by a holy stream. Fountains with the sweetest water pour themselves out to all the regions of the earth. According to the Persian account of paradise, four great rivers come from Mount Alborj, Elborus in the Caucasus range ; two are in the north, and two flow towards the south. The river Arduisir nourishes the tree of immortality, the holy Hom. In the Chinese myth the waters of the garden of paradise issue from the fountain of immortality which divides itself into four rivers. The Persians held that those who ate the fruits of the one tree, Gaokerena, which grew in the sea Vouru-kasha, were rendered immortal. They held also that the Serpent, Angro-mainyus, got into paradise and created diseases.[1] Kejomaras, the first man, according to them, left behind him at his death a seed from which a bi-sexed tree grew up in which two were united in closest union. This, having been formed by Aura-mazda into a man of two sexes, bore instead of fruits ten human pairs. From the first pair, Mesia and Mesiane, the entire human race is descended.[2] If we remember that Prometheus, creator of men, was chained to a rock in the Caucasus, bearing in mind that Isaiah places the Mount of the Assembly of the Gods in the sides of the north[3] and then observe what has just been said a few lines above, it will be obvious that the Jews also, in their account of the river of Eden that parted into four streams, the Phaison,[4] the Gihon, the River of Tekrit[5] and the Frat[6] have followed the Persians and placed their paradise in the "sides of the north." The Jews closely followed the Persians in their theory of the end of the world,[7] and claimed kin with them.[8] Adamas is Pluto ; and the Garden of Darkness is

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[1] Spiegel, Vendidad, Farg. xxii. 24.

[2] Knobel, Genesis, p. 33. Compare the Adam and Eua from one Source.

[3] Isa. xiv. 13 : "towards the stars of Al."

[4] The Phasis ran by the land of Koilach (Colchis). Gold, pearls and onyxes were said to be found on the slopes of the Caucasus.—Jervis, Genesis, pp. 61-65. There was a river Phasis in Colchis and one in Phasiana of Armenia.—ibid. 63.

[5] The Tigris or Khiddekel.

[6] the Euphrat-es.

[7] Dunlap, Vestiges, p. 247.

[8] Gen. x. 22, 24.

Jews were the Hyksos. And this very claim Josephus endeavors to sustain at a later period.[1] The fort of Sion was held for centuries after this mythical period by the Iebusites,[2] and the passage in Genesis, xiv. 18, 21, must be correspondingly late.

In the entire period of the kings of Judah and Israel there has been an era according to which the Chronicles of Salomon, the Chronicles of the Kings of Judah and the Chronicles of the Kings of Israel have been put in order. The point of departure of this era is the Exodus of the Jews from Egypt.[3] Such a date could have been arbitrarily selected.

Rabbinical chronology deviates in a most striking manner from every other, and as late as the times of the Persian kings it differs no less than about 160 years from the recognised numbers. They reckon by the years of the world.[4] The Creation is placed B.C. 3761, and until the time of Joseph they agree perfectly with the customary mode of reckoning in the Hebrew text. They fix the Flood 1656 years after Adam; the birth of Abrahm 1948; Isaac's 2048; Iacob's 2108; Joseph's 2199; Iacob's march[5] to Egypt 2238; Ioseph's death 2309. *It is only when they come to Moses* that they immediately deviate about 210 years! Following the precedent of *Josephus* and others, they reckon the 400 years sojourn in Egypt not from the entrance of Iacob[6] but from the birth of Isaac. They fix the birth of Moses at 2368 and his Exodus at 2448 after the Creation.

But this year 2448 corresponds, says Lepsius, with the year B.C. 1314 (—1313), and therefore occurs, according to the chronology of Manetho, in the time of Menephthes, who reigned nineteen years. But the year 1314 is exactly the fifteenth year of Menephthes, according to the Manethonic calculation. It must be observed here that Lepsius takes his data, at least in part, if not altogether, *from Josephus's quotation from Manetho*, which is open to the usual suspicion attending parts of the writings of this most astute man and advocate; consequently, Lepsius stands on no better footing than does Josephus, and was bound to come to the same conclusion with him. It is, practically, a petitio principii, since Josephus has *not yet established his own credit.*

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[1] Dunlap, Vestiges, 265; Josephus, c. Apion, I. Amasis was the liberator of Egypt. —Lauth, 147; quotes Em. de Rougé. In letting the Hebrews start from Babulūn (Old Cairo) Josephus follows the Hyksos narrative rather than Exodus, xii. 37.

[2] Munk, Palestine, 79 a.

[3] Jules Oppert, Salomon et ses Successeurs, p. 10. Even if we admit that the real date has been incorrectly transmitted, that it has been fixed après coup (at a later period) by the royal chronologists, it has existed in the spirit of the people, it has been forcibly constrained to endure.—Oppert, p. 10.

[4] gradually this reckoning was introduced by the Rabbi Hilel Hanasi and probably first in the year A.D. 344.

[5] Saturn marching into Egypt gave all the Southern land to Taaut, the God of the Sethites, or Phœnicians.—Philo's Sanchoniathon.

[6] Josephus, Ant. II. xv. 2, calculates 430 years from Abrahm's entrance into Canaan to the Exodus. Compare VIII. iii. 1. Of course, this *change* was not made without a motive! Apion (and probably others) had attacked the Jews; and perhaps found a weak point in their chronological line. Or Josephus et al. may have discovered one themselves.

The same Rabbinical chronology[1] places the building of Salomon's temple, according to 1 Kings vi. 1, about 480 years after the Exodus, therefore 2928 or B.C. 834, the march of Shishak against Rehoboam 2969, or B.C. 793, etc. These are all of them about 165 years too late. The construction of Salomon's temple was begun in May B.C. 1014.[2] The Rabbinical chronology puts the building of the Second temple B.C. 354. But from here the *correct* dates[3] are suddenly restored (?). Alexander the Great is set down at B.C. 320, *only sixteen years too late;* and his death at 308.

The Syrian *Era of the Seleucidae* began B.C 312, and is adopted in the Book of the Makkabees, besides being correctly mentioned in the rabbinical chronology. The Seleucidic Era retained its correct place, in spite of the universal displacement in the chain of events. *According to that displacement,* Alexander first began to reign B.C. 320 and died B.C. 308. The beginning of the new era, therefore, according to this, happened in the reign of Alexander himself, who in reality had been dead twenty-one years at the time of the battle of Gaza, which occasioned the new era. In consequence of these contradictions the *number* was retained, but the *event* was changed to agree with it; for the introduction of the era of Seleucus was transferred to Alexander, and connected with an account[4] of his presence in Jerusalem, which is otherwise only mentioned by Josephus[5] and the so-called Barbarus of Scaliger.[6]

How is the remarkable displacement of events to be reconciled with the true numbers? Lepsius thinks that in the time of Eusebius and Theon of Alexandria people could not possibly be so completely ignorant of the history of the last centuries before Christ as the rabbinical chronology supposed. Lepsius seems to have considered that he could get the *true chronological thread* in some way; but this expectation could not conscientiously be based upon anything else than an entire confidence in the Jewish priesthood, and their strict adherence to historical facts, without self-seeking or any personal, clerical or national ambition. Lepsius then has recourse to the Genealogies. The first column contains, after the Patriarchs from Abrahm to Amram, the twelve heads of the people from Moses to David, who appear to have been regarded as the representations[1] of 12 generations of 40 years each, and thence to have occasioned the calculation of 480 years.[2] To show that the priesthood was not always respected by the Jews, the Pharisees,[3] in B.C. 94, pelted the Highpriest at the altar and declared him unworthy of the priesthood. Herodotus, II. 104, gives a flat contradiction to Genesis, xvii. 10; which contradiction[4] shows positively that, according to Herodotos, our Pentateuch is later than B.C. 450.

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[1] weakened by the remark above of Lepsius, Letters, p. 451. See note 4, p. 184.

[2] according to Oppert, Salomon, p. 96.

[3] So Lepsius calls them.

[4] false, of course.

[5] Ant. XI. viii. 5.

[6] Thesaurus tempp. Euseb. 1658, II. p. 72.

The statement that the Phoenicians said that they anciently lived on the Eruthra Thalassa (the Sea that surrounds Arabia) and crossing Syria came to the parts bordering on the Mediterranean[5] may have been current in B.C. 450, but traditions of ancient peoples are not always literally true. The movements, in very early times, of the Philistians and Amalekites into Egypt, and certain emigrations out of Egypt into the strip of Syria that runs from Gaza to Tyre would seem to have been as

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[1] We trust that they were not misrepresentations. But the unanimity with which each generation *persisted* in living precisely one third of an Egyptian *hanti* is strikingly suggestive of a preconceived plan somewhere. Another instance of persistence mentioned in scripture is that the Kanaanites persisted in staying: which slightly interfered with the "totus, teres, et rotundus" of the Scribal *intellectual* outline of Iakab's dominion.

[2] Lepsius, Letters, 464.

[3] The Pharisees, who had unbounded influence over the common people, afterwards manifested great hostility and caused many embarrassments to the family of Hurkanus. —Jahn, Hist. Heb. Com. p. 263.

[4] The "Kolchians and Egyptians and Aithiops alone of all men are circumcised, originally, as to τὰ αἰδοῖα."—Herod., II. 104. ἀπ' ἀρχῆς is the Greek for "originally."

[5] Compare the Phoenician territory, running from the Mediterranean south-easterly to Lasa, and their settlements in Egypt.

probably in the time of the 19th dynasty it was considered at Thebes to be all one family, from Mena to Neb-ka.

Neither Herodotus, Diodorus, nor any other ancient writer except Manetho mentions the Hyksos.[1] Manetho alone knows them. And while it is possible that the scribe or scribes that wrote Genesis and Exodus may have read Manetho's genuine work in the third century B.C., there seems to be no reason for assuming that Manetho had ever seen the account of the Exodus written at Jerusalem.

"This Manetho, therefore, the one who promised to interpret the Egyptian history from the 'sacred characters,' commencing by saying that our ancestors *coming in many thousands* into Egypt overpowered the inhabitants, afterwards himself confessing that in a little time later, having lost it, they took Ioudaia (Judea) and, having built Hierosoluma, constructed the Temple!"[2] Thus Manetho gives an account so different from the Jewish as to raise the point whether some oriental has not falsified and mystified. He says that "Josephus's *ancestors*" (?) came into the Delta by *thousands;* not in the patriarch's little band numbering less than a hundred persons who came to visit Ioseph the Jew in his high estate among the 'miserables' of Misraim. The Phœnicians after sacrificing to Bol's fire went in, when they came by land, by the way of Accarōn (Ekron), and Mr. Brugsch's "Khar" or "Chari" are as likely to mean the Achari-Phœnicians as any body,[3] because Baal-Zebub was Seth (Sada, flaming fire) and was the Seth that the Egyptians hated in Akarōn,[4] as they did the Typhon! Compare such Egyptian names as Mena, Atot, Tot, Teta, Khufu, Ata, Khaphra, Aten, Aseth, Seti, Setes, Soris, Suphis, Chebron, Asaneth (Asaneta) with the Syrian names Manes, Atad, Ateta,[5] Taut, Tat, Akub, Iakoub, Iakoubos, Akbōs, Akouph,[6] Attai, Autaias, Atten, Kebrene (see Chephren), Set, Seth, Asara, Sur, Asebia, Asaph, Asipha, Iosiph (see

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[1] Akasah (Joshua, xv. 16, 17), Akaseph (Joshua, xi. 1), Akasib (Josh. xix. 29), Khasor (Josh. xi. 1), Khosah (Josh. xix. 20), have a resemblance to "Hukousos," the Hyksos. These are Philistian names; and from Philistia Egypt was most likely to be invaded in the earliest times.

[2] Josephus contra Apion, I.

[3] Brugsch, Egypt, I. 223.

[4] 2 Kings, i. 2.

[5] 1 Esdras, v. 28.

[6] ibid. v. 30, 31, 48.

Osar-siph), Hebron, Asana, Hassan: they are all Phœnician or Syrian names.

Tyre was destroyed[1] B.C. 332 by Alexander the Great, but it was flourishing again in the time of Antiochus Epiphanes and his Greek predecessors, B.C. 221–175. Now take Isaiah, xxiii. 11, 12, 15, 17, and Zachariah, ix. 3, 4, 13 (who mentions the rousing of the Sons of Zion against the Sons of Ion, that is, Greece) and we will see that the seventy years during which Tyre lay deserted[2] subtracted from 332 will give B.C. 262 as about the time when Tyre began to be known again as a great commercial mart, that is (41 years before the 2nd year of the reign of Antiochus the Great) in the first part of the reign of Antiochus II., the third successor to Alexander in Syria. In Daniel, viii. 21, 22, the rough goat is the Greek king (Alexander the Great) and Seleucus Nicator king of Syria is one of the four among whom Alexander's provinces were subsequently divided.[3] From all this it follows that the Jewish historian (the prophet Isaiah) whose 23d chapter mentions the resurrection of Tyre must have lived later than B.C. 262; and probably later than the time of Antiochus Epiphanes;[4] since Jewish dominion over Tyre (Isa. xxiii. 18) could not have been hoped for before Jewish independence, B.C. 143.

We may assume that the success of the Makkabees in the second century before Christ entirely changed the prospects of the Jews and made it a political necessity for their priests to put forward greater claims than before, claims more in accord with the new monarchy and better hopes. The policy of the state would be aided by a historical statement of the exploits of the nation at former periods, showing that the new claims now made were not out of proportion to the former position of the Jewish people *inter nationes*. If a good deal is set down on paper it is easier to admit it than to controvert it, and while encouraging to their own people it stood a small chance of being believed by others. To an ardent people thirsting for an empire extending up to 'Hamath[1] with an impregnable fortress for its capital, a temple replete with the riches of Western Asia, and the sacred city of Palestine theirs, it may have seemed worth the writing a very large book to aid the accomplishment of their patriotic purpose in the magnifying of the kingdom of Daud. And under the circumstances in which he was placed, the acute Josephus undoubtedly felt himself obliged to sustain the hope and faith of his countrymen in Rome. Themōsis, son of Misphragmuthōsis, whom Josephus or Manetho,[2] contrives to confound with Ramses[3] is Thothmes III., son of Queen Hatasu.[4] Josephus states (contrary to the monuments) that Abaris was not taken, but evacuated in pursuance of an agreement with Thothmes, who had driven the Shepherds into the north-east corner of the Delta near Pelusium.[5]

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[1] Jahn, Hebr. Commonwealth, p. 160. In the time of Antiochus Epiphanes, 175–171 B.C. the Jews, having been so long under the dominion of Grecian monarchs, had now become familiar with the customs, the literature and the sciences of Greece. They had acquired a taste for them; many preferred the Greek manners to their own, and even the idolatrous Greek religion to the rational worship of one true God. Of this class was Iesous, a brother of the high priest Onias the third. He assumed the Greek name Iason, and had solicited the high priesthood of Antiochus Epiphanes at the commencement of his reign. The real design of Iason's gymnasium at Jerusalem went to the gradual changing of Judaism for heathenism. In 174 at Tyre games were celebrated in the presence of Antiochus Epiphanes in honor of Herakles. See Jahn, pp. 214, 215. Hence the hostility of the native party at Jerusalem under Mattathias and the chasidim in B.C. 166.

[2] Isa. xxiii. 15, 17.

[3] Jahn, p. 182. The great horn between the eyes of the rough goat is, apparently, Antigonus. See Jahn, 178 ff.

[4] See Daniel, xi. 36, 37, 42, 43, 45; xii. 11.

Osiri Sar aaut em Anu (Osiris the Old Prince in Anu).—Book of the Dead, Cap. 142 7d.[6]

Tum the Lord of Anu.[7]—Todtenbuch, 74, 3.

Suppose, for instance, that M. Naville has found Heroöpolis (in Tuket or Taku,[8] Thukot) and inscriptions to the Sungod of the South and West, Tum. It does not absolutely follow that the place was called pi-tum in the time of the "Seventy."

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[1] Joshua, xiii. 5. Chamah is the Sun. Khamath the city of the sun.

[2] Manetho, says Josephus, p. 1052, professed to write merely sayings and popular talk about the Jews.

[3] Jos. c. Apion, I. 1053.

[4] See Sayce, Herodot. I. p. 469.

[5] Jos. c. Apion, I. p. 1040. Manetho states that Amenophis and his son, with a great force from Aethiopia and the troops of Rampses, or Sethon (as he calls him), routed the Shepherds and Lepers, pursuing them to the borders of Syria. Contra Apion, I. 1053, 1054. This may hardly be considered an "unvarnished tale," even if a popular one. The impression it leaves on the mind is that the varnish of Josephus was at least as good as the rest.

[6] Lauth, Ägypt-Vorzeit, p. 88.

[7] ibid. p. 93. The deceased assimilates himself to Tum, the Setting Sun of Anu. The superscription of Cap. 75 lets him "wander towards Anu and stop there."

[8] There is a capital of a nome, called Takh-n-amun.—Sayce, Her. 314. It is mentioned just before Bubastis and Busiris.

could sail rowed together. And the water was led into it from the Nile, and it was conveyed down, from a little above Boubastis city, beyond Patoum the Arabian city; and it extends into the Red Sea. And first indeed the parts of the Egyptian plain that are towards Arabia were dug through: and above the plain is the mountain stretching to Memphis, in which are the stone quarries. Actually, then, the canal was carried along the foot of the mountain from west a great (canal) to the east, and then stretches into the clefts (passes), inclining from the mountain towards the south and the south wind into the Arabian bay.—Herodotus, II. 158. Herodotus is therefore very far from saying (with M. Naville) "The water is derived from the Nile, a little above Bubastis, and it runs into the Red Sea *near Patumos*, the Arabian city." *Para*, with verbs of motion, means to go beyond, to pass beyond; so that Herodotus intended to say that the canal *left Patoum on one side.* The fourth meaning of *para* is "beyond."[1]—Liddell and Scott, Sixth edition, p. 1175. Consequently, as regards the location of Pa-toum, Lepsius and Herodotus are both opposed to M. Naville.

Herodotus, I. 193, has just such another use of ἐσέχει. (ἡ διῶρυξ), he says, ἐσέχει δὲ ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφρήτεω, where ἐσέχει means "it opens into." The preposition para in Greek, when used with the accusative case, means "motion alongside;" with the accusative there is always a notion of *extension.*—Liddell & Scott, 6th ed. Revised. παρὰ ϑῖνα (Iliad, i. 34) means "along the bank."

Tum was adored everywhere in North-eastern Egypt as the Sun in the West. Tum was not the Lord of Heroöpolis alone, but also of Heliopolis. "One now of the chief Gods found in Maschutah must yet have given the name to the city to which they belonged. That this was not Tum follows from this that there was already in close proximity another Pa-Tum, which, as we unmistakably know, lay at the entrance of the Valley Tumeilât. Just so there was already a Pa-Ra that was the known Heliopolis. Two cities in Lower Egypt in such immediate neighborhood could not have the same name. It must have been the third God of the temple, Ramses, who has given to the city its name Pa-Ramses."[1] Ramses is Heroōnpolis.[2] Atam was on the margin on the Desert.[3] Herodotus says that the water was carried from the Nile into the canal, and it was led[4] down from a little above Bubastis City by (past) Patoum the Arabian city. Which gives us to understand that the canal ran at the base of the hills to the east of the Nile and turned off, by Patoum, into the Tumilat valley, stretching into the Red Sea.

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[1] A single hour's free life is better
Beyond forty years' slavery and captivity:
παρὰ σαράντα χρόνων σκλαβιὰ καὶ φυλακή.—Rega Thourios.

Here we find it preserved in the Modern Greek of Rega. M. Naville's mistake began by translating παρὰ "near," when it should have been translated "past," "beyond." Herodotus says that "the water was carried past Patumos," not that Patumos is above Bubastis, as Naville makes him say. The Hebrew account was written at Jerusalem; consequently Succoth is Hebrew, and not Thuku: the scribe used it to indicate an Arabian location, like Atam, Atima, Edom. Diospolis would be Tum's city.—See Naville, Pithom, 17. There could be a Sucöth in Midian or Atam (Etham) as well as beyond Jordan.

M. Naville reads the hieroglyphs tkou (with the sign of a city added) as meaning "Succoth" in Exodus, xii. 37. What is the reason, in this particular instance, for assuming that *t* represents *s*? Sk (sak) in Hebrew means "covered." What resemblance is there between Sakōth (tents[5]) and Naville's tku (Thuku)? In Exodus, i. 11; xii. 37, Pithom is distinguished from Sakōth (Succoth). But Naville makes them pretty much one place, Succōth (Thuku? or Thuket?) being regarded by Naville as a district, not a town.[6] But what does the Bible say? They departed out of Ramesses to Sakōth; they departed from Sakōth and encamped at Atam on the border of the Medbar.[7] If Ramesses and Atam (Etham) are names of towns, why not Succoth, like the other two?

Brugsch, however, besides admitting that Ramses II. built the city "Ramses," stated that Ramessu is the father of the unnamed princess who found Moses and is the pharaoh of the oppression of the Israelites.[8] He claimed that this city is the residence of Ramses II., the Sân-Tanis, or New-Tanis; but, recently, prefers the situation of Zaru (Tzaru?) not far from Pelusium on the right bank of the Eastern arm of the Nile. The discovery of inscriptions with the names Thuku, Pi-Tum, and Ero in no way establishes the truth of the Exodus account. It is the *story* told about these places that needs verification. The Scribe would have been a fool if he had not used the local names of the land of Ramses to circumstantiate his narrative and give it an aspect of *probability.* Without this, the compilation would have failed of its object.

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[1] Lepsius, Zeitschr. für Aegypt. Sprache und Alt. 1883, p. 47.

[2] Lepsius, ibid. 48, 51.

[3] Exodus, xiii. 20.

[4] ἧκται.

[5] Greek Skēnē.

[6] Naville's Store-city Pithom, 5, 23, 32.

[7] Exodus, xii. 37; xiii. 20; Numb. xxxiii. 5, 6, 7.

[8] Brugsch, II. p. 99, 353.

Josephus maintains the Jewish statement which amalgamated the Exodus of the Beni Israel[1] with the expulsion of the Shepherds. The Jews did not like the description given of them by Manetho ; and, according to Prof. Lauth, they did not gain much by the exchange, "for the Hyksos were to the Egyptians the pestilence." The Book of the Exodus contains a complete refutation of Manetho's rumors ; it could not have been more complete if *written from a controversial standpoint,* and *in reply to such charges!* When, however, Josephus declares that Manetho's story is an Egyptian story (falsehood) about the Jews, there is considerable reason for thinking that Josephus is correct enough in this; for neither the Hyksos-story nor the invasion of Egypt in Menephtha's reign have any appearance of a resemblance to an egress of a *Jewish* army of Mountaineers from Hebron or an Exodus of Jews in a large body. Manetho seems (if we trust Josephus) to have used popular fables and to let the Jews have the benefit of some of the *Hyksos traditions* in a popular and abusive shape, and perhaps unjustly. The Egyptians were undoubtedly attacked by the Hyksos ; the fourth dynasty must be of foreign extraction. The testimony of Herodotus and Diodorus points in this direction, and that of Artapanus supplements the others. Compare Khafra with the Jewish cities Kafira.

Josephus, p. 1041, tells another large story about the Shepherds his ancestors having left Egypt 393 years before Danaus.—contra Apion, I. The locating Pithom (or Ramses) and Sukkoth does not touch *a reported departure* of the Israelites from Ramses to Sukkoth and Atam, as the story could have been made up after the time of Herodotus. The point is, *is that report true*—not *where is Pithom, where Ramses* and

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[1] "which took place 348 years later."—Lauth, 147. Manetho has certainly not mentioned the confounding of the Exodus with the Expulsion of the Hyksos.—ibid. 148. The Hyqsos kings reigned (in round numbers) 260 years, and there was no second Hyqsos-dynasty.—ibid. 150.

one would speak of the descendants of Hermes-Taut. Thoth was Governor of earth, moon and Hades (or hell), and Seth ruled in Hades as well as on earth. Chabas (Pasteurs, 32) mentions Hor-nub and Set-nub, the Golden Horus and the Golden Set. Philo Judaeus (de Ebrietate, 24) mentions that the Egyptian emblem of Typhōs was a Golden Bull; which shows that Semites and Setim (Sethites) had entered Egypt to stay. For Set is the Egyptian Set-Typhon. Set is evidently the Sungod (Meyer, Seth-Typhon, 53), even if connected with destructive heat. He was also regarded as flame (fire).—Meyer, 53.

The Sheto mentioned as adversaries of the Egyptians were the worshippers of Set; Set is the burning, destructive, Solar force, the red Typhon:[1] for Asad is Hermes, Sada is a flame of fire,[2] and Hermes has the very centre of the Seven Circles of the Planets, the position of the Logos.[3] The flaming fire rolling in upon itself to keep the way to the Tree of Life! Seth arranged the year,[4] and means pillar. The Children of Seth set up two stèles[5] on which the science of astronomy was inscribed. The name is allied to Sada "fire" and Zadus a name of Hermes. Shetha means 'year,'" and the Arabs swear 'by Sheyth,' because of the old worship of Hermes as chief God. Hermes, playing pettia with Isis, wins five more days for the year. Thoth (Hermes) was the name given to the first month of the Egyptian year. Lactantius, a father of the Church, living under Constantine, considered the Hermetic Books an

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majorum gentium will be found to have gone hence from us to heaven. Inquire whose sepulchres are shown in Greece: remember since thou art INITIATED what things are taught in the Mysteries."—Cicero, Tusc., I. 13. Those who from men have become Gods.—Arnobius, III. xxxix. Bacchus, Herakles, Kadmus, Linus, Zeus, their sepulchres were shown. Herakles, Romulus, Æsculapius, Liber, Aeneas from men became Gods. All whom you call Gods were men.—Arnobius, liber iv. Consider the very Sacra and Mysteria: you will find the sad ends, fates, funerals of the wretched gods.—Min. Felix, c. 21. 195. Warburton, Divine Legation, I. 152, supposed that Euhemerism was taught in the Mysteries. The Phœnicians proclaimed as gods Melcantharos and Ousōros, and certain other less honored mortal men.—Movers, 120, 133, 396; Euseb. de laud. const. 13.

[1] de Iside, 41.

[2] Johnson, Persian Dict., p. 690.

[3] Philo, Quis Heres, 44, 45.

[4] Nork, Real-Wōrterb. IV. 277, 278; Jos. Ant. I. 3. Nork, Rabbin. Wōrtenbuch, 565. Gen. i.

[5] From inaccessible sacred books and hidden tablets (steles) which all-wise Hermes raised.—Manethon, v. 1, 2.

ancient and very venerable authority,[1] while in the treatise on Isis and Osiris "the Hermaeus" is treated as unquestioned authority. Plato tells us that all the wise agree that the King of heaven and earth is *mind*.[2] Plato here uses the very word which Hermes employs for the Father-mind.[3] The priests relate the legend that Hermes has been the Inventor of learning and the arts. He first articulately divided this common speech,[4] called by a name things that had none,[5] invented the writings, and arranged what concerns the honors and sacrifices of the Gods.[6] Thus the legend was already quite ancient in the time of Diodorus, fifty years before the Christian era. The Egyptian Theuth (Hermes) is mentioned in Plato.[7] Seth was a resident of Palestine, for his worshippers are described on Egyptian monuments with shorn heads according to the Palestine usage,[8] and with the Arab tuft of hair that Herodotus refers to as a characteristic of the Arabian Dionysus-worshippers. The followers of Seth set up pillars in the Sirian land (Siriadis) and were called in Egypt Shetha or Sheto. The custom of setting up such pillars existed in Syria.—2 Chron. iv. 12. Lucian mentions it in Bublos (Byblus). It was also an Egyptian usage in the lands of Iebus, Seir and Osiris. Set conquered Osiris.[9] According to the ancient theology, Abaris was a city of Typhon,[10] that is, of Set: The ark of Osiris was sent through the Tanaitic mouth of the Nile into the sea, which (mouth) even yet (A.D. 50) the Egyptians, for this reason, name hated and abominable. The idol of a dead man was shown, carried around in an ark, to the Egyptians.[1] Josephus mentions the shadow of a Man disposed upon the (boat or) ark to intimate that (Osiris) attends the sun on this his everlasting course.[2] The Arabs connect the arrival of Noah's ark in September in the mountain cloud with the Festival Ashurah which was celebrated to the Sun. A ship ascended with the Virgin[3] (Luna, Mene, or the sign Virgo). Osiris therefore enters the Moon's ark at the conjunction of sun and moon, and Apis, "the well-formed image of the life of Osiris,"[4] is the Dionysus with horns; as Pluto and the Devil are similarly represented, with the cloven foot. The hippopotamus signifies the west, like Oreb and Orphè, Darkness.

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[1] Ménard, Hermès, p. ci. Eremias or Eremiah (Jeremiah) has the name of Hermes, Aram, the Supreme. Compare the name of the city Arumah.—Judges, ix. 41.

[2] Plato, Philebus, 28 C.

[3] Hermes, Poimander, 6.

[4] Hermes-Kadmus.

[5] Adam does this in Genesis, ii. 19, 20; Brahma, in India.

[6] Diodorus Siculus, I. pp. 19, 53; de Iside, 3; Orelli, Sanchoniathon, p. 22. Sirius, the star of Isis, the sidus Osiridis, was also by Vettius Valens (Salm. Ann. Clim. p. 113) called Seth.—Mankind, 698.

[7] As evil demon, Set appears mostly as flame, and in the Ritual as pursuer of souls. The deceased must have knowledge, must know the magic sentences, and perceive that he is identical with the Deity. Otherwise he falls under the power of the evil spirits and is subject to the new death.—Meyer, 41. Set was, prior to the King Apepi, the God of the north-eastern Delta and Syria.—Meyer, 55-58. He was God of the so-called Hyksos.

[8] Jeremiah, xli. 5; Ezekiel, xliv. 20; Levit. xxi. 5; Acts, xxi. 24; Job, i. 20. The Egyptians shaved the head, and some wore wigs.—Dunlap, Sōd, I. 76. Radi Capita ob luctum: "their heads are shaven for mourning."—de Iside, 4. Aset pet Chaman (Aset-ef-ha-Amen) is Seti I, father of Ramses-Mer-Amen.

[9] Brugsch, I. 225, 226. Set is Shemael, Samael; good or bad, according to race, prejudice.

[10] Jos. contra Apion, I. p. 1052. With the Abaris (as a name of the Sun) compare

The Kushite race on the Red Sea, in the North-eastern Delta of Egypt, with its swelled faces, its high cheek bones, thick lips, Berber countenance, and peculiar sphinxes at Tanis and Zagazig are unnoticed by Manetho's successors in chronology and by himself.[5] The whole theory of the Egyptian religion was, like its progress in civilisation and the arts, its conquests in the peninsula of Sinai and Upper Egypt, its doctrine of Light and Darkness in the Osiris religion, its use of iron, its jewelled saws and its wonderful creations at Gizeh, complete in the 4th dynasty, and nearly all of it in the time of Khufu. It must have required a vast series of years, a great number of reigns, during a period of which history has little to

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Beth Abara (beth meaning temple), Beth Barah (Judg. vii. 24), Bērōg, 1 Esdras, v. 19, Bērūth, 2 Esdr. ii. 25, Bar*ad* (Gen. xvi. 14), Bara (Gen. xiv. 2) and the "luminous Bar," an Assyrian deity, inbar "sunbeam," Beroe a city of the Sun, Bērouth, Barūth (Josh. ix. 17) and Baratu or Bratu a mountain in Phœnicia, and Kadesh Barana (Varna). Set, being Baal, is the Fire-god Moloch Herakles, Asad or Sada, the Kebir. Bar, Baru, is Set.—Meyer, 47. Hence Abar, Abaris.

[1] de Iside, 13, 17.

[2] Jos. c. Apion, II. 1; Dunlap, Sōd, I. 84.

[3] Firmicus, 7. The moon contains the body of Osiris which the Devil tore into fourteen parts.—de Iside, 8, 18. The tebē is therefore the urn or coffin (tafe) of Osiris.

[4] de Iside, 29. On Dec. 17th they take out the relic which has the form of one dead, and is adorned with the white crown. On the 18th, at the 8th hour there is a celebration on board ship, with lamps lighted in 34 vessels carrying Horus, Thot, Anubis, Isis, Nephthys, etc.

[5] For all we know, Manetho never once mentioned them. The pastors (in African aga'zuan) in Josephus contra Apion, I. are *Semites*, not African Kushites, Kopts, or Berbers.

spite of apparent differences in details, they are fundamentally the same,[1] as far as Karthage.[2]

Sirius rose in the evening in the south of Egypt, described a diurnal arc of about an hour and a half and, after appearing for a short period, sunk below the horizon.—Mankind, 697. In the low latitude of Egypt and Æthiopia the star Sirius never became invisible in a solar eclipse; but the stars of Ursa Major, otherwise termed the Ark of Osiris,[3] set; and the last of its stars, Benetnasch, returned at the period under discussion to the Eastern horizon with those in the head of Leo a little before the season of the summer solstice. The stars of the Husbandman followed at the same hour of sunrise in about a month,—the chief of them, *Ras*, *Mirach*, and *Arcturus*, being very nearly simultaneous in their heliacal rising. The stars of Ara (the Altar) [4] too, which have been supposed to be connected with those which record the leading circumstances of the Deluge, rise in these Æthiopian latitudes, while those of the Husbandman [5] embellish the Oriental quarter of the heavens.[6] The latter stars of the "Dove" (of the more ancient Chaldean planispheres) rise simultaneously with the hand of the Husbandman.[7]

Noch put forth his hand and took her.—Gen. viii. 9.

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[1] de Iside, 25.

[2] A passage in Macrobius, I. vii. 14, says that in the worship of Saturn the Roman rites (forms and ceremonies) vary from the very religious nation of the Egyptians. For these had not admitted Saturn nor even Sœrapis into the arcana of the temples down to the death of Alexander of Macedon. But this passage has reference to the slaying of the victims and the blood-offerings in the case of the Roman Saturn, it being claimed that the Egyptian offerings were bloodless, only prayers and incense. But the Egyptians did offer blood offerings.—Rawlinson, Anc. Egypt, I. 408, 409–411. Macrobius lived in the first part of the fifth century of our era. The Saturnalia were more ancient than the city Rome and were celebrated in Greece under the name Kronia.—Macrobius, I. vii. 36, 37.

[3] Osiris Sahou, our Sirius, consecrated to Osiris and considered by some to be the abode of happy souls.—Maspero, Hist. Anc. 3d ed. p. 79. The Serpent of the Pole, the Serpent of Winter, Ahriman, puts Osiris in the gleaming sarcophagus, the seven stars of the Great Bear, and keeps watch over him. This is an approximation to what the earlier legend of Light and Darkness must have been.

[4] Genesis, viii. 20; Noch (Descent) built an altar to the Raingod.

[5] Boötes.

[6] The annual progress of the stars and succession of the seasons may have originated the legend of the Deluge.

[7] Landseer, Sabaean Res. 185–187. Auriōn, the Shining. He hunts the She-bear (die Bärin), and then is Arkas. Then first, when astronomy had acquired greater completeness among the Greeks, they separated Orion into the Deus Solaris and into his own constellation.—Nork, III. 347. This shows Greek indebtedness to the Semites.

Manu, Mēn, Mēnes and Meneuis seem to have been connected with the flood. The Vetus Chronicon placed Menes in the first year of the canicular period.[1] Many will admit what can indeed hardly be denied that Manetho made use of a cycle for the mythical period, and that cycle the dogstar cycle. But if it is granted that the prehistoric time has been regarded or arranged according to dogstar periods then it must have so closed with one; where now the prehistoric time ceases just there the historical begins, and consequently the accord with dogstar periods propagated itself in so far as the beginning of the last, or the beginning of Menes, was made with the commencement of a dogstar period. And this explains the first 15 dynasties of the Kunic Cycle in the Old Chronicle (the 16th commencing with the Tanis or Menes dynasty) as also the fact that Manetho, after his dynasties of supernaturals, begins the dynasties of kings with Menes.[2]

All things were born from Kronos and the Assyrian Aphrodite.[3] Kronos is Seb (Saturn). When the ark of Alohim got to Aqaron it may have stood in the temple of Kronos at Akaron.—See 1 Samuel, v. 10. Ouranos[4] is the fire-heaven. The ancient Kanaanites and Egyptians noticed the stellar fires as they shone in a Southern firmament, they beheld the zodiacal light and the comets, incident to the panorama of night, as they drew their trains of fire across heaven. They observed in this the potency of fire! Somewhere near four thousand years ago, or earlier, in a period of considerable civilisation, when the fire-worship existed everywhere and superstition guided by priests was in full sway, the worship of Dionysus-Moloch or Saturn, the devourer of children, prevailed in Syria, possibly in Lower Egypt. A Phœnician or Philistian people, the Kefa,[1] bore its flaming altars from Akarōn along the eastern shore of the Mediterranean, and following the sun to the west, moved into the northern coast of Africa. The land they left behind was devoted to the worship of the Sun and Fire, and was split into small localities controlled by petty rulers and priests. The settlements in the Nile Delta resulted in the establishment of a state. Kaphtor or Keft Oer was the child of Egypt.[2] The Kefa extended themselves as far as what ultimately became Memphis, and they,[3] Phœnician, Philistine and Amalekite Shepherds, fed their flocks in the region where the Great Pyramid now stands, bearing upon its blocks the name Khufu. Akab, Keb[4] or Kūb (Kouph), died in *Decem-*

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[1] Seyffarth, Chronol., 108, 109.

[2] Both statements have only then a reasonable meaning when it is assumed that a dogstar period began with Menes.—Boeckh, 41, 91. The Egyptian priests dated the Beginning of the world and of time July 20–22, at the commencement of the dogstar period, and it was natural that priest Manetho should do the same, in accordance with the notions prevailing in the order in regard to dogstar cycles, the last one of which was certainly within calculation. Boeckh says the commencement of the dogstar period does not depend upon a knowledge of a renewal of the period in A.D. 139, but could be reckoned any time before from the current movable years. It is of no consequence whether the dogstar period was openly introduced into Egypt or already invented at the time of the Pharaohs, 'but we presuppose in Manetho only the theoretical knowledge of the period.' It is of no consequence to the argument whether Manetho knew the great circle of 25 dogstar periods or not, for Boeckh does not rest his proof on this circle.—Boeckh, 91, 92. As to the connection of the Menes-era with Mēna, Mēnados, Mēn, Mēnos, etc., see Boeckh, 96, 97.

[3] de Iside, 69. Saturn was with Venus Architis first worshipped in Assyria.—Servius ad Aeneid. i. 642; Macrob, Sat. i. 21. Saturn is the Serpent God (Cory, p. 313); and therefore an Earth-god.—Nonnus, vi. 155–166.

[4] Our Anou. Uro = to burn. Oer means "great."

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[1] Phœnicia, called Keft by the Phœnicians, sent Semite colonists to the Delta, the Isle of Kaphtor.—Prof. A. H. Sayce, Academy, 1884, p. 351; Prof. Jebb, in Encyclopaedia Britannica, vol. xi. p. 90; Brugsch, Egypt, I. 222.

The day that is coming for the spoliation of all the Phelesti, for cutting off from Tyre and Sidon every remaining auxiliary; for Ia'hoh will waste the Phelesti, the residuum of the Isle of Kaftor.—Jeremiah, xlvii. 4.

Phelestii from Kaftor.—Amos, ix. 7.

Brugsch, I. 336, reads Keftu (Phœnicians). Keb stands for Seb.—Lepsius, Trans. Berlin Akad. 1851, p. 163 ff.

[2] Genesis, x. 14.

[3] The submission of Upper Egypt to the masters of Memphis was of no recent date, but prior to the pyramids.—Chabas, les Pasteurs en Egypte, p. 6. Chabas, Pasteurs, 10, 11, quotes Eusebius, Africanus, and Manetho. Judges, vi. 33, mentions a league of the Midianites, Amalekites, and all the Beni Kadm against Israel.

[4] Keb, Kepheus, Akbar, Kabir, Koub (comp. Kūb in Ezekiel, xxx. 5), Kouph, Khufu. The Great Pyramid, according to Manetho, was built by foreigners of the fourth dynasty.—Heeren. Res. Africa, II. 197, 411. Compare the names Akouh (2 Esdras, ii. 45), Iakab, Keb, and Kebo, the descending Sun, or Saturn. Kebtu is Coptos.—Rawlinson, II., 129. Kib, a land mentioned in an Assyrian inscription. Asat-em-Kheb is a queen's name.

Herodotus, II. 127, has almost the tradition in Diodorus, I. 64, that Khufu never was buried in the Great Pyramid, and says that the pyramids of Gizeh had attached to them in the minds of the people the name of the Shepherd Philition, which points to Philistian Kefa. Nothing more mythic can be found than the stories in Herodotus, II. 121-126, that introduce and accompany his account of the pyramids. Compare Diodorus, I. 63. Herodotus does not hesitate to let Rhampsinitus (Ramses III.) precede Khufu-Cheops.

Petrie, p. 216, says that the coffer (sarcophagus) cannot have been put into the Great Pyramid after the "King's Chamber" was finished, as it is nearly an inch wider than the beginning of the 'ascending passage.' It was put in before the roof of the pyramid was put on. The kings were usually buried in the rock under the pyramid. And under the Great Pyramid there is a gallery in the rock.

and Israel, and the name Isarel is evidently one with Azara, Sar-Azar, Asar (Asōr.—Josephus, Ant. xiii. 57), Asariel, Isiris, Isiri, Asar (1 Chron. vi. 62, Asir (1 Chron. vi. 37), Asiri (a name of Osiris),—De Rougé, Recherches, p. 49. Baethgen (Beiträge zur Semit. Rel. p. 39; Corpus Inscrip. Semit. I.) has the words Mlkasr (Melk-Asar) and Mlkastrt (Melkastarta) compounds of Asar (Osiris) and Astarte with Moloch (Saturn, Set), Milichus. Compare Melkitan and Melkatan (—Baethgen, 39) and Tonach (Taanach in Israel):

> The Meleki fought in Kanan, in Tanak.—Judges, v. 19.

The Phœnician Shepherds were originally the same sort of people perhaps as the Osirians of the Delta, unless where the Shasu (the Shepherd Sos) may have imported a different element into the Delta or the primitive Berber stock have altered the Semite blood of the invaders. In Amathus and in Byblos Adonis-Osiris was worshipped.—Baethgen, 43; Movers, 235. Azara is the name of the Persian sanctuary of Artemis.—Movers, 341.

The name Siwa is found applied to the Oasis of Ammon. Compare Zio, meaning fulgor (light) in the Codex Nasaraeus, Abel Ziua[1] (the Great Messenger of Light in the same work), and the Greek Zeus, the Spartan Sios (Ziua), or Jupiter Ammon, whose temple was in the Oasis aforesaid. The tradition says that the Phœnicians came from the Red Sea. Keb is Saturn. Kepheus is Son of Agenor, who is the Phœnician Supreme Baal.[2] Agenor, father of Phœnix was called Khna, who changed his name to Phoinix, according to Philo of Byblos.[3]

INSCRIPTION IN PEPI'S PYRAMID.

This Pepi comes upon the seat of Osiris. . . . O Pepi, he, who has given thee all life, all force and the eternity, is Ra, as well as thy speech and thy body, and thou hast taken the forms of God and dost become 'grand grace' in the presence of the Gods that reside in the Lake. O Pepi, since thy soul is among the Gods, among the Luminous, thy fear acts upon their hearts. . . it is the magic power of thy book which acts on their hearts, thy name lives on earth, thy name endures old upon earth, thou art not destroyed, thou art not annihilated forever.—Maspero, Recueil, 160, 161.

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[1] Abel, the name of a place.—2 Sam. xx. 14, 15. At Abel the Great, they seem to have inquired of an oracle.—2 Sam. xx. 18.

[2] Sayce, Herod. I. 415; Movers, II. 129-139, 212.

[3] Sayce, Herod. 2; Eusebius, præp. ev. i. 10. Kings reigned in Idumea (Aduma) before there were any kings over the Beni Isarel (Israel). One was called Aloa, another, Ala.—Gen. xxxvi. 31, 40, 41. King Alah.—2 Kings, xviii. 9. Now, the God El of these early religionists must have been the sun (Eli, Elios). We find the Beni Adan (Adonis-worshippers) in 2 Kings, xix. 12.

Thou whom Ra has received by the hand and whose head the double 'Nine Days' of the Gods has lifted, behold he comes to thee as Orion, lo Osiris comes to thee as Orion, master of wine at the time of the good festival Ouaga, him of whom his mother has said 'be flesh,' him of whom his father has said 'be conceived in heaven, be delivered in the abyss!' and who has been conceived in heaven with Orion, born in the abyss with Orion. Who lives lives by the order of the Gods, thou [1] then dost live and thou goest out with Orion [2] from the eastern heaven, thou goest down with Orion from the western heaven and Sothis is the third with ye, She of whom the abodes are pure, and She it is who conducts you to the excellent ways of heaven in the Fields of Ailou.—Maspero, Recueil de Travaux, 172, 173.

THE PYRAMID POINTS FROM HADES TO HEAVEN

Rejuvenate all his members that he may reach the horizon with his father the sun, that his soul may rise to heaven in the disk of the moon; that his body may shine in the stars of Orion, on the bosom of Nut.—Book of Respirations.[3]

When this Pepi has sailed towards (the horizon) he keeps himself in the eastern part of the heaven,[4] in his northern part, . . —Pyramid of Pepi I.

Sin the Moon-god, father of Istar, navigating in the bark.—Lenormant, les origines, I. 120. Istar, daughter of the Moon-god Sin (—Trans. Soc. Biblical Archaeol. II. 180).

For this god Lunus [5] is the brother of this Pepi.

The birth of this Pepi [6] is the Morning Star.—Pyramid Pepi I.

I will give to him the Morning Star.[7]—Apokalypse, ii. 28.

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[1] Pepi of the 6th dynasty.

[2] Orion is the coffin of Osiris,—the coffin of Mithra born Dec. 25th. Orion is Dumouzi, Adonis.—Lenormant, Origines de l'histoire, I. 247, 2nd ed. Orion is the star of Horus.—de Iside, 21. The hunter Orion is Nimrod.—Nork, Real-Wörterb. III. 278; Odyssey, xi. 572; see Job, i. 2; ix. 9. Sabians joined the worship of the 7 planets to the adoration of the 7 stars of the Great Bear.—Lenormant, II. 123.

[3] Rawlinson, Eg. I. 367.

[4] He rose from darkness into light among the stars. Compare 2 Kings, xxi. 5; xxiii. 5; G. Maspéro, Recueil de Travaux, V. p. 26. The three Magian kings are in Orion.—Mankind, p. 475.

[5] le Dieu Lune. Maspéro, V. 172.

[6] The name Babai occurs 2 Esdras, ii. 11; and Babi, 2 Esdras, viii. 11. Comp. Bibi of the 3d Egyptian dynasty and Apepi of the 15th. The serpent Apap personifies Darkness.—Lenormant, I. 104. According to Brugsch, I. 115, Hor was honored as 'the holy morning star that rose to the west of the land of Punt' in Africa.

[7] According to Massey, II. 58, Seb acquired his starry soul as Jupiter, God of the mid-region, a morning and evening star. The Egyptian Seb is a god of earth and the heaven of day, who declines when Shu uplifts the heaven of night.—Massey, I. 522; quotes Pierret, Panthéon Egyptien, p. 22, plate.

Phœnician religion was typically Semitic, says Mr. A. H. Sayce. It centred in the worship of the Sun-god, adored now as the beneficent giver of light and life, now as the stern god of fire and summer heat, who must be appeased by human sacrifice.[1] Each aspect of the Sun-god had its own name and became a separate divinity. The baneful and beneficent aspects of the Sun-god were united in Baal-Melkarth, the God and King of Tyre.[2] The various transformations of the Divinity and His incomprehensibleness, unity, infinity were as well known to the Egyptians as to the Jews.[3]

For the Maker is in all things.—Hermes Trismegistus, XI. 6.

Baal-Agenor, the supreme Baal of Phœnicia,[4] is one of the Bels ; and, consequently, one of the divine transformations of Ra and Set. As Set (Seth) is only one of the transformations of Thoth or Tet the Moon-god, and is God of heaven and hell he seems to correspond to these three rôles of the Egyptian Tet, the Phœnician Tat, Taaut. Seth is Bel, and apparently had as much title to the crescent and disk as Thoth who never leaves Osiris not even in Hades, and is the associate of Isis. The emperor Julian secretly supplicated Hermes, who was the swifter Intelligence of the world, exciting the movement of minds.[5] Bel philosophos is God of letters, as Seth is God of astronomy. The entire orient appears to have worshipped the Saviour Hermes [6] before our era, under the different names Sadi, Set, Adad, Tat, Thoth, etc., and as Mana Shemir the divine Wisdom in the sun and moon. Julian offered sacrifices to the Moon, who was religiously worshipped

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[1] Compare the Egyptian Set as Evil Principle, God of darkness, and Death-god.

[2] Sayce, Herod. I. 414–416.

[3] See Chabas, papyr. mag. 62, 70 f.

[4] Sayce, I. 415. Saturn is the Phœnician El.—Movers, Phönizier, 186. Saturn was regarded as an Old King.—Movers, 130, 152; Orelli, Sanchon, 42. So was the Phrygian Massēs.

[5] Ammian, b. xvi. ch. v. For Sol is the Mind of the world, pouring forth our minds out of himself like sparks.—Ammian, xxi. 1. Hermeš is Sol, according to Macrobius, and Zadus. Hermes was worshipped by the Arab tribe Asad.

[6] Sada, and Sadi. The word Ramestes on Hermapion's obelisk at Rome would seem to have contained in itself the words Ramas (Hermes) and Set. Stnah, Gen. xxvi. 21, certainly resembles the name of a Shepherd king Staan. Putting in the vowel e, or a, which was not usually written, we have the word Satanah, as Set's well was named. Set is written Sit, in Egyptian occasionally.

next largest number being due to Hermopolis. One chapter only—the 171st—can with certainty be attributed to Thebes; and this chapter is found but in two documents, namely, the Brocklehurst papyrus No. 2, and the twenty-first Boulak papyrus. This is the only chapter in the whole Book of the Dead which mentions the name of either Thebes or Amen, whence M. Naville concludes that it is a Theban interpolation and consequently of more recent date than the rest. If the God of Thebes and his temples are passed over in silence it is, therefore, undoubtedly because the composition of the book dated back to an epoch anterior to the worship of Amen.

Osiris is described as descended, like Herakles and Horus, to the place of the departed and his mummy exhibited there. But, like the Adon, Darkness could not control the Lord of Light, and he rises from the dead. The Hebrew scribe, that wrote Moses, comes as near this as he well could in Gen. xxxii. 28; for he parodies the word Asarel (Herakles the Mighty) by two Hebrew words, sara El = Israel (God = El; isara = will prevail). Now as the Temple of the Great Pyramid was in the cemetery why may not both that and the King's Chamber in the pyramid have been useful in the annual ceremony of the death of Osiris! Something of the kind went on to the Tamuz in the crypts of the Jerusalem Temple.—Ezechiel, viii.

The Egyptian religion, said Emmanuel de Rougé, comprehends a quantity of local cults. One idea prevails in it, that of a God One and primordial.[1] There is always and everywhere one substance that exists by itself and an inaccessible God. Chabas considers that he was regarded as the only God existing before all things, representing the pure and abstract idea of the Divinity, of whom the innumerable Gods of Egypt were the attributes or aspects of this' "type unique." For the enlightened adorer, 'but the names and forms of one same Being,' says Maspero. Polytheist in appearance it was essentially monotheist, says Pierret.[2] El, Bel, more complete; Belitan, the Old Bel, whom the Greeks name Kronos, the Romans Saturn (and indeed the planet of this name) claims in Semitism before all Gods the first rank.[1] The Hebrew God is the same as the Highest God of all Semites; for all branches of one great family of peoples worship originally, according to all historical analogy, one and the same Deity as Highest Being. In the oldest historical book of the Hebrews, however, he is, as El,[2] but one Only God and El has this same meaning among all the other Semites. The Babylonian and Phœnician El is exactly like the Patriarchal El; and the El that has become the Planet Saturn necessarily belongs to a later period. In this *second* period the idea of the Most High Being is joined to the Highest Star which circles round[3] all the Star-courses and in his sphere is enthroned as the Highest Being of Light,[4] according to a probably older view.[5] It seems rather that the Old Bel, Belitan, must have originally been the Sun-god of the Semites, for, in the priestly doctrine, he was held to be Sol and Saturn also.[6] Iahoh and Saturn change places in the Flood story. Iahoh was held to be Saturn.[7] His day is Saturn-day, Saturday. The Arabian Dionysus-Iaō is Iahoh. The Arabs adored Dionysus-Moloch-Iahoh, who is Abel, Bal, Bel. Bel is both Saturn and Sun (Movers, I. 185). Hence the prophets of Bal contended with those of Iahoh.—(1 Kings, xviii. 24; Movers, 319.) Merely a difference of party and name. Movers, I. 259, gives us Baal-Herakles as Son of Saturn. Baal-Saturn was the highest deity. —Movers, 319. Herakles is Bel Saturn.—Movers, 415 ff.

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[1] The sacred pond recalls the dogma of the humid principle of the origin of the world.—P. Gener, La Mort et le Diable, p. 61; Lenormant. Essai de commentaire des fragments cosmog. de Berose, p. 222. The circle of waters shut in by the horizon seems to have suggested the image of a circular pond.

[2] Revue Egyptologique, II. 46. Iahoh's symbol is devouring fire.—Movers, 319. Deut. iv. 24.

Menephthah attacked the same nations over whom the Thothmes and Amenophis had established (?) their dominion. One of the sculptures at Karnak represents Horus engaged in warfare with the Shasu of Kanana. He pursues them towards a "fortress of the land of Kanana," as the inscription on the fortress-front states. Again he attacks the Remanen or Ramoth, Rutenu[1] or Lotanu. Their physiognomy, dress and armor are very different from those of the Shos; they have less pointed features, their heads covered with a cap which descends to protect the back of the neck and is fastened by a band, while they wear long garments,[2] with a girdle at the waist and a deep cape over the shoulders. The conqueror leads his prisoners in triumph.[3] The whole scene is bordered by the Nile, marked by the crocodiles with which it is filled. The date of the first year of Menephthah is repeated in the hieroglyphics at this place; a presumption that the scene of the events could not be very remote from the Egyptian frontiers. The whole finishes with the presentation of the prisoners (Lutennu) of the land of Luden (Ludia, Lud, in Arabian.—Ezekiel, xxx. 5) to the Theban triad of Gods, Amen Ra, Maut and Chons. In the next scene the king attacks a fortress which has been read *Otsch* or *Atet* (Kadesh),[4] situated in the land of Amar or Omar (the Amorite). The people who have been defending it resemble in features the Shos,[5] in costume the Remanen. *Tahen* or *Tohen* is their name, the Tahai mentioned in the Statistical Tablet at Karnak, and who are declared to belong to the Rotenu or Ludenu.[6] The Tahai of Tahath are mentioned in Numbers, xxxiii. 26, 27.

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[1] Movers, I. 254, 316. The idol of Saturn is mentioned in Movers, I. 290, 296. Saturn is El = Iahoh.—See Movers, 254, 299.

[2] Compare Gen. xiv. 20, 22; xvii. 1; xxxv. 11; xlviii. 3; Exodus, vi. 3.

[3] Umkreiset.

[4] Lichtwesen; Orb of Light.

[5] Movers, 316. The way El came to be regarded as the Planet Saturn Movers attributes to the Chaldean astrologers at a later period; he holds that this was not a view of great importance generally held in antiquity, and that the Planetary El was not at home in Syria and Phœnicia; stating that the Phœnician Religion had no astrological basis. But 2 Kings, xxiii. 5, 12, shows the worship of the planets in Jerusalem.

[6] Compare Movers, I. 185, 186.

[7] ibid. 293, 294, 297, 299.

The *Sheto* or *Shetin* are the subject of another of the great historical pictures of the wars of Menephthah[7] with the Syrians and Arabs. The land of Saua[8] is Asau (Esau) in Mt. Seir, and Cherubu is Mt. Choreb; Ramses II. was advancing on Satuma

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[1] Aradenu. R and L are the same letters in Egyptian. T represents d. Although Maspero, 356, reads the 'hand' D.

[2] Like the Syrians, Jews, and Peleti or Philistians.

[3] In a similar way the captive Shos are led in triumph and three of their heads are fixed on the back of the royal chariot.

[4] Birch in Roy. Soc. Lit. 2nd Series, vol. 2, p. 335. Chabas reads the 1st hieroglyph Kt.—Chabas, papyrus magique, p. 8, Tableau phonetique I. The words Ati and Atesh must therefore be read Katti and Kadesh. They are names belonging from Chebron to Arad and Kadesh in Negeb (the South). Ramses here met the Sōsim and Amou and the Chorim in their Mt. Seir as far as the plain of Pharan by the desert.—Gen. xiv. 5, 6.

[5] Sōsim, Sōsu, Zoozim (?), Shasu.

[6] Kenrick, vol. 2, p. 219.

[7] ibid. 219.

[8] Birch, Statist. Tablet, p. 21. Sauah and Sauē.—Gen. xiv. 5, 17. Mr. Birch has read Ato, Atet, and Atesh, where, according to Chabas, Khati, Khatet, and Khadesh should have been written. Kt = kat.—Chabas, Pap. mag. 8; = k.—Lauth, Aegypt. Chronology, p. 68.

to attack Kadesh. There is a Kadesh to the south of Judea (in the Negeb) within the reach of an Egyptian army. Ezekiel xlviii. 28, speaks of 'the waters[1] of strife at Kadesh.' There is an Arad near to it, there was a Khaleb (Caleb's land) lying south and southwest of Hebron (Khebron). Now these are, with the exception of a word read by the younger De Rougé as Anrata and Aranta (and an unlucky phrase pi-ta-Sa = the land of Sa or Esau) about all with which to settle the line of march of Ramses II.; for, as he did not cut his cartouche at all on the Nahr el Kelb but on a rock projecting into the sea it is not necessary to prove an alibi for Ramses II. His fleet may have reached the spot, or the cartouche may have been cut in some other way. The line of march of an Egyptian army not closely following the sea-shore would have carried it to Beer Saba or Sabatun, next after that to Kadesh, next to Arad, then north to Caleb's land in front of Hebron. Sankara can perhaps be identified with Asan or Kar. Kerek and the Massa seem to be all that is left of Karukamasha, Nahren means the river region from the vale of Gerar across the Besor and Sorek, following the latter to its head waters, to Libnah and Lachish. The probability is that, when Ramses II. reached the two last named cities, he began to think of the Ishmaelite archers in his rear and the mountains covered with snow in plain sight, and the Kheta king's army behind him, or on his flank. The Arabian tribes could have reached him on camels and their Arab steeds, and their archers were to be dreaded. For these reasons, the Southern Kadesh would seem to have been the scene of strife between the Kheta king of Khebron (Hebron), the Arad mentioned to have not been the island of the Mediterranean far to the north, the Khalibu not to have been Aleppo but Caleb's land, the Aranta not the Orontes but some *Aranen* near the Arnon, or further south, which cannot now be placed, Sabatun to have been one of the two places of similar name not far from the Kadesh in the South, and Nahren not to be the Nahraina of Mesopotamia, but the less noted "river land" in the rear of the Gerar district, whose ports were Gaza and Ascalon. When in the face of oriental exaggeration we have to choose between two positions, one in which an army is essentially cut off from its base, and another which leaves the same army with its communications practically preserved or sufficiently near home to get back somehow, it is safer to decide for the latter. It is not to be supposed that Ramses II. would march northwards [1] leaving in his rear the Arkite (Reka), the Khatti (Heth, Hittites), Amorites, Kadesh, the Asenite, Arad, the Arouka, Caleb, Hebron, Iebus (former Jerusalem), Philistia, Israel, Galilee, the forts near Lake Genesareth, besides Beirut, Tyre and Sidon; the Aranta or Narata, which the Egyptian letters seem to read, may be perhaps explained by Arinath, Arinata, Rhinocolura, which Ramses II. left far in his rear before he approached Sabatun (Sebat) and the *Southern Kadesh*, or by the river Aran (the Arnon) in Moab east of the middle of the Dead Sea. This could be reached from the Sinaite Peninsula, where Phœnicians, at all events Egyptians, are said to have worked copper mines.

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[1] The mountains of Edom, in the time of Ramses II., may have afforded a supply of water for the protection of Kadesh in the Negeb. Four feet of snow at Jerusalem fell within a few years.

Mr. Birch and other distinguished Egyptologists have for many years maintained in print that Thothmes III., Seti I., and Ramses II. marched to the Euphrates. They took 'Remanen' to mean Armenia, whereas Ram means 'high,' and Ramanen "Highlanders," or people living around the Highplaces. The Ruten or Rotennu (Lotan or Aradenu) they never dreamed of deriving from Arad in the extreme south of the tribe of Judah or from Lotan. The name of Caleb, when it was chiselled into the stones of Karnak they read Aleppo, and the Tahai (or Tachai) down in the Desert they mistook for the Dahae 'in the sides of the North' in defiance of the Book of Numbers, xxxiii. 27. Karukamasha (Karekamasha), notwithstanding that the names Karek, Massah, Kharu and Khorēb might have given them a hint, they persisted in reading Karchemish, Senker (Saengara, Sankara) they fancied to be Shinar (Senar), and the word Nahren which means the 'river district' of the streams *Besor* and *Sorek*, a little east of Askalon, they decided to be the Mesopotamian Nahraina. The Egyptologists still up to a recent period held these opinions. In the following table we will set forth some of the coincidences of names, in this regard, which we have arrived at, and will suggest sometimes different localities for the reader to select from.

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[1] Egypt attacked Kharkamus (Carchemish) on the Euphrates in the seventh century B.C.—Esdras, A.i. 23–25. But that was over 4 or 6 centuries later. As to Sankara, we have the towns Asan and Kar; and Asan was probably in the land of the Philistian Karu, a people frequently named by the Egyptians. Akaron (Accaron, Ekron) may have supplied the Egyptians with the name Karu.

Egyptian.	*Hebrew.*
Ruten (Luten, Lutennu), Rotennu (Palmer, I. 225)	Arad [1] or Lud in Arabia. Lot, Lotan.
Chalibu	The Caleb district.
Aachabaara Kheburu	Ghebers of Khebron, Hebron.
Upper Ruten	Lotan. Mountaineers of the Dead Sea, the Bahr Lut.
Tunep	Adana, Danah, or Idna.
Kharu	Akarōn, Ekron, to Mt. Khoreh.
Kheta, Khita	Hebronite Khatti, Katti.
Zahi	Azab.—Jer. xxv. 20. Gaza.
Askaluna	Askalon.
Wawa	Oa di Gaza. Auim.
Sabatun	Seba, Sebat; or Beer-Sheba.
Tar, or Tara	Adar (Josh. xv. 21). Eter, Ether. Atarōth.—Numb. xxxii. 34. Atarim.—Numb. xxi. 1–3.
Narata (See the city Aruana.—Records of the past, II. p. 27, line 37) . .	Anar, Aner; Narata.
Kesh Kesh (See 1 Samuel, xxvii. 8; 1 Kings, ix. 16)	Geshur.—Joshua, xiii. 2. Gezr. Gezrites. Mt. Kasius ?
Kates (Kades)	Kadesh.
Karkisa	Kirherez . vel Charakmoba.
Sankara [2]	Kiriath Sanah (Debir). Beth Kar. See Asan in the land of the Karu. —Joshua, xix. 7.

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[1] Joshua, xii. 14. Arad 20 miles from Khebron (Hebron, the Kheburu) in the vicinity of the desert of Kades.—See Numbers, xxi. 1–3. Edward Hull, Mt. Seir, p. 60, 206, finds Jebel Aradeh in southeastern Sinai near the northwestern part of the Gulf of Akaba, and southwest from Azin Gabar (Ezion Geber). The name Arad is in 1 Chronicles, viii. 15.

Lud; Ludia was a town of Arabia Petrae.—Ezekiel, xxx. 5; Jervis, Genesis, 366. LŌD, a city, and its villages are mentioned. 1 Chron. viii. 12. Septuagint. Λωτάν. —ibid. i. 38.

[2] We find Asan.—1 Chronicles, iv. 32; vi. 59. Asan and Beth Kar in Joshua, xv. 42, 43; 1 Sam., vii. 11. SAN.—1 Sam., vii. 12.

In the 'Nahrena' of the rivers Besor and Sorek Joshua, xv. has Asanah, Sansanah; and a little further to the east Kiriath-Sanah (otherwise called Debir דבר) not remote from the district of Hebron, on the way to it, for an Egyptian force. Joshua, xv. 33, 42, 43, mentions three cities named Asan (Ashan) while Jenks's Maps, iv. vi. pp. 33, 43, mention an Ashan (Asan or Ashanah) and Beth Kar in the same Nahren district near the River Besor, and a Kerioth (Joshua, xv. 25) near the Desert of San (or Sin) a little west of it, between Beer Saba and Karkaa. Just west of Jerusalem is San, or

Egyptian.	*Hebrew.*
Pidasa (pi-ta Sa)	Sa, So, Sauē, Sōach.—Genesis, xxv. 2.
Tachennu	Tachen.—1 Chronicles, iv. 32.
Sharhana . .	Sharuchen.
Sankara	perhaps el Kara ? East of Askalon ? in the watered district of the Nahrena. Beth Kar !
Purusata	Parasim.—Gen. xv. 20. The Perizites ? "How hast thou broken forth" in war.
Kadi, Katti	Kheta, Khatti, 'Heth.
Sankara (This name seems to correspond to the two names San and Karu)	San.—1 Sam. Vii. 12–14. This was a town of the Karu in Philistia; and was not in Babylonia, as some have supposed.

One day that Ramses II. had advanced a little to the south of Sabatun,[1] two Shasu[2] came to tell him "Our brethren who are the chiefs of the tribes joined together with the poor chief of Khêta sent us to tell his Majesty: We wish to serve the Pharaoh, etc. We quit the poor chief of Khêta; he is in the country of Khalep, to the north of the city of Tounep."—Maspero, Hist. Anc. 3d ed. p. 220. Observe the words Caleb (Khalep), Tounep (Donep, or Dunep, Danah), then the three ominous names to the *south of Caleb's land,*[3] Saba (Sabat, Sabatun, Bar Seba), Kadesh, and Arad, towns right in the Pharaoh's path if he marched from Sinai or from Sharuhen. If to this the reply should be made 'we have so read in the hieroglyphs,' the words of A. Erman (in his Commentary on the In-

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[1] Mentioned in the texts of the Vicomte J. de Rougé, Revue égyptologique, Troisième Année, p. 158. The Egyptian inscriptions mention Auba (Ioppa), Satuma (Sadem, Sodom), the fortress of the Khiru[bu] (Caleb; or Khoreb), Tubachi (Tappuah, or the land of Tob, east of the Jordan), the bow-bearing Shasu (the Amalekites and the other Arabs), and the land Saua (Asau, Esau), Tamneh (Timnath); Chanaruta (Chinnerōth) and Baita Sha [*n*] are merely mentioned as 'fortresses which are *above them* as you go to the land Tachisa.' The Gods of the Khita are Sout or Sutech (Set), Baal and Astarta. At last we come to the . . . neniu, which looks a good deal like the ending of the word Kananiou (people of Canaan). When, however, 'the great chief of the Khita sends to the king of Khatesh (Kadesh) saying: Let us combine against Kam,' it becomes plain that the locality is south in Esau or Edom.—See Birch, Observations on Statist. Table of Karnak, 21, 22, 29. Mr. Birch read the sign for 'kat' an A, consequently he got Atet instead of Katesh. When Thothmes occupied Tounep, Khalep and Arad, and besieged Kadesh (Maspero, 204) it is reasonable to infer that we have the seat of war among the Beni Heth, the Khati.

[2] Bedouins. Shepherds.

[3] Caleb's land.—Joshua, xv. 13–15.

scription of Una,—Lepsius's Zeitschrift, 1882, p. 1), 'Gewiss sind wir durch die langjährige Arbeit der Ägyptologen, vor Allem durch Brugsch's unermüdliches Wirken heute im Stande, den Sinn eines leichten Textes mit annähernder Sicherheit anzugeben, und im Grossen und Ganzen werden unsere Übersetzungen meist das Richtige treffen. Aber das heisst nicht einen Text VERSTEHEN, wenigstens in der Wissenschaft nicht. Was würde man von einem klassischen Philologen denken, der den Cicero übersetzte und doch keine Ahnung davon hätte, warum bald Conjunctiv bald Indicativ, bald Perfectum bald Imperfectum steht, ja der sich dieser Unkenntniss kaum bewusst wäre? Und wer vermag zu leugnen, dass wir für die Sprache des alten und des mittleren Reiches noch auf diesem naiven Standpunkt stehen?" may perhaps apply; or these: "mein Text, der freilich noch an manchen Stellen zweifelhaft bleibt."—A. Erman, p. 2. At all events, oriental priests have often lied, and may have told a few stretchers in this case.

When Joshua is said to have found so many kings in the Mountains of Judah, it is a fair question to what nations they belonged. They were, first, Kananiia (Cananites); next they were people of Tunep, or Danah; third, they were Amorites and the Beni Kheth (Heth[1]) or Khatti; for 2 Kings, vii. 6, says:

> The Melek of Isarel has hired against us the meleks of the Khatti and the kings of Misraim to come upon us.—2 Kings, vii. 6.
>
> Thy father Amorite, thy mother a Khatti (Hethite of Hebron).—Ezekiel, xvi. 3.
>
> For the King of Khita had come with all the kings of the other peoples, with horses and riders which he brought with him in great numbers, and stood there ready in an ambush behind the town of Kadesh.[2]—Egyptian Inscription.[3]

Ezekiel, xvi. 3, locating Jerusalem in Canaan, with the Amorites and Kheth (Hebron), entirely excludes Carchemis from being the Katti here meant. From Kadesh onwards the land of the Kheta lay before the Egyptians—"the land of Kadesh in the country of the Amorites."[4] What we call Dannah or

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[1] Genesis, xxiii. 2, 3, 10.

[2] This Kadesh was in the Negeb (in the *South*), not on the Orontes.—Gen. xiv. 7; xx. 1.

[3] Brugsch, ii. 50.

[4] ibid., ii. 15.

Adana,[1] to the north of Kadesh, seems to have been the Tunep of the Egyptian inscription. Comparing the march of Seti I. from a fort in the land Zalu in the Tanaitic nome to Kanana (Canaan), we find him on the 'road of the Philistines,' going past Mt. Kasius to the land Zahi (Azahi, Gaza), then to Ribatha (Rechoboth [2]) and Bar Seba,[3] which brings him to that point (Sabatun) which his son, Ramses II., afterward reached in the campaign, whose topography we are now trying to ascertain. The story of the Shasu spies that the Khetha King was camped in Caleb (Khalebu), to the north of Adana (or Idna), that is, "to the north of Tunep," may, topographically regarded, have had no intrinsic improbability in it. It is worthy of mention, as a remarkable coincidence, that both Ramses II., when he gets to Sabatun, and Rebecca Ischak, when she reaches Bar Sabat, were adverse to the Khetha.[4] Old Ischak sets down the Kheta as Kananites (Lowlanders), and packs off the tricky Iauqab at once to the great plain of Nahraina in Mesopotamia (padan aram), the very district where Birch, Hincks, Brugsch, and Rawlinson long ago decided to send Ramses II. Whether the Scribes of Israel took a leaf out of the Egyptian Book of Kings or not need not be said, since we have already found, in western Judea, a veritable Nahraina (Nahren). But it is remarkable that Ischak should have preferred one of the daughters of the Moon-god Laban for his son's bride, unless some recollection of the Moon-god worship in Charran and Aur of the Chasdim was still cherished in a family whose progenitor presumably knew something concerning the Mysteries of Iaukabel and Kubele, of Adonis and Asarah. There is no doubt that the priests took

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[1] Tanep, Tunep, would seem to have been the transfiguration of the name Danah in Egypt.

[2] Southwest of Beersheba.—Brugsch, ii. 12, 14.

[3] Gen. xxvi. 22, 23. In the first year of King Seti the report came that the sheiks of the Shasu had assembled and made a stand in the land of Khal (Caleb). Brugsch speaks of "the eastern boundary of the land of the Shasu, marked by the hill-fortress of Canaan, near which a stream seems to have fallen into a lake," and says that in the great Harris papyrus in the time of Ramessu III., Kanaan is called a fortress of the land of Zahi. Did this land then extend as far as the shores of the Dead Sea?—Brugsch, ii. 13. It probably did, for one finds the town Adana upon a modern map, with the ancient name probably still adhering to the spot.

[4] Gen. xxvi. 22, 23; xxvii. 46. Chat, Heth, Khita, Kheth. Mareb, in Arabia, Khaleb, Khoreh (Horeb), Tacheba and Tunep illustrate the ending *eb*. So do Achsaph, Achzib, Mispah.

Canaanites in the land, in spite of the Jews. The scribe saw the contradiction between claims and facts.

> Then goes up Haram, rex of Gazer, to the aid of Lachish.—Joshua, x. 33. Thence the border descends to the sea to the boundary of the Iaphaleti,[1] to the border of Beth Kharon[2] inferior, and to Gazer.—Joshua, xvi. 3. Iausha struck them from Kadesh Barnea to Gaza and all the land Gesen up to Gabaōn.—Joshua, x. 41.

The whole desert region between Palestine and Egypt was once far more productive than now and could support a considerable population. Khafu was represented as a warrior in Wady Magharah, Sahura (Sephres) fought the Mentu (Hyksos) in the Sinaitic peninsula, as did Ra-n-user, and now we find Thothmes III. up at Gaza, Beer Sheba, Kadesh, and fighting the Khati, the friends of Abrahm, at Khebron (Hebron). As long as they had something to boast of, the Egyptians may not have been particular to get the exact names of their foes put down in hieroglyphs.

As in the case of the hostility of Good and Evil, or the Great Archangel Israel[3] versus Satan, so we have strained relations between the Ishmaelites (as Children of Typhon, Samael) and the settled population of Israel. So with Iaqab and Asau (the Ismaelites of Sauē.—Gen. xiv. 5, 7, 17). The scribe assumes that Sauē, down in the Arab country to the South, had an Ancestor, a Founder of the place or tribe, and names him Asau עשו, Mars-Typhon.—Exodus, xvii. 8, 16; Gen. xxv. 2, 23. Here are "two peoples struggling" like the "Sosim in Keme" against the Egyptians.—Gen. xiv. 5. Genesis, xxv. 2, mentions a people Su*ach*, or Sua, with the Midianites, Teman, and other Arabs. As tribes sometimes had the same name as their Sun (Saturn-Kronos), are we to assume that the Egyptian deity Shu was the god of the Shuah? We only know that the Shua are mentioned in the same chapter with the Ishmaelites (Amalekites).—Gen. xxv. 13, 16, 18, 22, 23, 25; xxxvi. 11, 12. These were names of the Beni Asau.—Gen. xxxvi. 11, 15. See Movers, I. 344, 396 ff., 433 f. Usō (or Esau) was the Fire-God.—Movers, I. 344, 345. The scribe interweaves the myth with the story of Esau (i.e. Sauē). Compare As= Fire in Hebrew. Nork connects Asu with the Chaldean Zoui (Saui), arrow. When Typhon was represented in Egypt as the Devilish-Adversary of Asari (Osiris) and Usōus in Phœnicia as the pillar of Evil, what was to hinder the Hebrew scribe from likening the Amalekite (Esau) to the Red Demon (Mars) that was (assumed to be) the founder of Sauē? Saturn was also considered, like Typhon, the Adversary.—Dunlap, Sōd, I. 161, 199; Hesiod, Theog. 138. The Egyptian Aso (Queen Aso) was one of Typhon's aids in his attack upon Osiris. Soir-Esau is alternately Mars and Saturn, Esau being the God of Darkness and Destruction, like Typhon.—Nork, Hebr.-Chald.-Rabbin.-Wörterbuch, p. 472; Genesis, xxxii. 26, 28. As Hupsouranios (Saturn), Israel contends with the God of Darkness, and conquers! As Light shines in Darkness.—John, i. 5. Saturn is the Phœnician mythic Herakles who wrestled with Typhon-Antaeus,—and under Esau Samael (the Devil) is understood.[1] —Movers, I. 396, 397, 433. Since the Ebionites (like Job, ii. 1) held that from one source (from a corporeal mixture, outside) not from the best change (τροπὴ) of the God the Adversary was come into existence, the Devil comes from the worst side (or phase) of the God.—Gerhard Uhlhorn, Hom. und Recogn. p. 185; Clem. Hom. xx. 8. Qinah in Edom (Josh. xv. 22). Qin, Cain.[2]

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[1] Compare the 'Shepherd Philitios' in Herodotus. Iaphaleti contains Phaleti, Philiti. So that Philitian (Philistian) Shepherd kings built Gizeh!

[2] Is Beth-Horon the Garu, whence Thothmes proceeded in his first expedition into Syria? Ramses II. is in Zahi (Azab, Gaza, Philistia) on his second, Syrian, campaign. The attack on Aruth (Arad) was followed by the march of Thothmes III. through all the land Zahi. The tribute of the Ruten contained among other things silver vases with Baal's head on them. They sent also a Syrian bear. With Ruten, compare Ruda, the Arab name of a deity.

[3] The Achbar-Angel (Exodus, vi. 3; Judges, xiii. 20, 22) is the Angel-Lord, the Archangel Israel (who sees El).—Isaiah, lxiii. 9; Gen. xxii. 11, 12; xlviii. 16; Exodus, iii. 2, 4, 14. This Acbar-Angel is the patriarch Iaqab (—Gen. xxxii. 28) the Archangel Cabir, the Good Principle (Asari) opposed to Samael-Asau. The change was from Al Sadi to Al Alahi Israel.—Exodus, vi. 3; Gen. xxxiii. 20

Jacob is connected with irach (Rachel) the moon, just as Archal (Herakles in Phœnicia) is with Osiris. Osiris was represented in human form (—De Iside, 51); so was the Life-

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[1] Auch sonst wird Esau häufig für Samael erklärt: Megilla Amykla fol. 165; Ialkut Rubeni fol. 33, 62; Eisenmenger Entdektes Judenthum, I. 624 f., 647 ff. 825 ff.—Movers, I. 397. The Devil is connected with Matter (mixture), consequently with Eua the Mother and Matter of Life.—G. Uhlhorn, Hom. und Rec., 185; Hom. xx. 8; Genesis, iii. Hence Asu might be connected with 'As' (fire, life) as a spiritual being, which Eua (Eve) was in Jordan, Transjordan, Egyptian and Sabian mythology. Eua was named Issa, Aisah; and Isis came out from Phœnicia. The Ebionites considered that the Devil sprung from a source external to the God. So the Persians and Hebrews may not have thought.—See Gen. xxxii. 24, 26, 28.

[2] Qain, from Qinah, a town.

Father, Dionysus Iach-Ab, Father Iacchos. In Hebrew, kab means to die, to perish, to become extinct. Kebo means to descend to Hades. Israel (a name of Saturn “goes down” in that direction.—Gen. l. 2, 6, 7, 11. Keb is Saturn. Kronos was mourned as the Winter Sun.—De Iside, 32. Keb is Saturn-Moloch-Kronos.—Compare Brugsch, Zeitschr. f. Ägyptische Sprache, 1881, p. 5; Sarcophagus of Merenra, Inscription. What was easier than to change Ai Kab into Iacob? The tomb of Bel (Saturn) was shown. Night-shining Dionysus (in bull’s form) entered with dusky feet the Houses of Kadmus, brandishing the Kronian Whip of Pan.—Nonnus, xlv. 280. “The Apis bull was the well-formed living image of the soul of Osiris.” Apis was consecrated to the moon.—Ammian, xxii. 14. Osiris entered the moon at the beginning of Spring. The lunar year was naturally extremely sacred for religious reasons, since it must have been entirely interwoven with the rites of Osiris.—Knotel, System, p. 64. Kadmus, Iacchos, and Pan (under earth) are connected as Chthonian deities.—See Gerhard, Greek Mythol. I. pp. 101, 120, 121, 261, 273, 470. Ai Keb, Alas Saturn. Ai Kupt would be read Egypt. Why not Ai Kuphu,[1] the mourning for Kub.

The Phœnicians and Hebrews euhemerised their Gods into patriarchs. Kronos offers up his Onlybegotten Son to Father Ouranos, on the occasion of a pestilence and destruction (of life) just as Abrahm prepared to deal with Ischaq, or as the king of Moab did actually. Another son, Muth, dying, Saturn deifies; but Phœnicians call him Thanatos and Ploutōn. When then, Job, xix. 27, knows that his Redeemer lives[2] and at the ‘Acheron’ shall rise over the dust, he meant that Hermes who was in Hades, and appeared in human shape.—See the Hebrew Text of Job for the Hebrew word ‘Acheron.’

The Jewish Sacred Books had been destroyed by Antiochus Epiphanes, according to Josephus, Ant. xii. 5, 4. When the priests in Egypt were in doubt as to who built Thebes, how should they know Menes (Mēn = Lunus) as the Maker of the dyke and creator of the space on which Herodotos states that Memphis (the Older city) was erected?—Herod. II. 99.

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[1] Aeguptos, Aegyptus, Son of Bel and Adon of Arabia. The Mourning for the Adon, Keb, Kub, Kuphu of the Kefa.

[2] And centuries prior to Job, the Sphinx, in the graveyard of Memphis, pointed to the resurrection of the Sun. It still points to the Unknown, and faces the sunrise forever.

no other pyramid has, the two chambers upstairs aboveground and the two to four ventilating channels. Taking the permutations of the letters k and b, for example (as signs of primitive vocal sounds): we have for k, kh; for b, p, ph, f. Applying this rule to the (Saturn) names Keb and Seb, it is clear that the narrators, in B.C. 450, adhered with the greatest tenacity to some form of the *consonants* of these two deity-names, showing that they were conscious of Keb and Seb, when they spoke or wrote Khufu or Kheopis and Shufu or Suphis. While Seb (Sabe, Sabos, Sōba) and Keb are Saturn's names, and are the roots of all the variants from them, you never find the instructors of Herodotos and Manetho departing from these two primordial names when speaking of Khufu's or Khafra's pyramid. It is remarkable that no other name is used, but always some variant of these two names of the Egyptian Saturn; for Khembes, whether regarded as a form of Kheb or Khem, is another name of Saturn. Therefore the sources of Herodotos and Manetho interchange Kheb with Seb, in mentioning the master of the Great Pyramid, just as the Hebrew scribe might have interchanged Akhabar (Kabar) with Asaph (Souphis, Iosaph, or Ioseph). It is not meant to deny that the Phœnician, Hebrew and Babylonian scribes had the same mythic names, more or less, and in this respect were on a par. De Wette said that Moses offers us "eine untergangene Götter-Mythologie," a submerged mythology.—De Wette, Bibl. Dogmatik, § 63, p. 44. At all events, the Hebrew Biblion has enough to say about the great Highplaces of Bal, Bel, or Baal to gratify the most ardent Kanaanite priest; and if Baal the Sungod is not taken up among the chosen in Genesis, v., it is an evidence that it was written after the Greek Habol (Apollo), owing to the actions of Antiochus Epiphanes, had become a nuisance in Israel.

How indeed my soul, originally from Apollo, flying down to earth entered into a man's body.—Lucian, Gallus, 16. A particle (portion) of God is lodged in the bodies.—Jos. Wars, III. 8, 5 (III. 13. Keph. κε. Coloniae, 1691).

CHAPTER FIVE.

ISIS IN PHŒNICIA.

"Celebrate the Name of the Great King of light, and go to Iardana to be baptized."

"απὸ τοῦ βωμοῦ τοῦ 'Ηλίου δᾷδας ἁψάμενοι."

Asar, Asariel, Asriel, Izreel, and Israel were nearly the same name. The land of Asariel was the land of the Spirit, that baptizes with fire; and "the souls of the Nazoria who have eaten the food of the sons of the world, and have become contaminated, shall depart into burning fire with the spirit, the Messiah, and twelve (Zodiacal) stellar constellations."—Codex Nazoria, II. 252, III. 154. See Matthew, iii. 11, 12. The Codex Nazorians were once Jordan Nazōrenes.—Codex Nazar, I. 34, III. 190.

Fires of Iahoh Alahi Isaral.—Joshua, xiii. 14.

'Light, Fire, Flame.'—Seal of Iar with the Lion's head.

'The Angel of Life appeared to him in a flame of fire.'—Exodus, iii. 2.

'The life is through fire and spirit.'—Plato, Tim. 77.

'Oh Ariēl, Ariēl, the city where Daoud[1] dwelt.—Isaiah, xxix. 1.

'The FIRE of Ia'hoh fell.'—1 Kings, xviii. 38. Messiah shall appear in fire. —Cod. Nazar. I. 98, 99.

'His ministers, fire flaming.'—Psalm, civ. 4.

'Fire shall perpetually burn on the altar, it shall not be put out.'—Levit. vi. 6.

'Fire was in the night on the tabernacle in the eyes of all the house of Isarel.'—Exodus, xl. 38.

Sadef, in Hebrew, meant to burn, and Sada meant (in Persian) a flaming fire. This chapter deals with Gheber and Khebaru (Kheberou-Hebrew) altars and traditions. Under the name 'Hebrōnim (Khebrōnites) and Khebarou[2] (Gheber Abrahamides) the description of the Exodus is now continued into Idumea.[1] Chebrōn was an Egyptian king.[2]

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[1] The Arabic Daoud, English David, Gheber Dod, Egyptian Tot; compare Adōdos, the king of the Gods and HaRa the Egyptian Predecessor of their kings.

[2] compare Kebir = fire. Bonaparte was called 'Sultan kebir' by the Egyptians.

> I have made you go up out of the land of Mizarim[3] and have led you in the desert forty years, to possess the land of the Amori.—Amos, ii. 10.
>
> Thy father an Amorite, thy mother a Kheti.—Ezekiel, xvi. 3.
>
> The Amorites were white-skinned, blue eyed, fair haired.—A. H. Sayce, in 'Academy,' 1888, p. 55.

In his first expedition into Syria, Thothmes proceeded from Garu,[4] and went to Gazah, and got to Iaham (Iamnia). Beth Khoron may be Garu, judging by the location and the sound of Khar, pronounced Khor. Ramses II. is in Zahi (Azah, Gaza in Philistia) in his second campaign. He advances on Kadesh (Kadytis? also called Ain mi Saphat) keeping a good look-out to the south of the town, as the Shasu Arabs might be expected on the Pharah's flank to turn him and cut him off from his base. He comes to the south of the town Sabatun where he is met by two Shasu (Arab spies) from Kadesh to say that the Khethite king is posted to the north of Tunep (Iedna, Adana, Idna). The Pharah is deceived, and suddenly the army of the Khethians debouches from Kadesh by the southern gate to attack Ramses. Sabatun is probably Beer Sabat, 20 miles south of Hebron (of the Khatti) where the Kheta were settled,[5] among the Amorites. When the Hebrews went to war they shaved the head.[6] The Sheto (Sethians) wore long-sleeved tunics and usually had their heads shorn, except a lock which falls over the back of the neck; and they wore mustachios.[7] The Khethite was posted with his rear at Iedna, expecting the advance of Ramses by the river Sorek or perhaps by the Besor in the Nahrena. Ramses II. followed the Besor, for water. The Kanani persisted in living in this land.[8]

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[1] Adum (Edom) shall be a desolate wilderness.—Ioël, iii. 19. The desert was better populated at a very early period. Set was the God of the Kheta. Set means "fire."

[2] Josephus, contra Apion, p. 1041. Mat Surru is the Syrian land, mat Kib is the land of Kib.—See Schrader, Keil, u. d. A. T. 213.

[3] compare the name Mt. Mizar.—Psalm xlii. 6 (7).

[4] We find the Kharetim (Kharu) and Igur (Egur).—Joshua, xv. 21. A brook Kharit, near Jerusalem.

[5] Genesis, xxiii. 2, 10.

[6] Ezekiel, xxix. 18.

[7] Kenrick, II. 234.

[8] Joshua, xvii. 12; Judges, i 29. Genesis, xiv. 5, mentions Cham (in Moab), and Saua (Asu, Esau) who are Kharu of Mt. Khareb (Choreb) in Idumea (Edom).

Kadesh is in the Negeb near the Desert of Sin (Numbers, xxxiii. 16, 36, 37). Kadesh was in Idumea (—Numbers, xx. 14, 22). The Philistian-Kananite border ran from Gaza to Sodom on the Dead Sea (—Gen. x. 19). After burning Arad and Khormah (—Numbers, xxi. 3) just as in a raid of the Egyptians, the Isarelim (Israeli) retreated from Mt. Khor (Hor) in order to go around the land of Edom (Aduma.—Numb. xxi. 4). We learn from 1 Samuel, xxx. 13, 14, that the Amalekites raided over Idumea taking Egyptians prisoners. Hence the Hyksos in retreating from Egypt into the land of Kanan would be likely to have made a detour in order to avoid meeting desert riders and raiders. But Deuteronomy, ii. 23, mentions that the Phœnicians (the Keft oer, or Kaphtorim) issued from Kaphtor (in Egypt, according to A. H. Sayce) and destroyed the Chazorim (the Auim living in Khazorim). Going from Hebron [1] or Gaza towards the Egyptian Delta the Jewish writers would notice the strongholds Abaris, Magdolon, Rameses [2] and Patum : towards the Egyptian sea-coast is San. It is not essential that any one of the states [3] in the Delta should have all these cities within its ancient limits. It is enough to satisfy the requirements of the psalm lxxviii. 12, 43, that between San (Zoan, Zan) and Rameses we have the territory most exposed to Syrian and Idumean invasions, and fortified in some places on the eastern border. Rameses and Patum form the bulwarks towards Ismailia; Abaris (Pelusium), and Magdolon[1] (Migdol), supported in the rear by Sân, are in face of the route between Lake Serbonis and the Sea. Patum was a city of Goshen,[2] hence called in Herodotus II. 158, an Arabian city. Patum (Pithom) was at the entrance of the valley Tumilât, where the route from Pelusium to Heliopolis struck the road from Heliopolis to Hero and Serapiu.[3] In going east, the *name* Ramses (Tell el Maschuta) is met on the route to Ismalia from Tell el Kebir. In withdrawing an army of Syrians[4] from Memphis to Gaza or Hebron the retreat would be by Heliopolis to Pelusium, picking up detachments and reserves[5] as they fell back to the north and east.[6]

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[1] The word Cabar, Cabir, Chebar, Kabar (Ezekiel, i. 1); 'Kabeiroi and Ptah.'—Herodotus, III. 37. It is here assumed that Exodus was written by Jerusalem scribes at a very late period, posterior to Antiochus Epiphanes; after the chartams and the chachams. Chart (like Χάρτα), the writing material.

[2] The city Rameses must have been in the land of Rameses; and what place was more likely to receive his name than the land just redeemed by the canal which he built? Set is the Sun and Fire.—Wilkinson, Ancient Egyptians, III. 145; Ed. Meyer, Seth-Typhon, 41, 52. Shid (Sid) is the Sun.—Richardson, I. 583. Sid means Lord.—ibid. I. 510. Sheta is Chaldee for 'year.'—Nork, Heb-Chald-Rabbin. Wörterbuch, p. 565. Korshid (Kur and Shid) is a solar name in Persia. Shed means Lord, Sol, Light. —Vuller, II. 491. Shed, in Hebrew, means demon, and Sada "demon" in Syriac. So that Sad means the Sun's fire that feeds all things; at the same time, Sad means Merkury; Set meaning the Sun-god and also the Demon. Set was God of the Khita, of Memphis and Lower Egypt under the Hyksos. The Asrielites left Ramses, under the protection of the Fire-god Set, their Setel (Set = El). Sada means a flaming fire.—Johnson, Persian Dict. p. 690. The Hebrew God bore the name (El Sadi) Sadi (Set, Seth); and in the Lebanon the oath or affirmation 'wa Sheyth' was quite recently heard. Persian dualism is distinctly traced in the case of Set, whose name was used for good and for bad. Sitar means a spark of fire.—Richardson, Persian-Arabic Dict. I. 517. The bull is the emblem of Typhōn, with the cloven foot and horns,—the Seth-Typhon. Osiris becomes Asrael the Death-angel. Philo, de Ebrietate, 24, mentions the Golden Bull as Typhon's emblem.

[3] Isaiah, xix. 2, 11.

When Israel was a child, then I loved him and called my son[7] out of Egypt.—Hosea, xi. 1.

With a strong hand Ia'hoh made you go out from Misraim.—Exodus, xiii. 9.

In the land of Misraim, field of San.—psalm, lxxviii. 12.

Wonderful deeds in the land of Cham (Egypt, Africa).

Horrors at the Sea of Reeds.—psalm, cvi. 22.

Who does not think of the ship of the Argonauts which they bore on their shoulders, and of the Mosaic Ark of the covenant[8] in which the twelve staves of the tribes are kept! Twelve points to the twelve signs of the Zōdiac or to the twelve months. The young Bacchus was with his mother Semele[1] put in a chest, committed to the sea, which carried it to Brasiae. Aleus laid his Daughter, together with the Child born from her by Herakles, in a box and threw it into the sea.[2] Iason was as Child placed in the nighttime in a chest and brought as corpse to the Chiron.[3] Moses too was placed in the ark and set adrift on the Nile to indicate his mythical divine mystery; for the God in the ark is Horus or Taaut-Thoth. These ark stories all belong to the theological legends of the priests. Anius[4] is, according to Nork, son of the Vine-god Staphylos and so is Dionysus himself. And since Rhöo, Mother of Anius, is, as some said, the Mother of Iason (Jason), both heroes are one person. Noah too invented wine, whose ARK contained the assurance of the continuance of the races; and Osiris also, whose head swims to Byblus, whose phallus alone escaped the destructive fury of Typhon. So the same emblem of Attes was carried in a holy box to the Etruscans, which Clemens Alexandrinus[5] considers to be that of Dionysus, the Greek Osiris.[6] The ark that Noah sailed in contained in its mystic recess the seeds of future generations.[7] Consequently the lunar ark is indicated. That it was the ark of Sol-Saturn (HaBal, Hobal) is evident because Hobal held 7 arrows in his hand (representing the 7 planets) of which Saturn was the chief Angel, and not only are they referred to by the number 7 in Genesis, vii. 2, but by the Seven-rayed Candlestick in the

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[1] Herodotus, II. 159. The city Kadesh would be the *nearest* "Kadutis" that an Egyptian general would reach from the Bitter Lakes and Migdol.

[2] Cush, Cushan, Goshen. Sate and Satis are Goddess of light, and Juno (Ino). The Arab tribe Asad adored Hermes; Hermes is the Hermeneutic Logos.—Justin Apol. I. xxix. Hermes was represented at Cyllene in Elis by a phallus.—Chassang's Apollonius, 265.

[3] Lepsius, Zeitschrift, 1883, p. 45.

[4] Phœnicians, Syrians, Idumeans, etc. Amenemheb's stele mentions the high plains of Oc'an west of Khaleboo (Caleb).—Brugsch, 1st ed. I. 354.

[5] How otherwise could they have amounted to 600,000 men? Exodus, xii. 37. Set is the Sun and Fire.—Wilkinson, Anc. Egyptians, III. 145; Ed. Meyer, Seth-Typhon, 41, 52. Set is God of the Khita and Lower Egypt under the Hyksos, and at Memphis.

[6] with a strong hand (a powerful band),—Exodus, iii. 19,—passing between fort Magdol and the Mediterranean.—Exod. xiv. 2. The scribe throws the Amalekites upon 600,000 Isareli debouching from Sinai.—Exod. xvii. 8.

[7] Matthew, ii. 15, quotes this passage out of Hosea and applies it not to Israel but to Jesus the Healer; possibly holding that the prophet's statement was not to be taken literally. Chabas gives As-ra (Osiris); Sa-Rah is probably Asherah.

[8] Exod. xxv. 10. Achio drove the wagon of Iachoh.—2 Sam. vi. 2, 3. The Arab God Iauk was the Sun and his image (the Sun's Horse).—Rev. i. 11, 12, 13, 16; xix. 11–13) was surrounded by 7 images,—the 7 Sabaōth, or planets.—Exodus xxxv. 31, 37. The Arab idol Iaghut (a lion) represented the Sun, as Life-god. See Univ. Hist. xviii. 384, 388.

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[1] the tradition in Pausanias, iii. 24. 3.

[2] ibid. viii. 4. 6.

[3] Tzetz. Lycophr. 570.—Nork, I. 111.

[4] Ani is the Sun, and name of an Egyptian priest. Dionysus is Amadios and Omadios. Jason's wife is Medea (Madaia). Regarding priestly government, Exodus, xxx. 15, suggests the very contribution called Peter's pence, every house one penny.

[5] Protr. p. 12.

[6] Nork, I. 112. The sun's cave was sought in the cast; the Magoi learned the birth of the Year-god by a star's ascension in the east: τὸν ἀστέρα ἐν τῇ ἀνατολῇ. The Dionysiacs were ithuphallic ceremonies for the Cyllenian Hermes. Set seems originally to have been Sol-Hermes.

[7] See, further. Numbers, xvii. 2, 6, 8, with the commentary of Nork, Real-Wörterh. I. 113, also his comparison of the arks of the Syrians with the Isis-cista, and the almonds of Aharon's rod. Nork's perception of the sense of the word ער propagare and the connection of ערן voluptas with ערן Adonis-garden is significant of the purpose of the Garden of Eden and the origin of mankind. Serpents were signs of vital nature and productiveness, the propagatio spiritualis of the Kabbala.

let represents the Luten or Ruten, ' races of the Upper Ruthen, who lived nearest to the Egyptians, and the Phœnician Khalu of the hinder lands." [1] According to this, the Arad Rotennu were nearer to the peninsula of Sinai and to Egypt than the Khaleb (Caleb) of the lands behind the Arad position, which is the fact. Compare the Ailut in the land of Edom (Idumea).[2] Amos compares the sortie of the Philitians from 'Kaft oer' to the sortie of the Isarelites from Kaphtor.

> Are you not to me as Beni Kasiim, Beni Isarel !
>
> Did I not make Isarel go up out of the land Mizraim and Phelestiim from Kaphtor ?—Amos, ix. 7.
>
> I destroyed the Amorite before them.—Amos, ii. 9.

What prevents the Beni Kasiim (Hyksos ?) from being the Sons of Mt. Kasius ? What is in the way of seeking for the Shepherd Kings between Gath and Mt. Kasius, among the warlike Kesh Kesh and Philistians ? The Akasii or Beni Kesiim would give us one Kesh at least. The following evidence will supply the remainder of the Okousos or Kasii.

The names Geshuri and Gez-uri (Akas, Okus, Ukous ??) may be related to the name Hukusos. In reference to the point who were the Hukoussos (Hyksos) certain proper names should be taken into consideration. These are the Kushites of Arabia, then Mt. Kasius, Kusi (2 Sam. xviii. 21), Akasaph, Okasah (Akasah, Kaleb's daughter), and the valley Qasis, Joshua, xviii. 21. As names are apt, for brevity's sake, to lose their first vowel we should, first of all, restore it to Qasis, making Aqasis or Akasis (the z being but another s). Here we then have Akas*aph*, Akasis, Gesur, Okasah, and Ukusos or Hukousos to compare together, in order to decide in favor of the Hyksos being Phœnicians, Philistians, Karu and Hebrews united with the people of Garar (the Kharu) in a raid into Egypt to establish a permanent lodgement there. While the name Ukousos

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of Midian.—Numbers, xxxi. 8. Assur was the name of both Syria and Assyria. The words 'bluestone of Babel' and 'utensils of Assur' do not necessarily imply an Egyptian march to Assyria, for the Phœnicians and Arabs probably brought these things on camels to Sarra (Tyre), Arad in the Negeb, Hormah and all Idumea, whence they could have been taken to Aupa, Akko, even to the Jewish canton of Aser, near Tyre.

[1] Brugsch, I. 319.

[2] 1 Kings, ix. 26 ; 1 Chron. i. 11. Munk, Palestine, p. 82, identifies the Philistians with the Kaftorim (the Kefa) and Kasluchim. Go down to Gath of the Philistians.—Amos, vi. 2.

may have been altered in Egyptian pronunciation and writing, the name of Kaleb's daughter Okasah is nearest to it. The wars of Ramses II. seem to have been waged against these Hebrew and Kanaanite peoples, in the lands of the Katti or Kheta. Moreover, we have *Okhozath*, the name of a friend of Abimelech of Gerar, in proximity to Egypt. The name Gazar (Gezer.—1 Kings, ix. 16, 17) may be added to Okhos*ath*, to get at the root of the name hukousos (the Hyksos, or Shepherd Kings). The conjunction of the name Amalekites, Philistim, Geshuri, Gezeri,[1] with Gath and the Egyptian Kesh Kesh[2] shows us who the Hyksos were and their primitive homes, whence they entered into Egypt. The Amalekites in 1 Samuel, xxvii. 8 follow the names Geshuri and Gezeri.

In Exodus, xiii. 18 the Jewish Scribe takes the precaution to state that the route of the Exodus lay through the Desert; but Josephus claimed Hyksos ancestry, and changes the line of march from *Ramses and Succoth* to from Babulōn (Old Cairo or near it) to Baal Sephon, in apparent violation of the narrative in Exodus xiii. 18. Considering the numerous evidences of Jewish animus that are recorded in this work it is allowable to fancy that the story of the Exodus is a work of the imagination, probably intended to change some accounts of the expulsion of the Hyksos driven out of Egypt, and to represent such events, if they ever occurred, as the Exodus of the Jews.[3]

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[1] 1 Sam. xxvii. 1-7, 8, 10.

[2] Birch, Statist. Table of Karnak, p. 14.

[3] If Jacob had informed the priests of the pharaoh concerning the prophesies of the Lord to Abram (Gen. xii. 2, 3) and himself (xlvi. 3, 4) that they should become a Great Nation, we might conclude that their retreat out of Egypt would have been more accelerated than their advance into it. See Genesis, xxviii. 3, 13, 14; xxxv. 11. Malchos Kleodemos the prophet, Jew, Phœnician, or Syrian, names three sons of Abraham by Khetoura: Afera, Asoureim, Iafra. Asoureim gives name to Assyria; the city Afra and land Africa were named after Afra and Iafra, since both marched with Herakles to Libya and against Antaeus. They were admitted to companionship with Herakles owing to the similarity of Abrahm-Kronos-Herakles. See Movers, I. 86-87, 415-450. At Alexandria, the medium between the West and East, Afra is turned into the Latin-Greek Afrikus, and in the Aethiopic Axum the father Abraham, 'as Abrahah,' is again thrust upon the adventurous sons. From there the Jewish triumvirate has wandered into the South-Arabian myths. The transplanting of the remnant of the Kananites to Africa is found in Prokopius of Caesarea only as a shadowing forth of the story of the emigration of the peoples, from Sidon to Egypt before the victorious Joshua, first into Egypt and thence along the North-African coast.—Rösch, Königin von Saba, 23; Prokopius de hello Vandal., II. 10, Ed. Guil. Dindorf, I. p. 450. Among the Children of Abrahm by Khetoura were Madan, Madian and Souos; and the Beni Souos were Saba and Dadan.—Gen. x. 7; Job, vi. 19; Isaiah, xxi. 13. Sabathan.—Jos. Ant. I. 15.

They bury Sarra in 'Khebron.'—Josephus, Ant., I. 14.

Iaboh brought the Beni Isarel out of the land of Misraim by their army corps.—Exodus, xii. 51.

Before the camp of Israel.—Exodus, xiv. 19.

Israel saw the Egyptians dead on the sea shore.—Exodus. xiv. 30.

The tent of the Erra (Pha-Ra.[1]) is beheld in the midst of the Egyptian camp, and near it is the movable shrine of the Great Gods of Egypt. The standard of Amanuel is there.

This is the first legion of Amon [2] who bestows victory on King Ramses II. —Brugsch's translation.

And they departed from Sakōth and camped in Atham in the edge of Med. bar (the Desert).

And Iachoh preceded in a column of cloud before their faces in the daytime to lead them on the way, in the night in a pillar of fire to give light to them; to go by day and by night.

And spake Iachoh to Masē [3] as follows: Say to the Beni Isarel to stop and encamp before the Chirōth (Gulfs) between (the fortress) Magdol and the sea, opposite Bal Zephon: before it, let them encamp by the sea.—Exodus, xiv. 20, 21; xv.

Iahoh, who made the Beni Isarel [4] go up from the land of Misraim.

Iahoh who made the Beni Isarel go up from the land Sephon [5] and out of all the lands which he expelled them to; and I will bring them back upon their land [6] which I gave to their fathers.—Jeremiah, xvi. 14, 15.

The reader will have to remember that whatever evidences of a former gradual upheaval of land out of the waters at the Isthmus of Suez geology may point out, and whatever may in the way of upheavals have been discovered from Akabah along the Valley of the Arabah, past Mt. Hor, through the Ghôr to the Dead Sea, it is impossible to connect such teachings of geology with the Biblical Exodus,[7] because all such

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[1] Compare the words Horus, Arēs, Iar with the lion's head.

[2] B.C. 933, Shashanq, brother of Sargon, was high-priest of Amon and commander in chief of the whole Egyptian army.—Brugsch, II., 214, 215. The account given by Captain Ahmes of the storming of Abaris is not to be reconciled with the Exodus-story or the Manethonian fiction. Manetho denies the storming.

[3] Amasis, Ahmosis, Ahmes are somewhat similar names. Numbers, ii., 3, 34.

[4] Osar Suph, or Osarel.

[5] Bel Zephon. Io Suph on Mt. Kasius.

[6] Adamah, or Edom, up to Iebus perhaps?

[7] Rawlinson, II. 184, 185, and Brugsch, II. 255, 256, regard the Hyksos invasion as a real occurrence. Brugsch, II. 256, 257, says that the Hyksos kings preserved the works of by-gone ages and adorned Tanis. A memorial stone found in Tanis belongs to the time of Ramses II., it is said, and bears the inscription: In the year 400 on the 4th day of the month Mesori of King Nub! Put Ramses II. at B.C. 1350 and King Nub's reign at 1750, we then find that Genesis, xv. 13 puts the

was always *in the mouth of the priests* that served the Ark of the Covenant? The scribes of the Temple were at least as able to make up the whole story as modern travellers are to prove that it is a narrative of facts!

The Aakabara of Khebrōn, the people of Sadem and Setim[1] (Sethim) were Ghebers. The fireworship was also in Ar of Moab. Here we have to consider a priestcaste, as in Egypt, elevated to supreme power, holding the government of the Jewish people entirely in their own hands, determined through the power that the superstition and ignorance of the masses placed within their grasp to maintain the perpetual sway over the mind which universal suffrage always trustingly grants to the politicians. The conception of a departure out of Egypt,[2] lighted up with miracles, loomed upon the scribal fancy, suggested by the traditions of the eighteenth Egyptian dynasty. So, like Moses, the scribe leads our imagination from the picture of slavery in Egypt to the passage between the waters of the Iam Suph, the destruction of Pharaoh's army, the trials of the desert, the loneliness of Sinai to the giving of the Law by the God himself to Moses out of the mountain cloud upon its summit amid this awful scene of desolation and the grandeur of sublimity itself. 'Nothing can exceed the savage grandeur of the view from the summit of Mount Sinai.'[3] Forty years of communion with the God, led solely by the Almighty hand,—with the Law always before their eyes, and their dependence upon it ground into their souls! Finally they march to Mount Chor which rises 5875 feet above the level of the Dead Sea.

And Mase sent messengers from Kadesh unto the King of Adōma (Edom): Thus saith thy brother Israel: See, we are in the city Kadesh in the extreme limit of thy border. And they departed from Kadesh[4] and the Beni Israel went, the entire congregation, to Mount Har, and to Mase and Acharōn[1] spake Iahoh near the border of the land Edom!—Numbers, xx.; xxi.

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[1] Numbers, xxv. 1; Joel, iv. 18. Joel has the 'river of the Sethim.' Sedim, (demons) is not required to be read here. The Arabs pronounce the sibilant sh an ordinary s.—Renan, Peuple Israel, 343.

[2] borrowed probably from the 'expulsion of the Hyksos' out of Egypt. 'The late Professor Palmer arrived at the conclusion that the Lord descended on Jebel Mûsa (Mount Sinai) and there delivered the tables of the Law to Moses, who in turn delivered them to the people on descending from Rás Sufsáfeh. This majestic cliff, rising nearly 2000 feet at the head of an extensive valley well calculated to afford camping ground for the Israelite host, from whence they could behold the display of Divine power, seems in all points to answer to the description given in the sacred text of the scene of these events.'—Hull's Mount Seir, p. 51. Very likely the Jewish scribes had frequently visited Mount Sinai, over 7000 feet above the sea.

[3] Hull's Mount Seir, p. 52.

[4] Joshua, xv. 23.

And to keep this priestcaste in power, the element of circumcision (in the Mysteries) was invoked to preserve them a distinct and peculiar people. In all Jewish exclusiveness Iahoh was to be the God for them alone![2] But the Paulinist writer repudiated such a limited view, declaring that God is God both of Jew and Gentile.

Is he the God of the Jews only, and not of the Gentiles? Aye, of the Gentiles too, since it is one God who will justify circumcision by faith, and uncircumcision through the faith!—Romans, iii. 29, 30.

Let us never forget that we have to do with the writings of a *caste of priests*[3] in Judea, whose sacred stories, whatever their relation to history, were presumably connected with the interests of their caste.

Invitaris ergo per hoc ut ad orientem semper aspicias.—Origen. You are invited, therefore, through this, always to keep your eye on the Orient![4]

And near Arsinoē too is the City of the Heroes[5] and the Kleopatris in the corner of the Arabian Gulf that is towards Egypt.—Strabo, 805.

Taking Brugsch's view that Ramses is Abaris (Pelusium), Masen, Zaru, etc., the fleeing Israelim must have marched south to Thuku, then to Atam on the edge of the Desert of Idumea (Atumu, Edom). Giving up this route they turn[6] and encamp before the Chirōth near Bal Zephon,[7] and then pass between the Sea (iam) of Reeds (the Iam Suph) and the Mediterranean,[8] to escape pursuit. In thus fleeing towards Suez, then returning to the north by some route not mentioned, the *scribe draws a picture of their distress in order to heighten the aspect of the*

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[1] Mount Hor, where Aharōn died.

[2] Irenaeus, I. xxiii.

[3] Joshua, xxi.

[4] literally, to look towards the East! When Iaqab left Beer Seba on his way to Charan in Mesopotamia, he finally reaches the Beni Qadm, of whom Laban is one.—Gen. xxviii. 10; xxix. 1, 4, 5. The name Beni Qadm, says Renan, is used of the Saracens of the oriental desert.—Renan, 317, 322, 327. But in Gen. xxviii. 10; xxix. 1, as far as the Euphrates is meant.

[5] Strabo says nothing here about Pa-Tum; although he refers to Herodotos 28 times.

[6] Exodus, xiv. 2.

[7] ibid. xiv. 2, 9.

[8] ibid. xiv. 21, 22.

miracle that he describes as the waves pour again[1] over the narrow isthmus between the lake of reeds and the Mediterranean. This is strictly in accord with the scribe's plan; for subsequently he lets them wander in anything but a straight course towards Palestine, more as if they were bent on visiting the mines of Wady Magharah and exploring Midian than anything else, and had time enough (40 years) to do it. As to the attempted identification of Tuku (Thuku) with Succoth, it is enough to quote the words of the Egyptologue Eugène Revillout: Quant à l'identification de Tuku et de Succoth je n'en dirai rien; on a pour l'égyptien nombre d'exemples de *t* changés en *s* et réciproquement. Mais j'avoue que l'argumentation est moins rigoureuse, etc.[2] M. Revillout, therefore, was not yet convinced that the identification is completely made out. Now as the "tents" of the Arabs were at furthest only just the other side of the Suez Canal, a short distance from M. Naville's Thuku or Heroöpolis, the Hebrew writer really had no occasion to be as particular about Thuku as M. Naville has been. Any neighboring Succōth (Tents) would have answered his purpose equally well (for all on the same parallel east of the Nile was then Arabia).

The Egyptian priests abominated the sea and called salt the froth of Typhon.[3] Typhon's evil influence was observed in the inundations at the seaside spot called Baal Zephon (zeph = inundare; zeph = inundation) whom Brugsch calls the Lord of the North (zephon = north, north wind). Plutarch speaks of Typhon's overpowering force and connects him with marine violence.[4] He is the Adversary, represented with the boar's head[5] or with the ass-head. Thus we have Adonis slain by the Boar, and Jupiter's sinews cut by Typhon upon Mt. Kasius,

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[1] v. 26. The waves were sometimes so high as to carry vessels across the road at that spot. The astute Josephus is careful to let the Israelim go past Bal Zephōn, but he is particular not to say anything about their route, after leaving Babulōn, until the Chirōth are reached. Perhaps he had not located Thuku or Atam! Why then does Josephus, instead of following the Exodus from Ramses to Sukōth and Atam (as the Bible says), begin the Exodus from Babulōn instead of Ramses? His object was to connect the Hebrews directly with the Hyksos, whose capital, Memphis, was near the Pyramid of Kheopa at Gizeh, and to stick to the line of retreat of these invaders via Bal Sephōn.

[2] The "Academy," April 4, 1885, p. 249.

[3] Compare Nonnus, I. 258 ff. They regarded the sea as thrown off from fire as a foreign excrement destructive and baneful.—de Iside, 7.

[4] de Iside, 31, 42.

[5] Compare Matthew, viii. 32; Isaiah, lxv. 4; lxvi. 17.

after borrowing the gold and silver jewels of the Egyptians.[1]

According to Josephus the Hebrews are the Hyksos.[2] It is evident that Josephus and Manetho and Exodus describe very different events. The Egyptologists in Europe in some instances lay down a convenient canon of criticism that the stations of the Exodus were districts, not cities. M. Revillout, in a recent article in the "Academy,"[3] referred to Genesis, xlvi. 28, where Iacob

> **Sent the Ieudah before his face, to Ioseph to signify [4] before his presence, to Gesen, and they came to the land Gesen.—Gen. xlvi. 28. Hebrew. Do not fear to descend into Egypt for I will place you there a great people.—Gen. xlvi. 3. Hebrew.**

The Septuagint Version alters Gen. xlvi. 28, by inserting the words in Greek "to meet him in the city of Heroes in the land Ramesses;" and the Coptic has it "to the city Pithom in the land of Ramesses." If one admits that Patum is Pithom and Pithom Heroöpolis, how does this help to show the Exodus movement out of Egypt? The Bible distinctly says that the Israelites departed from Ramses to Succoth (or Sokchoth, in the Septuagint), and from Succoth to Atham (Othōm in the Septuagint) on the edge of the Desert.[5] The object of the movement into Egypt is openly confessed *to become a great people!* We see the *national bias* in these words. The whole is written for Israel's glory! Egyptologists cannot help the Jewish account much. Dr. Robinson prepared a map that was published in Horne's Introduction,[6] on which Pithom is laid down near the "ancient canal" and Atham not far from Suez. But Exodus, xiv. 9, rather favors Mr. Brugsch, when it says:

> **Hard by the jaws of ha-Chirōth before Bal Zephon.—Exod. xiv. 9.**

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[1] It is not easy to reconcile the Egyptian dislike of foreigners with this reported loan. The Egyptians would not eat at the same table with a foreigner. Besides, the Hebrew slaves had taskmasters put over them. Evidently Exodus was written when the Jews were bankers.

It would require a large amount of capital to move 600,000 men, without counting the transportation deficiencies and commissariat.

[2] Jos. c. Apion, I. p. 1052.

[3] April 4, 1885.

[4] announce him.

[5] Exodus, xii. 37; xiii. 20.

[6] New York, 1852.

If the Hebrew Bible (Exodus, i. 11) says that the Israelites built Pithom and Ramses, what becomes of the inconsistent Revelation in the Septuagint (Exodus, i. 11) that adds to Pithom and Ramses *the Egyptian city Ōn*, Heliopolis. The object *was to make out a stronger case than Revelation had done already;* for the *Hyksos* ruled at Ōn and Memphis. What shall we say of the further tradition that they built also Kessa (Katieh? or some place in Kassistis?). That it is doubtful,—but no Revelation! We are indebted to the past for our very existence; and, as a physician once said of a fashionable Sulphur Spring, we have to swallow the bad, to get the good in it. Mr. Poole tells us that 'the true interest of this reconstruction[1] of the map of Eastern Lower Egypt lies in its bearing on the route of the Exodus.' Before M. Naville attacked Tell-el-Maskutah it was uncertain whether the Israelites marched by the Wadi-t-Tumeylat, where the site lies, or by the Valley of the Wanderings, parallel to the other wadi but leading from above Cairo to Suez. The uncertainty disappears when one looks closely into the motive of the Temple Scribes in writing the account of the Exodus, which is discredited for many reasons. The orientals were great poets and novelists; and it is not surprising that every author who has attempted to explain the Exodus as *history* comes to grief. In fact, the wanderings of the Egyptologists in search of *orthodoxy* are more striking than any marvels that ever occurred during the march of Moses[2] for the promised land.

Josephus says that the Exodus occurred at a time when the Assyrians had obtained control in Asia,[3] and "fearing the power of the Assyrians, for these then controlled Asia," the Hebrews settled in Jerusalem.[4] There is a choice here between the 14th and 8th centuries before our era. In the eighth century the Assyrian armies were quite active to the west, very much as Josephus states. If we take this view, it would bring the Exodus into the reign of Bocchoris [1] where Lysimachus placed it, say about B.C. 725.[2] But, returning to the Biblical narratives, the question is whether they are historical fact or scribal fiction. They make Eber the Ancestor.[3] But Heber (Eber) can be derived from Gheber,[4] Chebar, Abaris,[5] or Ober (over, beyond). A more probable derivation of the word is, 'Hebrōn (once *Ch*ebrōn) where their Grandmother Sarah was buried.[6] They came somewhere from that neighborhood originally, for the *on* is but a termination to the root Hebr (in Hebraioi). The Exodus account and Josephus's own "wanderings" and the March of Moses all have Jerusalem as the point to be reached! Does the inspired account give any explanation why Jebus was selected by a lot of people who had never heard of it, unless perhaps as *a place too strong to be taken?* To a Jewish writer at Jerusalem, *inside* its walls, it might not occur that any explanation on that point was necessary.

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[1] by M. Naville.

[2] Did it ever occur to an Egyptologist that to carry an army of 600,000 men on foot, not counting children (Exodus, xii. 37), without carrying any water along, eating quails and manna for sustenance, would be as "unreasonable" as to "force a great body of people into a space far too small for them and into inevitable conflict with the Egyptian garrisons?"

[3] Jos. c. Apion, I. p. 1039, 1040; Chwolsohn, die Ssabier, I. 328. Josephus is careful to state that King Saulatis *foresaw the future power of the Assyrians.*—c. Apion, 1039. The skill of Josephus in argument would lead him to make this point at starting, to use it later as an argument already admitted and accepted! Did *Manetho* state this of Saulatis?

[4] contra Apion, I. p. 1040. On p. 1039, Manetho (according to Josephus) tells us that "Saulatis dwelt in Memphis, and made the Upper as well as the Lower country

The Arabs had a deity Hheber (compare Chebar, Gabar, Chebron and Gheber [7]) a most ancient idol.[8] Mount Kasius divides Egypt from Syria [9] and Judea,[10] and the Arab Cloud-god [11] was named Kuzah. Koze is Edomite Zeus. Nehemia vii. 63, gives Ἄκως, a man's name.

The Arab God KOZE, "the Idumeans think him God."—Josephus, Ant. xv. 9.

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tributary." This is likely to be the fact; and this is a great help to understand the then condition of Egypt.

[1] Bocharis, or Bokkhoris (in Manetho).—Sayce's Herod., I. 470; Knötel, System, p. 102: Lauth, Aegypt. Chronol. p. 176, has "Menophthis-Pherōs-Bokkhoris, Pharao des Exodus, 1511–1491." The influence of Egyptian and Assyrian students has tended towards an early date for the Exodus.

[2] August Knötel puts it B.C. 727.

[3] Eber, actually the designation of a district.—König, Lehrgebäude der Hebräischen Sprache, p. 21. But König only says this in reference to the east, not at all in reference to Abaris.

[4] 2 Samuel, v. 3; psalm, xix. 4, 5. Septuagint. The elders of Israel anointed Daud at Chehron, 'Hebron. Heber could be construed from Hebron!

[5] Abaris, Abar*ith*.

[6] Gen. xxiii. 2, 3.

[7] G, ch, hh, 'h interchange, like k, g, ch. Cabar, Cabir.

[8] Univ. Hist. xviii. 387.

[9] Herodotus, II. 158; Strabo, 760.

[10] Strabo, 760.

[11] Iacchos.

Go not up (into these highlands) for Iahoh is not in your midst.[1] For the Amalaqi and the Kanāni are there in your front, and you will fall by the sword. And the Amaleqi and the Kanāni who dwelt in that mountain came down and struck them and pounded them as far as Chormah.[2]—Numbers, xiv. 45.

And Iēsous being now aged, and seeing that the cities of the Chananites[3] were not easily captured, by reason of the security of the places in which they were and the strength of the walls, which, owing to the natural advantage of the cities, the surrounded expected to keep off their enemies from besieging them through despair of taking them (for the Chananites, learning that the Israeli had made the Exodus out of Egypt to their destruction,[4] were during all that time at work making the cities stronger), gathering together the people unto Silo,[5] he orders an assembly . . He said, declaring that kings thirty plus one, having ventured to give them battle, were overpowered, and that every army whatever, which trusting in its own force entered into action, was destroyed, so that no posterity to them remained. As to the cities, since indeed some have been taken, others required time and a long siege, etc. etc. . . .

And Iēsous,[6] having thus said, found the multitude willing, and sent out men to measure their country, giving them some skilled geometricians.[7] There were such under the Pharohs. Egyptian land-surveyors are mentioned in an inscription on the tomb of Seti.[8]

Take up the Ark of the Covenant and cross (the river) before the people.—Joshua, iii. 6.

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[1] They had left the ark of Ia*ch*oh behind in camp.—ibid. xiv. 44. Iachoh is a man of war.—Exodus, xv. 3. The Book of the Wars of Ia*ch*oh —Numbers, xxi. 14.

[2] Hormah. The Phœnician cities ran from the Mediterranean at Tyre across Galilee to the region of Jordan in late times.

[3] Joshua, xii. 1. There is a good deal of mythos connected with the name of Ramses.

[4] Phœnicians, Chna.

[5] Shilo.

[6] Joshua-Iēsous.

[7] Josephus, Ant. v. 1: 20, 21. Josephus takes care to show that the Hebrews knew geometry, and he is careful not to tell that the Jews had no smith in Israel (1 Sam. xiii. 19). If at a later period no Israelite could obtain a spear or sword except Saul and Jonathan, how could the Israelites have gone out of Egypt an armed host?—Exodus, xiii. 18; xiv. 8. It would not be strange if the Temple scribes had chosen to see a likeness between the names Akoub or Iakoub and the Egyptian Kouphu the builder of the Great Pyramid. Where a *political motive* is the leading one, it is not probable that Asiatics would have chronological scruples; particularly if one is a fictitious character or a deity-name euhemerised.

[8] Brugsch, II. 41.

"And they began the calumnies against us to be sure in Egypt.[1] And some wishing to favor them undertook to pervert the truth, *not admitting the coming of our progenitors into Egypt as it really happened, nor speaking truth about the Exodus.* And they took up many causes of enmity and ill-will. The first thing was that our ancestors grew powerful in their country and, removing therefrom into their own, were again successful."[2] These words reveal a great deal. They admit that the Jewish story of the Hebrew entrance into Egypt and their Exodus from Egypt was already denied in the first century.[3] Strabo, however, had heard, at Jerusalem or elsewhere, that the Moses was one of the Egyptian priests,[4] that the Ioudaioi (Iaudi, from Aud, Ad)[5] were descended from the Egyptians,[6] that Judaea (Adah, Adaia) was inhabited by mixed races of Arabs, Phœnicians and Egyptians, and that (as Juvenal said) they had no image. As this was about B.C. 50, it was high time for Strabo to have heard of it. He holds that the Jewish idea of the Deity is "this one (unity) which surrounds us all and earth and sea, which we call heaven and kosmos and the essence (phúsis) of the intelligible entities."[7] A most intelligible description of Júdaism! Theism at the root of the *Intelligible* Entities! Rather Platonic.

In endeavoring to connect the Exodus of the Israelite Iaudi (the name Iaudi is taken from E. Schrader, Die Keilinschriften und das Alte Testament, p. 188) with the Egyptian history we must leave out of the account Manetho's narrative of the expulsion of the Hyksos. It is only by means of the interpolations of Josephus that it has appeared to describe the Exodus of the Israelites. Manetho never represents the Hyksos as the same with the Jews, although Josephus artfully slides the words "our forefathers" into the account which he has given, apparently on Manetho's authority.[1] He is quoted by Josephus as saying that the Hyksos established themselves in Judaea and built Jerusalem. The main motive of Josephus is plainly to be seen in his attempt, in his reply to Apion, to win a show of antiquity and former greatness for his nation that had always been a subject people, according to Tacitus, of Egypt or Mesopotamia, with the exception of the period when the Makkabees reigned. The tribes Judah and Sumeōn are said to have taken Askalōn and Azōtos,[2] but not Gaza and Akkaron.[3] This is the furthest position that Judas Makkabaeus reached in his first campaign to the South. Josephus admits that Jerusalem belonged after the Exodus to the Beni Ammon and, later, to the Iebusim down to Dauid's time.[4] So that he cannot take much benefit from Manetho's words, if they are really his, for Manetho identifies the Hyksos with the Beni Ammon, Seirites, or the Iebusites. The statement of Herodotus[5] that the Shepherd *Philitios* (Philistios) kept flocks in the regions near the Pyramids in the time of Khufu-Kheopha and Khafra-Khephren points directly to the incursions of the Philistines or Kefa as far as Ghizeh, and evidently gives support to the theory of a Phœnician dynasty in Egypt. The unpopularity of these Pyramid-builders is attested both by Herodotus, II. 128, and by Petrie's account of the way Khufu's and Khafra's statues were smashed.[6]

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[1] for μὲν αἰγύπτιον, a better reading perhaps would be μὲν ἐν αἰγύπτῳ; reading "indeed in Egypt."

[2] Jos. contra Apion, I. p. 1051. If Manetho had mentioned the Exodus as described in the Old Testament Eusebius would not have been silent about it. He merely quotes Josephus, who claims in his own favor a disputed point.

[3] The scribe's national bias appears in the words: Alohim sent me before you to place for you a residuum (a posterity) on earth; and for the living, for you, unto a great liberation!—Gen. xlv. 7. That is, for you to live for a great deliverance! In the Saturn-Seph religion (the Religion of Sephura) they adored Suphis or Ioseph, Sev.

[4] Hence Initiated into the Mysteries; for Moses was learned in all the sophia of the Egyptians.—Acts, vii. 22.

[5] Ad (Od); the altar of Ad.—Joshua, xxii. 34.

[6] Josephus denied this, as we have seen. The circumcision was Egyptian and Arab.

[7] Strabo, 760, 761. He here agrees with Exodus and Juvenal. The Egyptian Kneph represents a similar idea.—Compare Uhlemann, Troth, p. 26; Kenrick, I. 314.

Josephus tried to identify the Jews with the Shepherds of Syria, and in this follows the same line of argument that the Jewish scripture follows; but his aim is to make out that the Shepherds left Egypt 390 years before Danaus went to Argos:

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[1] Kenrick, II. 158, 159, 267.

[2] the name Aseth or Asoth?

[3] Jos. Ant. v. 2, 4.

[4] Beniamin.—Jos. Ant. v. 5; vii. 3. 1, 2.

[5] Herod. II. 128. Josephus may have falsified where Manetho, for once, was telling history. He, however, charges him with introducing an *interpolated* king, Amenophis.—Jos. c. Apion, I. 26. According to Manetho, Rameses is son of Amenophis.—Ibid. p. 1057. Ramses II. is son of Seti I. Having thus brought Manetho's exodus to the period of Ramses, Josephus rests, content with denying plumply what does not suit his purpose. What now is to be said of Khufu, Khafra and Menkara, who are placed 2000 years after their time by Herodotus and Diodorus; so Mr. Sayce says! Rawlinson places the Great Pyramid at about B.C. 2500.

[6] Petrie, pp. 136, 217.

able factor at such remote periods was man himself. When however we come to a later period, hear Lepsius. "Criticism was completely out of their sphere, historical as well as philological; and when, nevertheless, we do meet with it, it is generally unsatisfactory, and even from the most distinguished writers, astonishingly feeble. The school of professional Alexandrian critics is by no means excepted. We find the most striking examples of this, particularly in the Christian chronologists, who were not wanting either in abundance of authorities, nor in extensive learning and honest intention.[1] But we have actually seen, from the example of Josephus, as well as from earlier and later authors, how the opinion above mentioned, of the identity of the Hyksos with the Jews, really gained admittance from various very superficial foundations, and yet Josephus belonged undoubtedly to the most learned antiquarians[2] whom we can place under our observation here.[3] "The necessity for an agreement between the Christian-Jewish and the Egyptian computation of time produced, towards the end of the third, or the beginning of the fourth century, two spurious writings: first, the Old Chronicle, which retained the Egyptian cyclical point of view, that, namely, of the history of the gods, and even extended it, yet in such a manner that the means of reduction was suggested by which these large numbers might be compressed into the period assumed as that given by Moses for the time since Adam.[4] With the same end in view the first 15 dynasties of man were transformed into 15 generations. The next spurious work, the SOTHIS, professed to be Manethonic; and could do this more easily because a long time had elapsed since the genuine history had been lost. This writing proceeded upon the same road as the Old Chronicle. By means of alterations and abbreviations it reduced the Egyptian numbers to certain epochs, which were considered as Biblical, and on the other hand partly abandoned the Cyclical basis. Eusebius, who wrote in the fourth century, was deceived by both these writings and endeavored to make their statements agree with the genuine Manethonic lists."[1] "The arrangements proposed by the Book of Sothis and by Syncellus agree strictly with those of Eusebius; they give also two national dynasties before the Shepherds; but it is easy to see that the lists of names that they bring to these national dynasties do not deserve any confidence."[2] If a nation loses its monuments, either through its own fault or through circumstances, it will be unable to preserve its history, which becomes confused and traditionary, and in place of the purely historical account which it has lost, it obtains, at the best, another principle of internal order; a poetic-mythological, as with the Greeks; a philosophic-mythological, as with the Indians; or a religious one, as with the Israelites; but it always loses its original value as a reproduction of a series of real facts.[3]

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[1] probably intense partisans, and not wholly without personal motives.

[2] Lepsius is more charitable to Josephus than the author has been.

[3] Lepsius, Letters, p. 487. Syncellus, in the 8th century, A.D., follows the false Sothis.—ibid. p. 490. Lepsius, p. 494, thinks B.C. 3893 the first year of Menes. Lauth locates Menes in Memphis B.C. 4125.

[4] Lepsius must assume that Adam's successors could record events, or else that this piece of information was handed down by Arab tradition!—Lepsius, p. 458.

In Homer's Iliad we find these Phœnician names: Agenor (xi. 59), Phoinix (ix. 168), the River Iardan in Krete, the R. Sangarius in Phrygia, Aphareus the name of a leader, Meriones (Il. v.), Gargarus (compare the Hebrew name Karkar or Kharkhor, Gara,—Judg. iii. 15—also Beth Kar), the R. Iardan (Il. vii. 135); and the intercourse between Troja and Sidon is shown to have been over the broad sea in Iliad vi. 291. In the Odyssey, viii. 100, Akroneus appears. Compare Akkarōn, Ekron, the Philistian city. Greek trading with Egypt, Libya and Egyptian Thebes is seen in Odyssey iv. 80, 130. Akkarōn is seen in Joshua, xix. 43. The Hebrew Iachi (Life) is likewise the source of the Name Iacchos.

> Iahoh thundered from the heavens.—2 Samuel, xxii. 14.
> Zeus thundered greatly from Ida.—Homer, Il. viii. 75.

Ilium,[4] Kadmus[5] and Phoinix[6] are names, like Dor, that connect Syria with Asia Minor, Kyprus, Krete and Greece. The Syrian myths were common to the Kilikians,[7] who lived north of Kyprus, from Tarsus westward. Then we have a migration from the Orontes and Kilikia through the countries represented by the names Lud, Kar, and Mus, into Phrygia, past Tereia and Troia to the Propontis, thence to Thrake, Bœotia and Thebes. Phœnician (or Khetian) arts passed up to Kappadokia and the Black Sea, *associated with such Syro-Phœnician and Hebrew ideas as are found in the drama of Iphigeneia at Taurus:* namely, not to touch a corpse, nor even a child-bed, nor even lightly with his hands touch a dead body.[1] Do not shave a spot between your eyes for one dead.—Deuteron. xiv. 1. No Hebrew priest was allowed to be contaminated for the dead, except in certain cases; and the Highpriest must not go to any corpses of the dead. In the note 1, it will be seen that these notions extended from the Black Sea down through Syria to India: mater sit immunda per puerperium, and continues so for 7 days.—Leviticus, xii. 2, 4; Lightfoot, 734.

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[1] Lepsius, Letters, p. 498. Bohn.

[2] Les arrangements proposés par le livre de Sothis et par le Syncelle s'accordent à la rigeueur avec ceux d'Eusebe, etc.—Chabas, les Pasteurs, p. 15.

[3] Lepsius, Letters, Introd. to the Chronol. of the Egyptians, p. 368.

[4] Compare Il, El, Eli: the city Elaeus at the entrance of the Dardanelles.

[5] Kadmah means "to the east." Kadmah.—Gen. xxv. 15. Kadmath.—Joshua, xiii. 18. Kadimah, a district, further east. mi kedem "from the east."

[6] a palm.

[7] Strabo, 626. "Others in Kilikia and certain ones in Syria make up this particular myth."—Strabo, 626.

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[1] Euripides, Iphig. in Taur. 381, 382. If any priest of Byblus (in Syria) should look on a corpse he stays away that day from the temple; and he goes there the next day but one after having purified himself. All the relatives of the deceased are impure and keep away from the temple for thirty days, when, having shaved their heads, they enter it. Before doing this it is unholy for them to enter.—Lucian, de Dea Syria, 53. The Hindus also have this horror at the remains of all that has been alive.—Jacolliot, Fakirs, 198. So too the Jews.—Numbers, ix. 6, 7. The Hindus, like the people of Tauris and the Syrians, regarded a child-bed as defilement. "There comes a new life into the world, and in those sacred hours when a mother trembles between this world and the next, she is usually treated like a thing, even in the best orthodox Hindu-Pagan families. She is put into the worst room, probably, and for days and weeks no one is allowed to go near her. The air of the room may be like that of a miniature black-hole of Calcutta, and yet there is no attempt made to purify it. She has only coarse food; any touch of this mother by other members of the household is pollution." Rev. Joseph Cook, Lecture. Boston Daily Advertiser, March 13, 1883. Nimirum, hae sunt magnae et mirac, illae res quas Deus patrat in formatione infantis.—R. Jochanan; Wagenseil's Sota, p. 71; Lightfoot, Hor. Heb. 619, 806. Childbirth makes a woman unclean seven days. During her *purification*, which lasts thirty-three days, she is to touch no hallowed thing, and is not allowed to visit the Temple.—Leviticus, xii. 2, 4; Epistle of Jeremiah (Baruch, vi. 29) 29. No one could die or be delivered of an infant within the sacred grove of Æsculapius.—Pausanias, II. 27, 2. We now see what defiled the Jewish temple, when dead men's bones were strewn there, as Josephus relates. The Hebrew Deity was the God of Life, not the God of the dead bodies.

In the Vedic period, on the day when the corpse of a Hindu was burned the relatives bathed. The following ten days were days of mourning, or, as they were afterwards called, days of *impurity*, when the mourners withdrew from contact with the world. After the collection of the ashes, they bathed and offered a *S*râddha to the departed.—Max Müller, 234. They stuck to Bal Pour and ate the sacrifices of the dead. —Psalm, cvi. 28. The funeral feast was a Babylonian institution.—Epistle of Jeremiah, 32. The feasts given to those invited to assist at a *S*râddha were sometimes very sumptuous, and meat was eaten, even the killing and eating a cow was allowed at them.—Max Müller, 241, 375, 376; Monier Williams, Ind. Wisd. 207, 208, 253-256.

ago[1] indissolubly connected together.[2] Homer, Iliad, v. 9, has a Trojan named Dar-es.

The name Dardanus shows that the Assyrian and Syrian Herakles (Melicertes, Melcarth), was very anciently known at Smyrna and Ephesus, as well as to the Trojans and Jews, by his name Adar, which is a name of the Phœnician Herakles-Moloch, that of a Jewish month, is retained in two places as the name of Dor in Palestine and is identical with the names Adar (1 Chron. viii. 3, 15), Adar-melech, Adar's tower (Gen. xxxv. 21), DARius, DORus and the Dorians. The Phrygian Herakles is the Phœnician. He took the city Ilion. Ach, the name of the Achaians,[3] resembles Iach, Achis, Agis and Aug, means fire in Hebrew, and the Syrians, Hebrews, Moabites and Achæans were all Sabian fire worshippers. Dardanus is said to have taught the Mysteries of the Mother of the Gods, that appear to be the Mysteries of the Kabiri. "Among the ancient population, the Phrygians, Semitic immigrants from the Euphrates had pushed in, pressing to the west along the Halys-valley, especially in the fruitful lowlands of the Hermos-stream, where they disappeared among older clans of Pelasgic origin. Thus the race of Ludians was formed upon the basis of a population related to the Phrygians and Armenians."[4] The Ludians derived their first dynasty of rulers from Atus, or Atys, a deity belonging to the circle of the Mountain-Mother, whose worship with its infuriating music filled the whole upland country of Lydia and Phrygia.[5]

The Pelopids were by descent Phrygian Thrakians. The affinities of the Thrakians lie with the Slavs and Lithuanians on the one side and in other directions with Iranians and Greeks.[6] The line of connection between Phrygian and the other Aryan languages would seem to have been Pelasgian, Sclavonian, Sarmatian, Turanian, Median. Mr. A. H. Sayce says: "The scanty relics of the Aryan languages of Asia Minor found in inscriptions and the glosses of Greek grammarians belong to the Western division of the (Aryan) family, and thus bear out the old traditions which made Lydians, Karians, Mysians and Phrygians brethren one of the other, which derived the Mysians from Thrace (Thrake) and saw in the Phrygians the Thracian Briges. The Halys formed the eastern boundary of Aryan domination in Asia Minor; the country beyond was possessed by Alarodians,[1] certainly by tribes not of the Aryan stock." Mr. Sayce remarks that the Medes had not advanced from the west so far as Media Rhagiana before the ninth century B.C.[2] The Pelasgians may be traced step by step to a primitive settlement in Media. The Thracians, Getae, Scuthae and Sauromatae were so many links in a long chain connecting the Pelasgians with Media, the Sauromatae were at least in part allied to the Sclavonians, and the Pelasgian was unquestionably most nearly allied to the Sclavonian. The Sclavonians originally dwelt in the north of Media in the countries close to Assyria, and Sclavonian is the point of transition from the Semitic to the Indo-Germanic languages.[3] Movers, Phönizier, I. 20, points to an expansion of the Phœnician race into Thrake and the neighboring islands, and the festival of the Adonia was celebrated in Macedonia.—ibid. 21. Then we find the worship of Zahara, Zaretis, or Zaharet, in the north Aegean and in Thrake, where the Thrakian Venus was called Zērunthia.—ibid. 22. The Phœnicians preceded the Greeks in their settlements along the coasts of Asia Minor from Kilikia and Karia to Troja and Thrake.

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[1] Compare E. Curtius, Griech. Gesch. I. 48-58. Kadmeia, a citadel founded by Kadmus.—ibid. I. 80, 81.

[2] Curtius, I. 38, 50.

[3] Primitive Achaians were in Kyprus and in Krete.—ib. I. 83.

[4] ib. I. 67; Rinck, Relig. d. Hellenen, I. 121.

[5] Curtius, I. 67.

[6] Academy, Dec. 29, 1883. A. T. Evans; August 23, 1884, p. 127.

The Beni Kadm were in arms and pitched their tents in the valley Izrael.[4] Kadmos was from Samothrakē, and, as his name shows a Hero equivalent to Hermes.[5]

Numenius believed that the wisdom of Greece flowed originally from an Eastern source. He referred Plato to Pythagoras, and Pythagoras to the sages of the East.[6] The Adonis worship is traced to Babylon where Hea[7] ruled over water and Hades.[8] Adonis in Hades is Pluto (represented as Bacchus with cloven foot and horns), and Zeus sent Iris (the Lunar

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[1] from the Kaukasus.

[2] A. H. Sayce, II. 71, 72.

[3] Dunlap, Vestiges, p. 323.

[4] Judges, vi. 33.

[5] Gerhard, p. 261. The Hermes-worship came from Samothrakē.—ibid. 262.

[6] Ritter, Hist. Phil. iv. 512; Eusebius, pr. ev. ix. 7; x. 10; xiv. 5.

[7] Is it not Chia, the God of life, Iacchos in Hades? Iah or Êa!

[8] Dunlap, Sōd, I. 28. note 2; Hesiod, Theog. 783, 786.

Goddess Iriah, Rachel) to bring up the subterranean water. The Babylonian cylinder in the British Museum, which has been said to be a representation of Adam and Eve tempted by the Serpent to pluck the apple and eat, may perhaps be a Plutonian or Dionysiac[1] emblem having the horns of Dionysus-Iacchos and the pine-tree as well as the serpent. But as the serpent is a chthonian emblem among the Etruskans, the scene seems to refer to the Hesperides Garden or some gloomy spot below, and the two figures may represent the priest and priestess in the Mysteries of Proserpine when they disappear below; after which they reappear, and their appearance symbolises the return of life to the earth, of which the two pine-cones at the end of the lowest branches of that most forlorn tree may indicate the first budding in the realm of Hades. But the horns point to Lunus or Sin, the Osiris-Dionysus. This Babylonian cylinder representing the two figures *clothed* cannot indicate Adam and Eve, as both were naked; as the custom was to represent (the spirits) Dionysus and Demetēr, the mother of every living. As the serpent did not necessarily signify the Evil principle, but was a symbol of the spirit in the Mysteries; it is a fair inference that the third chapter of Genesis and the whole Pentateuch point to a late period of the Dionysus-worship between B.C. 150 and B.C. 85, when it was possible to mould the Old Testament religion into a positive form.

"τὰ μυστῶν δ' ὄργι' εὐτύχησ' ἰδών."

The Two Great Principia, Apasson and Taautha, the Taaut (Chochmah) and the Bena, Bel and Mulitta, Adonis and Venus, Moloch and Melechet, Amōn and Mene (Minerva), Attis and Athena, were translated from the Euphrates and the Jordan into the Mythologies of Asia Minor, Egypt, Carthage, Greece and Italy. Adam and Eua (the Mighty Mother) were incorporated in the Mysteries of the 'entire inhabited earth.' The oriental philosophy of dualism in the Mysteries before Christ became extended beyond Palestine, as Christianism afterwards was. Thus in these Mysteries that were carried from Arabia to the West we behold the beginning of that unification that

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[1] Orpheus is Dionysus Melampous, who founded his own Mysteries.—Nork, Real-Wörterbuch, III. p. 350. The clothing is as great an objection to the Dionysus hypothesis as it is to the supposition that Adam is meant.

once mention the resurrection of the dead, while the Prophets, Psalms and Job are full of it, indifference to this great Pharisee doctrine is undoubtedly owing to the influence of the Sadukean opinions at the Court of the Jewish Highpriest, and furnishes an approximate date for the Pentateuch. It is rather surprising that the Egyptian "Book of the Dead" should unite the departed souls with Osiris in heaven, and that Moses, who is assumed to have brought the Mysteries out of Egypt, should keep his mouth closed tight in regard to the ascension of departed souls. It is a fact that the eschatology, the doctrine of the End of the world,[1] appears in Genesis, xlix. 1.

It is perfectly clear that the great mass of Levitical legislation, with the ritual entirely constructed for the sanctuary of the ark and the priests of the house of Aaron, cannot have had practical currency and recognition in the Northern Kingdom.[2] The priests could not have stultified themselves by accepting the authority of a code according to which their whole worship was schismatic ; nor can the code have been the basis of popular faith or prophetic doctrine, since Elijah and Elisha had no quarrel with the sanctuaries of their nation. Hosea himself, in his bitter complaints against the priests, never upbraids them as schismatic usurpers of an illegitimate authority, but speaks of them as men who had proved untrue to a legitimate and lofty office. The same argument proves that the code of Deuteronomy was unknown, for it also treats all the northern sanctuaries as schismatic and heathenish, acknowledging but one place of lawful pilgrimage for all the seed of Jacob.[3] Thoughtful and godly men of the Northern Kingdom understood the religion of Jehovah[4] though they knew nothing of the greater Pentateuchal codes.[5]

Who averts his ear from hearing Thorah, even his prayers are abomination. —Proverbs, xxviii. 9.

My flesh also shall live in hope,
For thou wilt not not leave my soul in Hades
Neither wilt thou give thy CHASID [6] to see corruption.—Psalm, xvi. 9, 10.

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[1] Acharith hajjomin, the End of the days, the final days.—Gen. xlix. 1.

[2] Israel.

[3] W. Robertson Smith, the Prophets of Israel, 113.

[4] Iboh, Ia'hoh, 'the four letters.'

[5] W. R. Smith, the Prophets, 118. Deuteronomy, xvii. 14, 15, is not altogether in accord with 1 Samuel, xii. 19.

[6] 2 Kings xxiii. 7 ; Ovid, Fast. iii. 528 ; Lucian, de Dea Syria, 50, 51.

The Chasidim were the casti (chasidi or chasdim); the Jewish religion requiring self-denial and chastity particularly. The Galli or eunuch-priests, according to Isaiah, lvi. 3, 4, belonged to the order of the zadikim or chasidim,[1] and performed in the Mysteries.[2]

> The Mysteries of Iac*h*oh are for those who fear him.—Psalm, xxv. 14.
>
> Let the praise of him be in the "qahal"[3] of the chasidim.—Psalm, cxlix 1.
>
> They heard a great voice from heaven, saying: Come up here!
>
> And they ascended up to heaven in a cloud.—Rev. xi. 12.
>
> The dead in Christos will rise first; then we who remain alive will be caught up with them in the clouds[4] to meet the Kurios in the air.—Thessalonians, iv. 17.
>
> Immortal time shall not indeed destroy the family of the blest!—Quintus Smyrn. xiv. 256.

Clemens Alexandrinus, explaining the passage, in the tenth book of Plato, respecting the path of souls over the meadow which arrive at their destination on the eighth day, says that the seven days correspond to the seven planets, and that the road they take afterwards leads them to the eighth heaven, namely the heaven of the fixed stars or the firmament. There is an eighth door in the cave of Mithra which is on the summit of the ladder[5] on which are the seven doors of the planets through which the souls pass. We have now arrived at the eighth heaven, or the firmament.[6] The place to which souls ascended before the last judgment was the moon.[7] The Elysian fields were situated beyond the cone of shadow which the earth projects when opposite the sun and which the moon traverses during eclipses. The virtuous souls remain in the moon, where they are in a condition which is agreeable but not perfectly happy.[8] Pindar[9] represents Hades holding the staff with which he leads down by the deep hollow way the souls to the mansions below.

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[1] Jennings, Jewish Ant., 262.

[2] Lucian, de Dea Syria, 50.

[3] Kalō in Latin, καλέω in Greek.

[4] In the Book of Daniel, the Messiah appears as bar Anos in the clouds.

[5] Iaqab's ladder.

[6] Mankind, p. 526.

[7] ibid. 555.

[8] p. 556. Here is the holy city which had the mystic name Jerusalem, which, according to St. Augustine, de civitate Dei, XIX. cap. xi., means Vision of Peace.—Mankind, 558. Lucian Verae Hist. II., 6, 11, describes this city of the happy, the city of gold, etc. See Rev. xxi. 18 ff.

[9] Born B.C. 522. Prof. Rossi found in the catacombs beyond the Porto Sebastiano a fresco representing a man seated at a table between two allegorical figures. On one

> My bone was not hid from Thee when I was made in secret, curiously wrought in the lowest chambers of the earth.—Ps. cxxxix. 15.

There is a certain primal Light blessed, incorruptible, boundless, in the power of Buthos (the Deep). But this is the Father of all, and is called first "Man;" but Ennoia (Mind, Logos) is His forth-proceeding Son, Son of the (Father) who sends him forth, and this is the Son of the "Man," second Man. Next after these is the Sacred Spiritus, and under the Spirit above were the elements separated, water, the tenebrae, the abyss, chaos.—Irenaeus, I. xxxiv. It is plain enough that this sort of gnōstic 'antecosmogony' preceded the first chapter of Genesis, verses 2, 3, 4, 6, 7. The infinite Power is Fire, says Simon Magus, and its nature is twofold. Adam is the 'Man' in the Moon that is at once both male and female;[1] "for ONE is the blessed nature of the blessed Man on high."[2] Adam is also addressed as the Moon's horn and identified with Adonis-Attis.[3] He was adored as the Persian Mithra in male and female form.[4] The Naaseni called the "primal Power of all" MAN, the same as SON of MAN; him they divide into three parts. For, say they, the Intelligent belongs to him, and the Psychical and the material. And they call him Adamas and consider that the Gnōsis (knowledge) of him is the beginning of the ability to know God![5] Danaē is Edem;[6] which is the name of the Adonis-garden or Garden of Adan (Eden) in the sides of the North, under Ararat, whence the Phasis, Arases, Tigris and Euphrates flow. "The Samothracians, in the Mysteries per-

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side is the inscription, *Irene, da caldam*, and, on the other, *Agape, misce mihi.* The banqueter, says Rossi, is evidently a departed soul partaking of the eternal feast and attended by Irene and Agape.

[1] Hippolytus, v. 6, 8. Duncker, 132, 150; Miller, pp. 94, 106. Adam corresponds to Saturn-Kronos.—See Palmer, Egypt. Chronicles, 435. That is to Alohim.—Gen. i. 1.

[2] ibid. Duncker, p. 150; Miller, p. 106. "Another is the mortal nature below."—ibid. p. 150; p. 106.

[3] ibid. pp. 150, 168; Miller, pp. 106, 119. Dionysus is on the breast of the Dark Virgin, Damia, Dēmētēr. Iacchos is Dēmētēr's Boy and Spouse.—Gerhard, Gr. Mythol. § 419. p. 453. Adonis is Son and Husband.

[4] Julius Firmicus Maternus, de Errore, v. pp. 65, 66; Gerhard, Gr. M. Anhang, part II. p. 332.

[5] Hippolytus, x. 9.

[6] ibid. v. 26. p. 228. Duncker.

Abrahm and Sara'h are brother and sister,[1] like Osiris and Isis.[2] The Logos and its Sakti could always be represented as brother and sister, like Apollo and Diana or Minerva, or Adam and Eua, in the Hermaphrodite or Hermathena. This completes the mythological parallelism between Osiris, Abrahm, Brahma and Isis, Ishah, Sara'h, Sarasvati. The Egyptians held that the legends about Osiris and Isis and all their other mythological fables refer either to the stars, their appearances and occultations and the periods of their risings, or to the increase and decrease of the moon, or to the cycles of the sun, or the diurnal and nocturnal hemispheres, or to the River.[3] Those Egyptian priests, says Lepsius, were versed in astronomy, but mysterious and far from communicative; it was only after the lapse of time, and by polite attentions, that they allowed themselves to be induced to communicate some of their doctrines: but still the most part was kept concealed.[4] Plutarch mentions "the philosophy which covers up most subjects in myths and tales that have obscure semblances and manifestations of truth; this they verily declare when they fitly place sphinxes before the temples, as if their theology had enigmatic wisdom."[5] This is the philosophy of the Jewish chacham; and it has passed from the synagogue to the Church.[6]

In Saturn and Osiris the Syrians beheld the rulers of Darkness and Light,[7] and as they dreamed of the Resurrection of Osiris from Hades, the Sphinx (Mithra's emblem) rose above the sands pointing beyond the cemetery of the pyramids to the ever-recurring morn in the east,—the eternal symbol of the Return of Osiris from darkness to light. This consolation of the oriental religion has been handed down from Persian, Egyptian, Arab, and Jew until it has become the pillar of the Christian faith. In the hall of the martyred Adonis the perfume of myrrh filled the air.[8] In the temple at Jerusalem the ceremonies of the God's death and mourning were performed,[9] and when the Magi appeared before the new-born Child of Light they brought as offerings the Mithra-symbols, gold, frankincense, and *myrrh*[1] to Jerusalem. The ancients seem to have founded their hopes of the resurrection of the soul and body entirely upon the notion that the Sun[2] returns from the region of Darkness and death under the earth's surface.

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[1] Gen. xx. 2.

[2] Diodorus, I. 13.

[3] From Chaeremon.

[4] Lepsius, Letters, p. 386; Strabo, xvii. p. 806.

[5] Plutarch de Iside, 9.

[6] Whatever has been created is finite, and the finite is included in the infinite.

[7] Gen. i. 18, points to the separation between the light and the darkness,

[8] P. Gener, la Mort du Diable, p. 63.

[9] Ezekiel, viii. 3, 5, 14.

According to Josephus[3] the Greeks related that the *oldest* of their Gods were bound in Tartarus. Josephus might have added in reference to Osiris and Tum (Atam) that the same mythology occurred in the case of the Phœnician, Egyptian and Oriental Saturn. Take the names Ilos, Kronos, Rhea, Seb, Maut, Iachabel, Kab (Khabal)[4] or Keb, Kubele, Gabal, Dionysus, Adonis, Eua: these are mostly names of the oldest deities. Seb and Saturn were Gods of the earth or infernal deities, like Tum, Atamu,[5] Tammuz, or Adonis. We have the Deep couched beneath the earth (Deuteronomy, xxxiii. 13), the Abyss of waters (Genesis, i. 2, 7, 9), the subterranean waters (Exodus, xx. 4), the giving form to man in the lowest parts of earth (Psalm, cxxxix. 15), the description in Job, xix. 24, 25, of a redeemer God at the Acheron standing over the dust, the description in Hesiod, Theogony, 783–786 of the water at the river Acheron, the great oath of the Gods, the many-named water beneath the earth, and lastly the HOPE expressed by psalm, xvi. 9, 10, unequivocally and distinctly expressed for both soul and body, as in Job, xix. 25. Saturn was earth-god in Egypt and in Homer, and we have the right to assume in the regions between Greece and Egypt. At any rate Osiris was regarded as a Saviour in Egypt, and Tum, like Adonis, was considered the Greatest of Gods. Tum was styled 'the maker of men,' 'the Universal Lord,' 'the Creator God,' and 'the great Lord of created beings,' 'the producer of the gods.'[6]

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[1] Matthew, ii. 11.

[2] Adamatos, Invictus.

[3] contra Apion, II. p. 1077.

[4] Josephus, Vita, 1016.

[5] Rawlinson's Egypt, I. p. 347, gives the hieroglyphs of Atm and Tmmou, which can be read Atam and Tammu (like Tammuz). Atam.—Exodus, xiii. 20.

[6] Rawlinson, I. 348; Records of the Past, ii. 131; vi. 52; iv. 95; viii. 143. The water of life was in Hades the original place of Creation of the world. This feminine life was in Syrian philosophy called Huē the moist, or Eua the All-Mother, Rhea in Greek. In the Binah (Venus, Mother of all) every life was comprehended.—Rosenroth, Apparatus in librum Sohar, p. 391. Huē Eua is therefore in Gen. iii. 20 called Mother of every life, of all living.

Like Adonis and Iao, he was the Sun. Tum's name would seem to have been given to the place named Atam in Exodus, xiii. 20, since the hieroglyphs corresponding to the letters *Atm* and *Tmmu* are given in Rawlinson's Egypt as names of Tum; and there is no reason why the vowel a should not have been associated with the next preceding consonant,—a rule that has been generally followed in reading the Hebrew proper names in this work. Nor is there any reason why the Tamus (Tmuz, or, more strictly, Atamuz)[1] mentioned in Ezekiel, viii. 14 should not have been adored by the Hebrews at the North gate of the Temple, since the entrance to the pyramids of Gizeh faced the north; moreover, we find the names Asarac, Asour, Aser (a tribe near Tyre), and Sarazar (2 Kings, xix. 37). Israel (altered from Iasar and Asarel) is the same name as Asar (Osiris) with el (the usual termination of angel-names) added. Osiris is (with Isis, Issa) one of the first two Gods of Egypt, and returns, according to the Mysteries, like Adonis (Adoni, Adonai) from Sheol (Hades), and his resurrection from the Underworld was supposed to be in and by or through the constellation Orion. The worship of Tammuz was also known in Arabia[2] and his title Adon merely signifies the Lord; so that we can assume a close connection between the polytheism of Syria and Egypt when Asar (Osiris) is death-angel, Osrain (Azrael) in Egypt, and the Hebrew Sacred Books do not allow the pharaoh to deprive the Egyptian priests of their lands (by the ministration of Ioseph) and Joshua[3] grants 48 cities to the priests and loim (levites). Then we have the Beni Amon beyond Jordan, and Amon, a Jewish king, bears the name of Amon the Ramgod of Egyptian Thebes. Osiris is Adonis the *lover* of Venus. Iaqab means *lover* in Hebrew; he loves Lea[4] and Rachel, both phases of the moon. Adonis goes to Hades, and *Iaqab goes there*, and is mourned by the Egyptians[5] with the Abel Misraim on the floor of Atad.[6] Now in regard to

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[1] hatamuz, in Hebrew text.

[2] 360 idols were at Mecca, among others Habal or Hobal, Saturn. Saturn is Iao and El.—Movers, I. 259. El is Elios, Helios, and Iahoh.

[3] Gen. xli. 46; xlvii. 22, 26; Joshua, xxi. 41.

[4] Aelios = Sun. Ilia (Lia, Lea) is Solar goddess Luna. Osiris enters the moon. He presides over the lunar world. Et in Biuah comprehenditur omnis vita.—Rosenroth, p. 391. Asah means fire.—Movers, I. 319. But Asah is the Benah and Eua.—Gen. ii. 23.

[5] Gen. l. 3, 7, 9-11.

[6] Atad = Adad, the Sun. Hadad = Hatad here; for the Abel Misraim is Egypt's

is the male and the female gender, afterwards he turns out the visible figure Adam.—Philo, Legal Allegories, II. 4. And the Monad is divided, which generates two, Adam and Eua. Minerva's emblems are the olive, the moon, and the owl. The ancients regarded Athena as synthronos (occupying the same seat) with Apollo.—Julian, iv. 149.

> Korubas, then, the Great Helios, sharing his throne with the Mother, and uniting with Her in creating all things.—Julian, Oratio, v. 167.
>
> Seeing the similarity of Athena to the Mother of the Gods on account of the foreseeing (forecasting) resemblance in both the natures (οὐσίαις).—Julian, v. 179.
>
> Bearing the Sacred Light where they
> All night perform rites to the Goddess.—Aristophanes, Frogs, 417.

Athena was represented on a sarcophagus with a light in her hand. Athena was a feminine Apollo.—Nork, Real-Worterbuch, III. 169. Dēmētēr rises *black* from Hades, holding torches, with the Child Iacchos also holding a torch. Compare the Festival of lights at Sais in Egypt, mentioned in Herodotus, ii. 62. The Sacred Tree is cut on that day on which the sun comes to the top of the equinoctial circle; on the next day they go around with trumpets, on the THIRD DAY the sacred mystical summer first-fruits of the God Gallus are cut: after these are the Hilaria Feasts.—Julian, in Matrem Deorum, 166, 168. The two principles, Spirit and Matter appear in Julian, v. 162, 165.

> Giving to God the beginning of what is according to logos (Power creating through Wisdom), but not despoiling Matter of the causes necessary to the being born.—Plutarch, Defect. Orac., 47.
>
> The Gnōsis of the First both Lord and mentally recognised, whom the Female God invites us to seek near Her, since He both is and coëxists with Her.[1] The temple's name also announces plainly both gnōsis and knowledge of the absolute divine being; for it is called Iseion, as belonging to those about to know TO ON (the divine entity), if with wisdom and holily we should enter in to the Sacred Mysteries of the God in the feminine nature.—Plutarch, de Iside, 2.

Under the logic of this reasoning the Ashera was certain to be found on Bal's altars. The moon borrows her light from the sun at the approach of evening and restores it to him again in the morning.—Philo, Quaest, in Gen. 90. The moon obtains her light from the sun.—Plato, Cratylus, ed. Stallbaum, p. 123. The moon is born of the sun, and the rain is produced from the moon.[1] The Manicheans held Christ's power to be located in the sun, his Wisdom in the moon. The Moon was male-female, Sin, Lunus, from Babylon to Egypt. Tuch (Zeitschr. D. M. G. iii. 153) says that the Arabs at the close of the sixth century worshipped the Moon.

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[1] As Simon Magus said.

> The women wove huts for Ashera.—2 Kings, xxiii. 7.

The oldest symbols of Ashera were a tree, tree-trunk, unworked wood, a living tree, since in its green growth an instance of physical life was apparent.

> He placed the sculpture of the Ashera in the temple of which Iahoh said in this temple and in Jerusalem . . . I will put my Name to eternity.—2 Kings, xxi. 7.

The scribe in this passage is chargeable with making a political allusion; but Ashera represented the "Mother of every living (thing)." Hera in Thespiae was the branch of a tree, in Samos it was a sanis (anything made of wood), at Argos a long wooden pillar, Artemis was a piece of unhewn wood, Athena at Lindus a smoothed pillar, statue, or base. Tertullian calls the attic Pallas crucis stipes tree of the cross. Ceres (Kerēs) was a rude stake, without image. Latona at Delos was represented by wood not shaped into a statue. The Ashera, or some corresponding Goddess in Persia, appears at times represented in oval shape. Wherever the Sungod (Bal) was adored the Ashera was with him.—Movers, I. 564; 2 Kings, xxiii. 5, 6. The two upright cones [2] of stone were the Ashêrim of the Old Testament, the symbols of the Goddess of fertility (Hapharahditē), which stood at the entrance of the Phœnician temples, says Mr. Sayce. The Asherah is a representative of the receptive Power in the world, the Woman-power Diana, the Isis or Venus; and belongs to the Adonis-Dionysus-Poseidon worship in the East,—to the mystic lore relating to Dionysus-Zagreus and Persephone, to the "Man" and "Woman" in Hades (of which the serpent is a symbol), to Adam and Harmonia-Eua in the Hesperides-Garden. The isolated monuments were the stone cones or the bare tree-trunks which symbolised Asherah, the Goddess of fertility, and Baal the Sun-god.[1]

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[1] Colebrooke, Relig. of the Hindus, 25.

[2] See Movers, 344, 345.

Achab built an altar in the temple of Bol in Samaria and made an Ashera.[2] The identity of the sacred Plant of the Assyrian monuments and the asherah of Palestine has been claimed by Ferguson and G. Rawlinson.[3] On a cylinder of hard stone in the British Museum the figures of a man and woman can be seen, he wearing the Babylonian turban, seated face to face at the two sides of a tree with branches extended horizontally: from the lowest two branches two pointed pine or cedar cones hang down (at the same level on each side of the tree) towards an extended hand of the man on the one side and of the female on the other. Behind her a serpent stands up on the tip of his tail [4] like some of these guardians depicted in Etruscan tombs. Possibly these figures are Dionysus and Dēmētēr in Hades; for the serpent is an indication of something spiritual and the Mysteries. In the most ancient Greek Mysteries they shouted Eua, simultaneously a serpent was shown.—Orelli, Sanchon., p. 14. Taking then the Lord Dionysus-Adonis as Adam [5] and Eua as Persephone, the statue of the *Binah* is Huē (Venah, the All-mother rising from the foam of the sea) that is sent every year to bring up the water from the sea, having a golden dove on its head,—the "Aphroditē, Original Mother of our race," as Aeschylus calls Her, the Magna Mater and Ashera, the Iana novella. Bacchus was Son of Luna [6] and Nah's dove returns to the Ark with a lunar emblem in its mouth, the olive-branch of Athena. Semiramis is Daughter of Venus [7] and Venus is Asah, Issa, Isis, Heuē, Huē Eua, and Eve. The dual emblem of Bal and Ashera was a base with a tree, trunk, or pole rising up from it, the pole often rising from the round altar of Bal, a symbolism agreeing with that of the Hindus. Manassah set up a graven image of Ashera at Jerusalem.

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[1] Sayce, Hibbert Lect. 409. In Judges, vi. 25 an Ashera stood on Baal's altar.—Movers, I. 563.

[2] 1 Kings, xvi. 32, 23. τὸν τετελεσμένον τῷ βεελφεγώρ.—Numbers, xxv. 3, 5.

[3] Lenormant, Origines de l'histoire, I. p. 90, note 1.

[4] Lenorm. I. 90; Lajard, Culte de Mithra, plate xvi. no. 4.

[5] The Gnōsis and Theory of all Wisdom, which is Christ.—Justin, Apologia, II. viii. Christ is the fountain of the Gnōsis of God.—Justin, Trypho, 81.

[6] Cicero, N. D. iii. 23.

[7] Munk, 62.

> Quare magna Deûm Mater, Materque ferarum,
> Et nostri Genetrix Haec dicta est corporis una.
> Hanc veteres Graiûm docti cecinere poëtae
> Sublimem in curru bijugos agitare leones :
> Aëris in spatio magnam pendere docentes
> Tellurem ; neque posse in terra sistere terram.
> Muralique caput summum cinxere corona :
> Eximiis munita locis quòd sustinet Urbeis :
> Quo nunc insigni per magnas praedita terras
> Horrificè fertur divinae Matris imago.—Lucretius, II. 609.

Ia'boh makes die and live ; makes descend to sheol (Hades) and rise again! —1 Sam. ii. 6.

Genesis, ii. 7, describes Ha-Adam as filled with the breath of lives by Iaoh Alahim. During the 130 years when Adam was under rebuke he begat *spirits* (ruachōth) says the Midrash.[1] The souls are spirits existing under the throne of God.[2] Abrahm, Izchaq and Iaqob are the spirits.

My spirit shall not always strive in Adam (man) because he is also flesh.—Gen. vi. 3.

The Hebrew sâhel signifies to shine bright. Suhel is the planet Saturn.[3] Zehrā means resplendent.[4] Fatimatu 'z Zehrā means 'the resplendent Fatima,' Muhammed's daughter. Zohar means (in Hebrew) 'splendor.' In the same way, we have the brilliant planet Saturn, called in late Arabic Zuhhel ; Suhel. In Egyptian, anciently, l and r were apparently expressed by the same letter. Consequently Zahel and Zahar are, perhaps from the same root. In the later Arab style of writing Saturn's name (as planet), ـحـ is the letter now read *hh*. But a dot below causes it to be read g ; a dot above makes it ch. In Hebrew ch softens (in being written) into 'h ; and the h (hē) like the

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[1] Maimonides, ch. vii. Friedländer, p. 50.

[2] Wagenseil, Sota, 72, 73 ; Dunlap, Sōd, II. 34, added page. Maimonides suggests that the Biblical account of Adam is to be taken in a figurative sense.—Friedländer, p. 64, note.

[3] Movers, I. 290. Sâkia is a deity of the Arab tribe Ad (Aud).—Univ. Hist. vol. xviii. 385. Compare the Jews, or 'Iaudi.' Izak and Isak, in Hebrew, mean 'to pour out.' Zachaq would suit, with Demoniac laughter. Zachar means to shine.

[4] London 'Academy,' Nov. 27, 1886, p. 366. See also Ludwig Ideler, Sternnamen, p. 316. In Hebrew, צהר means candor and candidus, nitidus, color illustris. The Hebrew name (of Isaac) is Izchaq יצחק.—Gen. xvii. 19. Izchaq is interpreted 'making to laugh'; which may refer to 'shining,' or to the harvest festival of the ingathering. Izchaq, the Laugher.

Arabic *hh* must then represent the originally written *ch.* The name Sâkia means ‘shining’; for in Hebrew we have the roots צח and צה, each with the signification candidus, clarus, brilliant, shining; and the root צחח (Zachach) meaning shining, *nitidus*, in Latin. The Shining Star is Saturn; izachach (izchak) means that “it shall shine”: therefore Izchak is the Shining Star of Isaac, whose name is written Izchaq in Hebrew. Considering that Saturn (Zachel, Suhel, Zouhhel) was regarded as a bad sign (as a baleful planet) and that Asu (Esau) is a name of the Evil Spirit (in Idumea) in the Desert, it is in this connection to be noted that Isaac (Zachel?) has one bad son, Edom (Zohak), and Iakab (Keb) the good boy. Izchaq is then Saturn. The Arab relations with Set and Satan have never been called in question by the cultivators of Palestine, who were aware of the doctrine of Persian Dualism.[1] It is clear that Abrahm is represented as a people on the move continually, between Kadesh and Shur, sometimes at Gerar on the Philistian border. So that he abode in Idumea among what is later called the *Esau* tribes; and his son is Ishmael. And Abrahm went down into Egypt.[2] In fact, as the Scribes of Genesis taught a monotheist system of some sort (compare the 7 Archangels, Persian Dualism, Dan. iii. 25, and Job, i. 6[3]), the getting rid of deities would be accomplished by turning them into patriarchs.

With the Iahoh Elohim of the Hebrew Bible we may compare the Mana Rabba of the Chaldaean Gnostic Nazarenes or Mandaeans. Mana Rabba is the Lord of Glory throned in the aether of the SHINING WORLD, through which flowed the Greatest Jordan, which is the River of the water of life, whence all things and plants that dwell in the SHINING WORLD derive the spark of life. As Elohim calls ’Hadam (Adam) into being, so Mana created the “First Life,” Hayya Kadmaya, and then retired into the profoundest obscurity; which idea is conveyed in Genesis by the expression: Elohim ended his work which he had made, and he rested! The Shining World and the Hulē of the Chaldaean Nazarenes seem to correspond tolerably to heaven and earth in Genesis. Like Adam, or Chadmaeus-’Hadmaios, Hayya Kadmaya is the creative, working God, the

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[1] Zachariah, iii. 1.

[2] Gen. xii. 10; xx. 1; xxxv. 12.

[3] Sons of the Gods, Beni ha-Alohim.

Logos proforikos, but he is not the Demiurgus of these Gnōstics, who is rather the *Gabriel of the Nazarenes.* Hayya Kadmaya is the God to whom they pray, and he is often confounded with Mana-Rabba.

From Hayya Kadmaya proceeded the Second Life, Haya Tinyana (their Cain[1]), and Manda d'Hayya (their Abel), who is the ideal of goodness and purity, called Father, Angel-king, Beloved Son, Lord of worlds, Good Shepherd, Word of Life, Teacher and Saviour, Conqueror of hell and Chainer of the Devil; he dwells with the Father and is the Christ of the Mandaite religion. This is Gabriel, the Abel Ziua of the Mandaeans; but the Christians sometimes and Jews usually devolved on Michael[2] and his angels the task of fighting the Devil. Manda d'Hayya, who is also called Adam Kadmaya reveals himself through his three sons Hebel, Sethel and Anus, which correspond to the Jewish Abel, Seth and Enos. The priests at the service dress in a white stola and white turban. They have a gold ring on the little finger of the right hand with the inscription "The Name of Yaver-Ziua." An olive staff is borne in the left hand, the feet bare. If this is Chaldaean and Nazarene, it is also Jewish gnōsis, and the Jewish Highpriest carried on the front of his turban the name of the God of Life Yahoh יהוה, or, as many prefer to wrongly read the "FOUR LETTERS," Yahveh. This name corresponds to Zeus and Adonis[3] or Adonai. The object of this comparison of Mandaite with Jewish is to show that their gnōsis is nearly akin; in other words that the Jewish patriarchs in Genesis are merely so many gnōstic aeons closely agreeing in number with the Babylonian precosmogonial Powers. Adam is Dionysus-Adon, Huē the Moist, is Bena, Vena, Venus; Asu (Esau) is the Spirit of destruction, Mars Saueh or Shemal-Ishmael, but Iacob is Cupido. Like AS (to breathe), Heuah (הָוָה) means to

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[1] in Hebrew, Kin or Ken. The Mandaite Queen of hell is named Kin.

[2] The Mandaite Abatur is the Father of angels, and Gabriel, called also Fetahil, is his reflection in the water of chaos. Ptahil is another translation to Fetahil.

[3] A Mohammedan historian of the 10th century asserts that in his time the Mandaeans kept the Feast of Thammuz, the Babylonian prototype of Adonis.—Edinburgh Review, July, 1880. See Ezekiel, viii. 14, for the Jewish worship of Thammuz, and St. Jerome, Ep. 49, ad Paulinum for its continuance in the immediate vicinity of the Holy Sepulchre in A.D. 386.—Dunlap, Sōd, II. pp. vii. viii.

The Mandaeans consult astrological books to learn what will happen in the new year and whether it will be fat or lean.

dus had their royal races both Solar and Lunar, there is no reason for refusing to Egypt her Solar or Lunar races, descendants of Menes and Horus. Next to the Royal Gods came the Hor-shesu, the successors of Horus.[1] The Akkadian Sungod had a formidable rival in the Moongod. From the Moongod the Chaldaean monarchs traced their descent.

The moon at the conjunction disappears within the sun.—The Aitarêya Brahmana.[2]

The moon having conjunction duly with Helios.—Manethon, Apotelesm. iv. 537.

The moon is born of the sun. Viewing it, say : May the Moon be renewed. —Aitareya Brahmana.—Colebrooke, 25.

Σύνοδον ποιησαμένη πρὸς ἥλιον.—Plutarch, Quæst. Rom. 24.

Sinai is the range of Mts. of Sin, the Babylonian Moongod.[3] Beginning with the bisexed Sin in Babylonia, we come to the bisexed Adam, Dionysus-Ourania, in Arabia, the holy, heavenly, horn of Mene, Mēn the bisexed Moongod in Asia Minor and Syria (compare Mt. Sini and the Hebrew lunar worship on the 'Newmoons and sacred Sabbaths, seven being a sacred fourth of a lunation,—compare the seven years of Jacob), and finally to Menes in Egypt.

Διόνυσον δὲ θεὸν μοῦνον καὶ τὴν Οὐρανίην ἡγεῦνται εἶναι.

Dionysus and the Ourania (Aphroditē) they think to be sole God.—Herodotus, iii. 8.

Dionysus they think is only God and is the Heavenly Venus.—Herodotus, iii. 8.

Hindu, Egyptian, Babylonian and Hebrew forms of "Allah Sin" to be identical with the Dionysus, Iachos, Iachoh, Iahoh, Iaō, Adonis, Lunus, mythological traditions. In the Transactions of the Royal Berlin Akademy, 1856, p. 216, Lepsius argues that Isis is not a Moon-goddess because the Moon in Egypt was a male deity, Lunus. But the same thing occurred in Mesopotamia among the people of 'Harran ; the Sabians adored the moon as male-female and as a female (Chwolsohn, II. 23) ; and, like Isis in Egypt, their Baalti is apparently also Venus. Osiris is Dionysus. Dionysus was represented with horns ; and Nonnus, a resident of Panopolis in Egypt, expressly says so :

ταυροφυῆ Διόνυσον ἐμιτρώσαντο κεραστήν.—Nonnus, Dionus. ix. 15.

καὶ βρέφος, εὐκεράοιο φυῆς ἴνδαλμα Σελήνης.—Nonnus, ix. 27.

They crowned the bull-shaped, horned Dionysus.

And, a child, the image of the form of well-horned Selene.

Hermes (the logos) is seated in and goes round with the Selene.—de Iside, 41.

[1] Sayce, Herodotus, p. 319.

[2] Colebrooke, p. 24. "The seventh chapter opens with a hymn in which Súryá, surnamed Savitri, the wife of the Moon, is made the speaker. . . A very singular passage occurs in another place, containing a dialogue between Yama and his twin-sister Yamuná, whom he endeavors to seduce ; but his offers are rejected by her with virtuous expostulation."—ibid., 15, 16.

[3] Sayce, Hib. Lect. 42.

Like Alohim he includes both sexes within himself, else he could not be the sole cause. Dionysus is Osiris, and he was said (de Iside, 43, 50, 51) to enter the moon. When entering the Moon, the crescent becomes Lunus, Sin, the Male Moon. Adonis entering the Moon loses sex. Hence the Hebrew Newmoon worship. Dionysus, Adonis, Osiris, Herakles enter the Moon. The city Ur was dedicated to the Moon-god, and the Chaldaean priests held the Moon-god to be the father of the Sun-god. The Harranites regarded their Moon-deity as man and woman.[1] The worship of the Moon under the name Sin in Harran was very ancient.[2] The Jews had the Newmoon worship to Iahoh[3] (Allah Sin). As soon as the Newmoon came in, the Temple Gate *Nicanor* was opened, as on the Sabbath. The citizens hurried to the Temple, the priests and levites to their posts, and burnt-offerings were made. A full description of the ceremony is given in Bodenschatz, II. p. 160 (from Lundius, Jud. Heiligth., V. c. 8, num. 4). As usual, when the he-goat was killed as an offering, the priests ate nearly all of him. The people came with their thankofferings and their peace-offerings (Numbers, x. 10). The Sabians had the sacrifice of seven male lambs to the planets.[4] The Jews sacrificed seven yearling lambs at the Newmoon. The Sabians ate lambs in the last of March (Chwolsohn, II. 23, 24, 75, 76); the Jews had the feast of the paschal lamb: and the Old Syrians were declared to be Sabians. The Jews were, therefore, Sabians.[5] There is one tradition, on the testimony of Africanus, that the Hyksos kings were Phœnicians who took possession of Memphis and made Abaris in the Sethroite nome their chief fortress.

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[1] Chwolsohn, Ssabier, II. 37, 183.

[2] ibid. II. p. 158, 156; Norberg, Codex Nazar. I. p. 54, 98.

[3] Numb. xxviii. 11-15.

[4] Chwolsohn, II. 22, 24, 26. Sin was the Moongod of the Old Sabian religion.—Blau, in Zeitschrift D. M. G. ix. p. 89. Sin could well be named Menes.

[5] Numbers, xxix. 10; Chwolsohn, die Ssabier, II. p. 25. As Adam is the holy Mēnēs horn, he is both Ish-mēnē and Issa-mēnē.—Gen. ii. 23, 24. He is the light of Israel, like the Christos of the Manicheans whose power was in the sun, but his wisdom in the moon. Mēn was adored as Mēn and Mēnē, Lunus and Luna in all Asia Minor, in Sinope and Laodicea.—Blau, in Zeitschrift D. M. G. 88, 89; Movers, Phönizier, 649. This Mēn-worship followed the coast down past Caesarea to the land of Menes, Egypt.—Compare Movers, 649; who regards Mēn as the sunlight proceeding from the moon. Also Mt. Sini (Sinai) and the Saturnian Moonworship.

> And he removed the Mysteries (τὰς τελετὰς) from the land, and accomplished all the business that his fathers did. And he removed Ana his mother, so that she should not be the regent, since she made a *sunodos*[1] for Ashera. And Asa destroyed her places of concealment.—Septuagint, 1 Kings, xv. 13.

Mysteries are the basis of all religions, not at all in order to lock up from the people the door to wisdom or because the priesthood wished for the private profit of their caste to use the preference of the uninstructed for the mysterious, as the frivolous rationalism, drawing an inference from the Christian priestcraft to the childish, naive, ancient world, asserts, but to heighten the feeling of devotion and awe before the Creator, who veils himself in mystery, withdraws himself from the profane regards of the sensualist, by the separation of the holy from the profane, through the exclusion of the worldling, who holds fast to the things of earth, from the service of the Being of light. When the eye of the senses is darkened by a deep slumber and the body is as if dead, as in Magnetic clairvoyance, the Father of light lets the true illumination come near,[2] as Iamblichus[3] seeks to explain to Porphyrius that *Beholding in the light*, that at times an invisible spirit floats around the sleeper who perceives through another perception than sight, just so the Initiated into the divine Mysteries named themselves Enlightened, Illuminati,[4] and before their reception into the band of the saints must become dead to the body, through chastity and strict regimen, fasting etc., seek to slay the flesh, if they wished to celebrate already in this life a spiritual resurrection. As the hieroglyphic language of the soul in dreams and visions is different from the language of intellect so must therefore the hieratic language of the Mystae and of sanctified archives of religion differ from our language in books, since the former contained the divine Word, owing to a higher significance concealed from the profane and only comprehended by the Initiated. Hence only the priest is entitled to read in the Law. Astronomy, astrotheology and geometry were commonly taught in Egypt. The Egyptians had the doctrine of the Transmigration of souls, and they (in the Mysteries) taught the unity of God. But the priests declined

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[1] meeting.

[2] Ezekiel, i. 27; Psalm, xviii. 29; xxxvi. 10. compare Ovid, Fast. 6, 5.

[3] de Myst. Aegypt. sect. 3, cap. 2.

[4] In thy light we see the light.—Psalm, xxxvi. 10.

year's season is always between heaven and hell, brings the souls from the upper world to the lower one, but also, through night, to light. The first takes place at the autumn equinox when the nights lengthen. Therefore the astronomers laid down the Styx in the 8th degree of Libra.[1] This was the Old Sabian worship before our era. Julian[2] shows that in the Mysteries the scheme of the heavenly bodies was considered, saying that "the Sun is not the centre of the Planets but of the THREE WORLDS, according to the hypotheses in the Mysteries (τελεστικὰς ὑποθέσεις)." This view of Julian is consistent with the theology of the Osirian Mysteries.

> **Brilliant Lords that bring frost and harvest to mortals.—Aeschylus, Agam., 4.**
>
> **All the Teirea (constellations) with which heaven is crowned.—Homer, Il. xviii. 485.**

The star-gods were regarded as the causes of the orderly succession of times and seasons.[3] Near Libra the constellations which rise with it and which bring back winter after the fruit harvest are shown. Among these constellations is the celebrated Dragon of the pole who guarded the apples of the Hesperides, whom the spheres represent as wound round a tree like the Serpent of Eve. Lastly, the constellation Serpentarius, or Pluto and his serpent, who ascends at the same time as Libra. The name of this serpent, the serpent of Eve, as it is still called by the Persians, or Heua, as it is called in the Arabian spheres,[4] has been preserved. This is the celebrated Star-serpent spoken of in the Persian cosmogony, the Serpent who is the mother of winter and whose form Ahriman assumes in order to introduce evil into the world.[5] On the walls of a rock-temple Krishna is seen trampling on the Serpent Kaliga whom he has destroyed,—the Spring-sun as Vanquisher of the Winter-serpent.[6] The Jews, like the Babylonians and other Sabians, appear to have been well acquainted with the heavenly host.[1] The Ass was a sign of autumn. A golden head of an Ass stood in the Jewish temple and the constellation of the Ass stood in the sidereal heavens near that of Dionysus.[2] The Apokalypse mentions Virgo holding the Sun-child in her arms; and in the Garden of Adonis the king comes forth from the "Bird-nest" and appears descending from the heaven. The ass of the Messias indicated the End of the world and the Judgment to come.

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[1] Nork, Real-Wörterbuch, III. 221–223. Art. Mysterien. They worshipped the astral powers, the planets, Bal, the Sun, Moon, and all the array of the heavens.—2 Kings, xxiii. 5 flg; Jer. viii. 2. Beth-Samas.—2 Kings, xiv. 11. The worship of the planets was carried on in the temples of the Bamōth Bal. The 2 Kings, xiv. 4, reminds us of the "sacred tree" that appears on Assyrian and Persian sacred representations.

[2] Julian, Oratio iv. p. 148.

[3] Mankind, p. 416, 417.

[4] Eua, in Genesis, iii. 20.

[5] Mankind, 465, 466.

[6] Nork, Real-Wört. I. 217.

In the Chinese popular religion the Heaven, the highest revealed form of the primal-potence that had penetrated the primal matter, took the place of the primal-power, which was more accentuated in the philosophical conception, in the full divine meaning of this idea. The divine essence (Sein) is thus a duality. The Heaven, that is, the natural, visible, blue heaven[3] with the sun and stars is not the pure primitive power (Urkraft), but this Power united with the primitive matter.[4] The Urkraft is related to the primal matter as the Fire is to the burning material.[5]

All the inhabitants of the Thebais (which, *they said*, was the most ancient part of Egypt ?) judged it the greatest oath when any one swore by the Osiris who lies in Philae.[6] In the temple of Osiris at Philae[7] Amun[8] appears fashioning upon a wheel or lathe the limbs of Osiris, while the figure of the Nile-god stands by and pours water on the wheel. At Elephantinē he appears working a lump of clay upon the lathe.[9] In the mystic chamber of the temple of Philae Amun-Kneph is represented turning a potter's wheel and moulding the mortal part of Osiris, the Father of men, out of a lump of clay. The hieroglyphical inscription is: "Knum, the Creator, on his wheel moulds the divine members of Osiris[1] in the shining house of life."[2] This is the same as the Hebrew belief: "Thou, Ia'hoh, our Father art; we the clay, but thou our potter; and we all (are) the work of thy hands."[3]

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[1] 2 Kings, xvii. 16; xxi. 3, 5; xxiii. 5.

[2] Bahak (compare Bak = Light) is the "Genius" who called the world into existence.—Codex Nasar. II. 233 Norberg; Genesis, i. 3, 4.

[3] Exodus, xxvi. 1, 4, 31.

[4] Adolf Wuttke, Heidenth. ii. p. 25.

[5] ibid. ii. p. 15.

[6] Diodorus, i. 22. To swear by my name, Chi Iachoh, as they taught my people to swear by Bal.—Jeremiah, xii. 16.

[7] Monuments at Philae are considered among the *latest*.

[8] The Creative Mind or Logos. The Demiourgic Producer. The description which Porphyry gives of Kneph as a human figure, dark blue, with a girdle and sceptre, and a royal feather on his head, accords with the representations of Amun, not of Kneph. From his mouth was produced an egg from which Ptah (the Perfecting Intellect, acting with truth, according to art) sprung. Like Vishnu, he represents Sun and Water. He is also identified with Khem, Kneph and Horus.—Kenrick, i. 314, 318.

[9] Kenrick, Egypt, I. 314.

> And Ia'hoh Alahim moulded the Adam, dust out of the ground.—Gen. ii. 7.
>
> The soul from the Edem in like manner too was placed in the Eua (Moon) in idea (ideal form without body), but the spirit (is) from the Elōeim.—Hippolytus, v. 26.

The same doctrines were in the Greek Mysteries.

The Garden of Eden[4] was by some placed near the throne of the Lamb, that is, near the sign of the vernal equinox.[5] Others, like Plutarch and Lucian, placed it in the upper part of the moon. But Plato in his Phaedo has placed a celestial and holy earth above the other which resembles the celestial Jerusalem of the Apokalypse.[6] The moon, however, being the place of meeting of Adam and Selene,[7] at their conjunction, and also sinking below the plane of the earth's surface, suits best the general mythology of the ancients, for an Adonis-garden. We know the worship of Dionysus (Adonis) to be older than Homer. The Egyptian Eden of departed souls was in the eastern heaven. The Garden of Eden lay to the east

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[1] the type of man, the First Man.

[2] in the solar disc, "in the bent arms of the sun."—de Iside, 52. Just as Snefru set up at Memphis the greatest piece of sculpture in the gigantic form of the Sphinx through the art of Ptah (Hephaistoteucton), so his son Chufu used the means of the God Chnemu, the Architect.—Lauth, Chronol. 72.

[3] Isaiah, lxiv. 8. itsar, figulus, formator.—Mankind, p. 736.

[4] The Garden of Tamaseus is the Garden of Tomas "the Sun:" compare Tum "the Setting Sun," and Thamus the Egyptian Monarch, and Tammuz (Adonis). Adam (Adamatos) presents the apple to Eua, in the Eleusinian Mysteries. Apples were lovers' presents. Persephone in Hades (Sheol) eats the apple of Aidoneus.—Preller, I. 472. Compare "Maneros" in Egypt, and the "apples of Bacchus" who is both Osiris and Adonis!—Dunlap, Sōd. I. p. 150; Theokritos, iii. xi. xxix.; Champollion, Egypte, 131; Ezekiel, viii. 1-12. Women sat (on the ground) deploring Thamus—Ezekiel, viii. 14. This is all presumably late, since 70 Israelite Elders (Ancients) of the Hebrew Senate with Iasanics (Jason, Iasan) at their head are mentioned.—Ezekiel, viii. 11.

[5] This Lamb is evidently Aries, placed above the Whale and ascending with it.—Mankind, 545. The throne of the God and the Lamb will be in it.—Rev. xxii. 3. But the Lamb represents the Adon living, "Adonis lives." Was dead, and is alive.—Rev. i. 18. Chi Adon!

[6] Mankind, p. 462, 566, 630, 631.

[7] Selenia, a town in Kupros-Cyprus.

The (times?) of the Sesu-Hor, years 13,400 (plus ?).
The reigns down to Sesu-Hor, years 22,300 (plus ?).—De Rougé, Recherches, p. 163.

The Horshesu can be translated 'Servants of Horus' or 'Successors of Horus.' Sesu-Hor, in the singular, is cited in the inscription of Tombos (under Totmes I.) as the most remote type of human antiquity. The Semites named the Angels Sons of God.[1] The Sesu-Hor had in the eyes of the Egyptians a character entirely analogous to that of the first Biblical patriarchs; justified by Osiris, they inhabit the regions of the blest destined for the virtuous souls, and the Rituel funéraire shows them to us gathering the abundant harvests produced by the celestial fields of *Aaru.* This information proves that the Sesu-Hor are merely human, and we are induced to think that under the name of *dynasty of the Manes* the Greek lists have transmitted to us merely a souvenir of the first Egyptians.[2] The Semites named par excellence their ancestors Children of God.[3]

Genesis, xi. 2, makes a claim for the origin of the Jews in Mesopotamia. Lamech, or Lamach, is the equivalent of the name Lamga who is the Moon-god.[4] In Sippara (Sepharoim) was the God Alamelech (also Adarmelech). This Adarmelech is the Sun's Fire, and, since Adar is Mars, the destroying fire.[5] Alamelech is one with Adarmelech, consequently destructive in tendency. Shortening Alamelech, and dropping the initial vowel (which often happened in time), we should have, instead of Alamelech, Lamech the husband of the Babylonian Juno (Adah) and a martial character of warlike and murderous aims.[6] Adar the Warrior, the Sun of the South, the Sun of mid-day, like Adar-malik corresponds to the Phœnician and Palestine Moloch; he devours the productions of the earth and human victims alone can appease him, who in the month of Tammuz (June) kills Dumouzi (Tammuz-Adonis) the Young

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as we have Ousōrus, a Phœnician God (Eusebius, Laud. Constant. c. 13; Movers, 120), and Ousir in the Seal of Iar Ammonics, in the Abbot Egyptian Collection.

[1] Gen. vi. 2, 3.

[2] De Rougé, 163–165.

[3] ibid, 164. See Deuteron. xiv. 1; Romans, viii. 16; 1 Cor. iii. 16.

[4] Sayce, Hibbert Lect. 1887, p. 186; Zeitschrift für Keilschriftforschung, ii. 47, 66.

[5] Movers, I. 410.

[6] Genesis, iv. 19, 23, 24; v. 30, 31.

and gracious Spring Sun.[1] This was the "Charming Youth" from the Lebanon!

> I have killed a man to my wounding and a Youth to my calamity.—Gen. iv. 23.

Moreover Lamech's two wives are Adah[2] (Light) and Zillah (Darkness).

There is a complete difference between the two genealogies in Genesis iv. and v.; they spring from different sources. Nothing is more dry and monotonous in form than that of the Sethites, borrowed in chapter v. from the Elohist document; nothing which exhibits to a higher degree the stamp of that particular sort of euhemerism that is peculiar to the Bible which its rigorous monotheism has breathed into it, and which while depriving them as much as possible of their allegorical character, reduces to strictly human proportions the heroes of the popular tradition whom it accepts while recording the most ancient souvenirs received from its ancestors by the people Israel.[3]

Mach means "to destroy."[4] Al Mach means the Destroyer. But Al Amach means 'the one who descends[5] into the depth,' hence Adonis is meant.[6] Lamach has Beauty (Audah, Light) as one wife, Sillah (Obscurity, Darkness) as the other. Adonis fills these conditions, as Hades,[7] and so does Osiris. Genesis, iv. 23, therefore represents Lamach as Mars, and lets him marry Venus. Aud and Adah (Audam and Ashah) would represent fire (Adar, Moloch, Ia'hoh) and the feminine principle in the moon.[1] Adah (Adē) gave birth to Ibal (Adonis) father of the tented Arabs[2] and his brother was IoBel, the Apollo.[3] Adah is said to be the Iuno of Babylon. Adah or Oda means 'the shining,' according to Nork, Bibl. Mythol. I. 361. Lamech seems to be Lamos son of Vulkan (Ptah, Bal). With Elam, and Lamos connect lampo 'to shine' and lumen, light; also Lemnos the Sun's isle,[4] Eill who is Lucifer (compare eial, illuminare), Ilus, and Lampos son of Eos. Anos represents the Anasse Arabs.—Gen. v. 7.

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[1] Lenormant, les Origines de l'hist. I. 256.

[2] Ad, Aud.—Univ. Hist. 18, p. 387.

[3] Lenormant, les Orig. I. 182. Movers, Phœnizier, I. 165, long ago recognized that the fact of the equivalence of the duration of the ten antediluvian reigns with ten periods of 12 sars established a relation between each of them and one of these periods, months or hours of the greatest celestial cycle; that thus the antediluvian patriarchs of Chaldaea had been referred to these solar mansions of the zodiac mazzalōth which the infidel Hebrews in the time of the Assyrian influence adored with the sun, moon and all the celestial array, and which the Chaldaeans already designated by the figures whose use has come down to us through the intermediation of the Greeks.—Lenormant, I. 255.

[4] Seder Leshon, p. 171.

[5] ibid. p. 252.

[6] In the theology of Eridu, the Sun-god Dumuzi or Tammuz was the offspring of Ea and Daukina.—Sayce, 144.

[7] Etana's throne was placed in Hades.

The Giants and Titans were interchanged at an early period.[5] Genesis, vi. 4, makes hardly an allusion to the War of the Titans against Zeus in which Minerva (Athena) was engaged, and only states that the Gabarim, Anakes or Anakim, were the sons of the 'Sons of the Gods' in the Aithēr (burning heaven), and the Gabarim of old. The Seven Kabiri are the Seven Spirits of fire about Saturn's Throne,[6] like the Seven planet-effigies around the Sun's Horse in Arabia; and the myth relates that these Titan Kabiri tore Iacchos (the God of life) into seven pieces, but that Minerva saved the heart. Osiris was torn into twice seven pieces by Typhon.[7] Osiris is Dionysus, is the most primitive conception of the Sun.[8]

> Look at the battle-rout of Giants, on walls of stone.—Euripides, Ion, 206.
> Great Giants
> Shining in weapons, holding in hands long spears.—Hesiod, Theog. 185.

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[1] Ada is, according to Hesychius, the Babylonian Iuno, who is Melechet, the Spouse of Moloch (the Sun, Ptah); but, as the Hebrews had an altar inscribed Ad (Od), Adah is the feminine of that Name. See Joshua, xxii. 34. Aud (Od, or Ad) is then the name of the Fire-god Ach, Iach, Yauk, whose altars were the fire-altars of Moloch and blood-besprinkled.—Joshua, xxii. 34; Levit. x. 1, 2; vi. 13; xvii. 11; Movers, I. 263; Lenormant gives a compound of Elam and Adon, Lamedon.

[2] Gen. iv. 20: Ausonius, epigram 30.

[3] Gen. iv. 21: Nork derives Lamech from Lacham or Laham to consume, eat, conquer by force, which is in the sense of Gen. iv. 23, 24. Lamia is Bel's daughter.

[4] Nork, Wörterbuch über das alte Testament, p. 345.

[5] Gerhard, Gr. Mythol. § 130. The Giant fables and Titan stories sung among the Greeks and some lawless acts of Kronos, and contests of Python against Apollo, and Flights of Dionysus, and Wanderings of Dēmētēr do not differ from the Osirian and Typhonian stories which all are allowed to freely hear in the form of myths.—Plut. de Iside, 25. But the science of astronomy was studied by the priests.—de Iside, 41.

Deuteronomy, iii. 13, calls the Basantis the land of the Rephaim. Aug was the last of them, in Astarta's city. We find Akis, 1 Sam. xxxvi. 5; Agis in Sparta.

[6] Rev. iv. 5; v. 6.

[7] de Iside, 18. The land of Siris.—Josephus, Ant. I. 2, 3.

[8] de Iside, 35; Meyer, Set-Typhon, 17.

blindness evidently has reference to the Darkness of night. Zo'hak chooses the arch-fiend for his master-cook. Therefore, the book Jalkut Chadash (fol. 3) made the singular assertion that the soul of the sweet-toothed Eua, in other words, the soul of a *woman*, had transmigrated into the body of Izchaq. His wife is Rhea (Damia, Tamia, Rebecca, Eurudike), Rhea [1] being Saturn's wife.[2] When Orpheus turns towards the Darkness, he loses Rebekah in Hades. Laughter is the predicate of him who sits in the heaven, the smiling Sun. The old poet al-A'sha says of a blooming meadow that it rivals the sun in laughter. In the contest between Day and Night, Night says : Thou dost laugh at thy rising.[3] Zachar means " to shine ; " Sachar means the Dawn. The lover of the flesh follows Abrahm, as Siva follows Vishnu, or as the evil Destroyer Saturn (*satr* = to destroy, darken, eclipse, obscure) succeeds to Ouranos God of Light. So Iakab follows Ischak as Jupiter (the lover, achabos, iacobus) takes the place of Saturn ; for these all are symbols of light and darkness. From the Moon, says Servius on the Æneid, xi. 54, we get our corpus. For love-matters they invoked the Moon, and Isis (Vesta) presided over these affairs.[4]

> That you may not corrupt yourselves and make for you a cast, the image of any similitude, the copy of Man or Woman.—Deuteron. iv. 16.

The Man is Adam-Adonis ; the Woman is Issa, Isis, Eve. Isis is Venus, and Hathor is frequently designated the goddess Sothis (Sirius).[5] Sirius is the star of Isis.

An untold amount of mythic intervening stories must have existed connecting the Asiatic circle of myths with the Greek world, and the latter had their root in the former. In regard to this we are too plainly reminded by the form of many Greek mythical and legendary complications [6] that exhibit such striking parallels and forms agreeing even to the names, that respecting their original identity there is no room for doubt. Such a one we find in the instance of Rebecca, mother of Jacob and Esau, and Ino[1] the mortal wife of Athamas, whose son is doubly identified with Jacob, the wrestling Sun-god, even in name; for he is named Palæmon[2] and at the same time Melikertes, which places his identity with the Phœnician Herkales Melkarth out of all doubt. As first wife of Athamas in the Greek Myth is Nephele, the cloud, whose original representation was the cow, as we have already seen;[3] but with the cloud goddess whose humidity fructifies the universum was united the Moon goddess, as the essence of the all-productive Power of Nature, in general, the feminine physical production, the symbol of the Mother and Maternity. Thus in the later development of this mythological idea a complicated circle of legends were built up whose offshoots can still be traced in the Grecian Mythology. We should not forget that mythological conceptions as ancient as those that lie at the foundation of the Bible's Rebecca belong to a world that has wholly passed away.[4] As Athamas (Tamas, Atamu, Tamuź, Adonis, Tum) is a Cthonian or Subterranean deity and Solilunar, we can well compare Sakia-Ischaq with Danaus and Ischaq the well-digger.[5] Zohak is in Old Arabian Historians written Ed-Dhahhak, Dahak, and Dechak in Arabic.—Popper, 279, 293. Dechak means the laugher.—Popper, 293. Abrahm is connected with the Yima mythus.—ibid. 284, 299. The fall of Zohak is a Persian myth drawn from the Indo-Iranian natural philosophy.—ibid. 289. Since the Arabic Dechak means the laugher and Izchaq in Hebrew means the laughing one it would appear that the Old Persian mythus has got into the Hebrew Bible; for Popper, p. 284, says that the Biblical Creation-legend is quite late, having been written under the monotheist idea. The contrast of Persian dualism appears kept up in the Serpent of Eua, Ken and Abel, Izchaq and Ismael, Set and Osiris, Esau and Jacob, (Izchaq and Abimelech in the strife about wells). It certainly was a dry piece of wit in the Hebrew scribe to set Abimelech (who here represents fire, like the Fire-god Adarmelech, Moloch) and the Raingod (Sakia) at variance over a well of water. The name Tharach (Terah, Abrahm's father) was probably also written Dharach. Similar names of the Fire-god are Adar and Adores.[1] If the Arabic Asar or Azar represents Terah it is due to the fact that all are names of the Fire-god. Among the Kanaanite, Syrian and Arabian races (Volksstämmen) we find several highly regarded Gods that mostly, from their names, are fire-kings, fire-lords and fire of God, adored in horrible fashion in the consuming fiery element through child offerings and men-offerings, fire-purifications and fire-trials,[2] very much as Salem once attempted to doctor her witches through the experience of "a fiery law" of ancient scripture written under a priest caste in the orient. What was human life worth in the hands of an ancient priestly politician, or human suffering compared with the spiritual policy of the Jesuits!

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[1] ῥέω, to flow. She is, of course, Rhea Kubele, the Mater Sipylene, the Luna, Mother of the Gods.

[2] Nork, Bibl. Mythol, I. 339, 340.

[3] Goldziher, Mythol. among the Hebrews, 92–95. Zachaq means 'to laugh.'

[4] Plut. de Iside, 52. Hermes and Typhon were intimately associated with the Moon. —Plut. de Iside, 8, 13, 18. Achab, in Hebrew, means "he loved," which reminds one of the Eros of Hesiod, the Osiris (of de Iside, 57), and the Hebrew Adonis.

[5] Mariette-Bey, Monuments of Upper Egypt, p. 141.

[6] Mythen-und Sagencomplexe.—Popper, 328.

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[1] Ino Leukothea is Luna, Rhea, from Rheō, to flow. From the moon flow out many benefits, especially from a rainy moon. What more natural than that a rainy Luna should have a rainy son, Sakia the Arab Raingod! Whence the good luck to the farmer, and laughing for joy of heart. Zaq in Hebrew means to pour out, to pour down; zaqaq, to make liquid, to pour out; but sachaq and zaqaq, to laugh. One of the religious double entendres in the Hebrew Bible is here detected in the identification of Sakia as the root of Ischaq.

[2] Palaestra. The Wrestler.

[3] Popper, p. 308.

[4] Popper, 309.

[5] Gen. xxvi. 18, 20.

Baethgen, p. 54, Schröder (die phön. Sprache, 196), and Renan (corpus Inscript. Semit. 145) find a god Asakan, Sekkun. The Biblical Ischaq belongs in Garar (on the way to Egypt). Compare Sachor (—Josh. xiii. 3) Zochar (Gen. xxiii. 8). That Ischaq is a form of the Arab Sun-god (at Garar.—Gen. xxvi. 6) is not wholly improbable. Amos, vii. 9, mentions the Highplaces of Ischaq. The Yama-mythus and Zohak-saga are said to be the Abrahm-myth and the Isaak-story. Abrahm is connected with the Yima-mythus.[3] But, as founder of a city or as Palestine patriarch, Ischaq's name (like Iaqab's, with Qebron, or Khebron) should be associated with some town bearing a similar name, such as Sakaka in Joshua xv. 61. The people of Sachaq could then be recognized as the Beni Ischaq, of Sakakah. Joshua, xv. 11, 35, supplies the two names Azaqa and Sakarōna, whose root is Asaq. "While the Mukerinos[4] is a kind father toward the citizens and makes these things his business the beginning of evils is his daughter dying, his only child in his household. And he grieving exceedingly on ac-

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[1] Popper, 161; Movers, I. 322.

[2] Movers, 323.

[3] Popper, 284. Azi Dahaka and Zohak (contracted from it) and Izak-Sakia.

[4] Mu-kerinos, Saturn et Sol, the *Spirit* in the Bull Apis.

named by me for such a matter, at that time, then, they bring forth the Cow to the light! For they say, to be sure, that dying She asked the Father Mukerinos that, *once in every year*, She should see the Sun."[1] The holy ark of Amun was carried out from the Egyptian temple *once in a year*, and taken across the river.[2] The Hebrew ark was borne forth on the March equinoctial festival beyond the Red Sea.[3] The Romans once a year extinguished the FIRE at the end of the year. On the first of March they kindled the New Fire on the altars of Vesta.[4] "Wake, burning torches!" Iach! Iaeche!

> Adde quòd arcanâ fieri Novus Ignis in aede
> Dicitur, et vires flamma refecta capit.—Ovid.
>
> The fire shall ever be burning on the altar; it shall never go out.—Leviticus, vi. 13.

Hence we have the festival of the male-female fire in Osiris-Isis represented, as in the Hebrew As-Aisah, as in Apollo and Minerva, Amon and Mene, Bakchus and Venus. Vena is the moon's Heifer Isis, Kerēs, Proserpine Soteira. The Egyptians robe and adorn a luniform image; they carried about in procession a Gold Cow in a black cotton dress, considering the cow a symbol of Isis, Luna and Earth.[5] Apis is the symbol of the life[6] of Osiris.[7] Adam-Attis is the lunar horn,[8] Osiris in the moon. The moon was regarded in India as the Sun's daughter; and Diodorus calls Isis the wife of Osiris and the daughter of Saturn.[9]

This "holy story" which the priests told Herodotus is not to be taken literally more than the "holy story" in Genesis about Abrahm[10] and Sarah;[11] both stories refer to the sun and moon, Asarah's Cow.[21]

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[1] Herodotus, II. 129–133.

[2] Heeren, 303, 304. ed. Oxford.

[3] Exodus, v. 1; xii. 17.

[4] Hyde, p. 144.

[5] Sōd, I. 77, 137; de Iside, 39.

[6] Vital Fire.

[7] Plutarch, Iside, 20.

[8] Holy, heavenly, horn of Mene.—Gerhard, Griech, Mythol. 149; Schneidewin, philologus, 3, 261; Hippolytus, v. 9. The Sabians considered Adam the Lunus-deity.—Mankind, p. 464.

[9] Diodor. I. 13, 24.

[10] Bromius, Brahma, Abrahm.

[11] Sarasvati, Lucina, Sara*ch* the Arab Moon-goddess. Compare the name Khetasira with the names Khet (Kheth, Heth) and Asira (Asera, Ashera; and Asar = Osiris).

[12] The Hebrew sacred tale contains some political references to the Arab nations.

The Babylonians said that Bel was first born, who is Kronos.[1] From him was born Belus and Canaan, and this Canaan begat the Father of the Phœnicians. And from this Choum is born a son that by the Greeks is called Asbolos (Askolos?) and Father of the Aithiopians, but brother of Misraim (who is) the Father of the Egyptians.[2] Here we begin to note a peculiarity of these so called genealogies, that to each city, district or country a person is invented who is assumed to have been its Ancestor and to have given name to it. Thus Sarach (Sara'h) is here assumed to have given name to the Saracens, as Hagar, to the Hagareni or Agraei of Arabia.[3] The Agraei inhabited the southern foot of Mount Libanus and the frontier of Syria.[4] The Hagarenes, Agraei or Gerraeans had an emporium called Gerra, on the Persian Gulf.[5] Genesis, xvi. 11, translates Ismael (God will listen to) by the verb sama "to hear." With Ishmael, compare i Shammah, the Arab tribe, named from Shama-el, Samael or Shemal, a name of the Sun. The Beni Shammah were by the scribe called i Shamaelites.[6] Ishmael's first born is Nabiōth, the Nabatheans. .Rŏual [7] is the Raualla tribe of Arabs.[8] Pliny names nearly the whole of Northern Mesopotamia *Arabia*, and says it was inhabited by Arabs, among whom he mentions the Rhoali.[9] The oldest of the twelve Hebrew tribes was Arauban, Reuben Araby. Judges, viii. 11, mentions the place Iagabhah.[10] Genesis, x. 30, gives us Ioktan for *Ancestor* of i (the) Katan or Kahtan Arabs.[11] The Assyrians conquered Palestine in the 8th century before Christ and the Assyrian starworship is like the Persian.[12]

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[1] krona = sunbeam. Sol-Saturn.

[2] Eusebius, Praep. Ev. ix. 17.

[3] see Jervis, Genesis Elucidated, pp. 169, 382, 389, 464; 1 Chron. v. 19.

[4] Jervis, p. 382. Compare Sanchoniathon's Agros.—Orelli, Sanch. p. 20.

[5] Jervis, 389, 395, 396; Baruch, iii. 22, 23; 1 Chron. v. 19.

[6] Dunlap, Sōd, I. 201–205; Gen. xvi. 12.

[7] Genesis, xxxvi. 10.

[8] Sod, I. 204, 205.

[9] Chwolsohn, Ssabier, I. 365, 366; Pliny, vi. 9.

[10] Compare Agabus and Aigobolos. Gebal was the sun-god.—Creuzer, Symb. I. 259. The Angel Akibeel has a like name. Kebo is the setting sun; Kebir is fire; and Cabar or Gabar is the Mighty One, Cabir. Iagob would seem to have been Iacob and Dionysus.—See Dunlap, Sōd, I. 160, 164; Pausanias, ix. 8, 1.

[11] See Josephus, Ant. xii. 8. 1, where the Gentiles regarding unfavorably the rekindling of the Jewish power attacked the Jews in the time of Judas Makkabeus. Judas fell upon the Beni Esau, the Idumeans, whom the Jews always wanted to conquer after the 2d century Scriptures were written. See the prophecy in Gen. xxvii. 35, 36, xxxv. 1.

[12] Movers, I. 64, 66, 70.

Za'hel (Zachel[1]) was (*ch* softens to *h*) possibly the earlier Arabian name of the planet Saturn (زحل) Zuhel. Compare Sachelat 1 Kings, i. 9. Baethgen, 54, finds a god Askan. Sichaeus the pure corresponds to the Phœnician Agathōn who is killed with Adonis[2] by Adrastus.[3] Pygmalion murders Elion, Typhon destroys Osiris, Mars kills Adonis, Qen kills Abel. Esau is the evil spirit, Asu (Darkness) upon which light follows.[4] Horus succeeds Osiris, Apollo succeeds Aidoneus or Pluto! Esau is RED (the color of the soil) like Mars-Typhon, which is the Devil's color. The Egyptian Queen Asō, one of the allies of Typhon against Osiris, has just the same name as עשו (Asu, or Esau). Plutarch tells the story that Osiris and Isis were united in the Darkness (of Hades ?) prior to their exit from the maternal alvus; which is fairly matched by the scribe's description of the contest between Esau and Iaqab in Rebecca's womb.[5] These twins created such a disturbance before they were born, that Rebecca inquired at all the doors of the women if they also in their days had been so unfortunate as to meet with such suffering, such painful delivery; and is said to have spoken: If childbed entails such sufferings, then I wish I had never become a mother.[6]

Two nations are within thy womb,
Two manner of people shall be separated from thy bowels.
And people shall prevail against people,
And the mighty[7] shall serve the younger.—Genesis, xxv. 23.

Thy brother[8] came with subtlety and hath taken away thy blessing.—Genesis, xxvii. 35.

Isaiah, xxiv. 23, gives the name of the Moon as Labanah, so that Laban is Lunus. Hermes and Luna gave increase to flocks.

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[1] Zachel*ach* (a name, perhaps, of a town, where Zahel was the planet) could readily be Zeglag, or Zuhhelag.

[2] Spring Sun.

[3] Burning heat.

[4] Julius Popper, Ursprung des Monotheis mus, 306, 308, 314, 364.

[5] Arabah, Raubach, "Erebenna Nux," or Nephthys. Edom was always raiding Judea.

[6] Popper, 329; Gen. xxv. 22; Medrash Beresith Rabba, 63. 7. Movers, Phœnizier, 390, 393, 397, 398, 400, regards Esau as the Evil Principle. The Semitic Bal (Bol) is the Sun, but Saturn too, who is the Devil-Hades.—Movers, 180; Homer, Il. xiv. 203, 204; Servius ad Aeneid, I. 729. Saturnus is the Autumnal God, the year's fulness, and identical with Adonis-Dionysus-Admetus.

[7] Idumean Seir, the Shasu, shall serve "the Kub," the Iakub, or Iakoub.

[8] Iakab, the tricky! Kebt is a name of the Old Egyptians.—Ideler, Handbuch, II. 504.

the Sun-deity,[1] the Kebir. The Little Genesis[2] says that Iacob learned letters, but Esau did not, being a Wild Man and a Hunter.[3]

There is a resemblance in plan and idea between the dynasties of Manetho and Genesis. In those of Manetho compared with the early patriarchs of Genesis (which seems, as it stands to be later than Manetho) we find the Gods named first in order by both Manetho and Genesis, the former continuing with the demigods and kings, while the Hebrew story stations demigods and patriarchal rulers next after the Gods. Phaleg (supposed patriarch of Phaliga), Rau (the Rawalla tribe of Arabs), Nachor (assumed to be the patriarch of Nahraina, Terah of Trachonitis, Haran of Harran, Lot of Lotaun, Esau of Sauē, Abrahm of the Brahman sect (of Kalanus), Kanan (Cainan.—Gen. v. 19) of the Kananites, Ischaq, Iaqab are preceded by undoubted deity-names in the first chapter of Genesis. See Adam, Eua, the Serpent (Typhon), Set, Methuselah, Lamach, Audah, Sellah, Anoch (Enoch), Iabal, Iubal, Thuvalkan, Nah (Noah). Jacob himself is Herakles (—Julius Popper, 395–398, 428, 448). Har-m-achu means Herakles in Light.[4] Herakles (as Homer tells us) descended into hell (Hades). Iaqab descended (*kaboa*—Joshua, x. 27) to Hades.—Gen. xlix. 33. Iaqab and Ioseph both descended after having lived respectively the sacred numbers 120 and 110 years. The name of the early Egyptian king Kab-en-achu (Kabehou) would then mean Iaqab (Herakles) of Light. Akabah, Keb, Keboa mean descent; and Iaqab is then, like Herakles, Kronos, Saturn, Osiris, Dionysus, the Descent of Light! See Isaiah, xliv. 5.

After the Flood-myth (see Menu, Menes, M-nu and Nu) we find in the Hebrew text supposed founders of tribes and cities mixed up as Euhemerised patriarchs with Abrahm, Ischaq and Iaqab. See Genesis, iv. 18–21; v. 26; xxxvi. The Arab-Egyptian names Saba, Seb, Asaph, Saf (compare Hasupha.—Ezra, ii. 43, Sept., Mt. Sephar.—Gen. x. 30) also are associated with the pages of Genesis. The Great Pyramid was called Khuti (Khu-t.—De Rougé, Recherches, p. 42). In Hebrew, Ach means fire. So Achut (compare Neb-em-achu-t.—De Rougé, Rech. p. 57). Har, Horus, descended to Hades! Har-ach-al-es was burned in fire at the evening descent in the west! Khut, fire, light, was the Great Pyramid's name; and pur, fire, is the root of the word puramis, pyramid, pyre. Hence Khufu's cartouche is preceded by the signs of life, the water and the ram.

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[1] Creuzer, Symb. I. 259.

[2] et didicit Jacob literas, Esau (Asu) autem non didicit.—Ronsch, das Buch d. Jubiläen, pp. 24, 25. Asu means "Spirit," the Evil Spirit, Father of the Idumeans.

[3] Job, ii. 2. Compare Ashima-el, the Dev-il, for Ishmael.—Gen. xvi. 12.

[4] Palaemon is Ino's son, is a fiendish earth-giant.—Gerhard, Gr. Myth. I. p. 423. See Mithra (Herakles) as also Moloch.—ibid. II. 332, 333. With Mithra we are at once introduced to Persian Dualism. The Demon appears in Egypt near the Moon. Compare Typhon and Isis in Plutarch, de Iside, 18, 33, 45. Iaqab was an attribute of the Sungod.—Popper, 437, 438. He appears in the contest of Mithra against Ahriman, Iaqab versus Asu (the Ahriman side of the Mithra worship), Herakles contra Moloch or Palaemon.—See Popper, 437. Ino is the Goddess of Light, that sprung into the sea. —Preller, I. 378; Odyssey, v. 333.

elah hashems.—Gen. xxxii. 27.
The Sun went up.
wa serach lo hashems.—Gen. xxxii. 32.
And the Sun rose to him!

Asu (Esau) is Diabolos-Invidia, Ashu the Red Adversary[1] in the Desert, where the scape-goat was sent to the Devil (Aziz, or Azazel); hence Cubele (Kubele), or Arabecca, Orebecca, the mother of Iacob, covered Iacob's hands with the skins of goats that Old Isaac (Saturn in Hades) should mistake him for the Wild Huntsman Asu, Esau, or Kenaz.[2] Iachab is Cupido, Adon, Keb, Saturn. The pillar that he set up on Rachel's grave was a sun-pillar, suited better to the Phœnician Archal-Harakales (Herakles); who, however, sometimes appeared in female character and his priests in feminine dress, owing to the Lunus-Menes-Mene character of the Hermathene. Compare the pillar (oiled phallus stone) that Jacob set up on another occasion (Gen. xxviii. 17, 18; xxxv. 14). Daud or Dod is declared to be the lunar Herakles by one writer, and Adad (the Phœnician Adōdos) is the King of the Gods, the SUN. Iaqab, Herakles and Rachel all 'wrestle.'—See Genesis, xxx. 8. Adonis and Venus suggest love. Agab (in Hebrew, to love), agap (in Greek, to love) indicate that in the words Iaqab (Iacob, Jacopo) and Iacopo we shall meet a Lover of the Lunar Deity,

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[1] Edom or Adom means "red."

[2] Nork, Real-Wörterb. I. 478; Gen. xxvii. 16. He is also connected with the Eden-story as Hades, Genō, Generator, and fond of delicacies or delights.—Gen. xlix. 20, edenim, or edeni. Note the Kenazi, in Gen. xv. 19, in relation to Qenaz.

Aphrodite; else how came Iacob and Iacopo to correspond to Hebrew and Greek verbs meaning love?

Apollo in the cave of Bakchos was inflamed with love for Kubele.[1] They say that Iasion (compare the letters Sion) married Kubele and Keres.[2]

> be-oreb [3] kaboa ha-shems: at evening the *Sun* dies.—Deut. xvi. 6.
> Iakab put his feet together on the bed, and expired.—Gen. xlix. 33.

Then began the abel misraim, the Egyptian Mourning. From the rising (Serach[4]) of the sun to the going down[5] (Kab, Kebo) of the same, our theme is Sarach and Iakab. Judas Makkabeus opened the war by an attack on Esau's Sons, the Idumeans, killing and stripping many of them.[6]

> And Iakab heard the remarks of the Sons of Laban, [7] who said:
> Iakab has taken all the property of our father, and out of what has been our father's he has made all this credit. And Iakab saw the face of the Laban, and behold it was not towards him as it was yesterday and to the third day!!—Septuagint Genesis, xxxi. 1, 2.

In short, Jacob was advised to leave Lebanon without delay.[8] The scribe rung all the changes on Jacob's name whether as the tricky, or the lover, or as the one who makes the 'descent' to Hades, like Herakles. The Indian Herakles was (according to Cicero, N.D. III. 16) named Belus; Saturn is the mythic Herakles of the Phœnicians, Baal-Chon (Bal Chon, Ptah, Vulkan) who wrestled with Typhon-Antaeus in the sand (as Iaqab = Isar-el, fighter of God) contends with Elohim in the sand, injures himself, as Herakles once on a time did, and receives the other name Isarel (Azar-el, Israel), another Palaimōn.—Movers, 396. Baal, who mythically is Herakles, was

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[1] Diodorus Sikulus, III. 193.

[2] ibid. V. 323.

[3] Compare *orphel.*

[4] Compare Asarac, Osar, Osiris, Isarel. The Resurrection of Osiris.

[5] Saturn is Kebo, the Sun descending to Hades. Servius, on the Æneid, remarks that Bel, by a certain calculation of the sacred rites or priests, was both Saturn and Sol. Saturn is the concealed Kab or Keb (chabā means to hide, to conceal, to do anything secretly, and to be concealed). *Chabah* means to hide one's self.

[6] Josephus, Ant. xii. 8. 1. After gaining their own independence the Jews claimed sway over the elder races of Lotaun and Mt. Seir.

[7] Beni Laban in the Lebanon.

[8] Gen. xxxi. 3, 5, 9. After getting Laban's cattle by a trick Jacob says that *Elohim* took them from Laban and gave them to him. This is fatalism indeed!

seen the God (the Rabbins make him out Firegod [1]) and still lives! Julius Popper has (in places that it is not needful to reproduce here) represented how easily popular notions are transferred from one to another in the fancy of great masses. He holds that Abraham, Ischaq and Iaqab are not historical personal beings.[2] The difficulties between Iaqab and Osu (Esau) would seem to have been suggested to the Euhemerist Hebrew scribe by the passage in Sanchoniathon regarding the contest between Hupsouranios and Ousō; but the *skins* are referred to both in Gen. xxv. 25, xxvii. 16, and in the case of Ousō (Esau?) in Sanchoniathon, pp. 16, 18, ed. Orelli. Iaaqab the Mighty representative of the Aaqbar at Khebron is interchanged with Herakles, who is Melkarth [3] and Palaimon.

The King, Elohim, worked salvation below in the centre of the earth.[4] Saturn (Ouranus) was met in the centre of the earth. Herakles was the Saviour, mighty to deliver from Hades; where Homer depicts him. This is Mosia,[5] Osiris, Osar, Osar-Sev, the Redeemer from Hades, Adonino "our God" of the *anazōgrēsis* or Resurrection.[6] Compare Musios in the Mysteries of Phrygia.

> Mosēs, that is, the Logos (the Word).—Hippolytus, p. 246.
>
> Beat breasts and shout out the Musion (cry, hymn, wail).—Aeschylus, Persai.
>
> Sterna arasse kai epiboa τὸ Musion.—ibid. Persai, 1054.
>
> Because I am Kurios, thy God, the Holy Israel who saves thee.—Septuagint Isaiah, xliii. 3.

The priestly scribe's aim was political-topographical. He turns Ai Kab into Iakab (יעקב) which means "to take by the heel" and applies this significant meaning to the case of Idumea (Edom) which the later Jews wanted, claiming the hegemone of Isarel over Esau (Edom), he connects Iakab with the solar number 12, makes him fight with a "Power" all night,[1] and gives him the Egyptian Mourning for Adonis-Osiris, which lasted seven days.[2] The scribe has in his mind the subjugation of Edom. His dream of conquest took in Ur (through Abrahm), Issachar and Sechem (through the name Izchak, Isaac), Iezreel (through Israel), Lotan (Lot), and Edom, —a quasi messianic dream of Jewish power covering all the regions over which Abram, Isaac, Lot, Esau and the Mighty Jacob had ever wandered, from the border of Egypt to Dan in the Lebanon and the Great City Tyre on the sea-coast of Asar.[3] These claims are beheld in Joshua and in the description of Solomon's vast kingdom, which seems to have been noticed by the Jews alone.

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[1] Popper, 446; Judges, xiii. 20, 22. See further, Popper, 369, 373, 378, 398, 444.

[2] Popper, 454, 455.

[3] W. Robertson Smith, Prophets of Israel, 382.

[4] Septuagint psalm lxxiv. 12. That was where Saturn and Osiris were at work, as, too, Seb and Keb.

[5] Moses.

[6] Dunlap, Sōd, I. 112, 159, 160, 164. Kebo is the Setting Sun, and Ai Kabod is the Mourning for departed glory. Compare the names Gebal and Kabul in Syria.—1 Kings, ix. 13. Iakab = deceit. עָקֵב means to take by the heel, supplant, defraud.—Gen. xxv. 26. Two nations are in thy womb.—Gen. xxv. 23-26. All his brothers are given as servants to Iaqab.—Gen. xxvii. 37. The immoralities of the patriarchs are merely imaginary immoralities told with a political aim. The Arab tribes are represented as illegitimate kindred resulting from left-handed marriages of the patriarchs. The statement that Esau is the elder branch is confirmed by Genesis, xxxvi. 31, for the Arabian kings are there declared to have existed before any king ever reigned over the Beni Israel.—Gen. xxv. 23, 31, 33; xxvi. 34.

When Euhemerism turned Kadmus[4] into a cook of the king of Sidon it could turn the Venus and Fortuna of the Jews, the Asarah or Ashera, into a very old lady whom they called Sarach or Sarah. Her name, however, was Sarra;[5] so that She is the Aphroditē of Tyre and the Euphrates as well as Ephraim, to whom the city Ionē was her sacred city.

Small parties of the Beni Sakker still descend into the Jordan valley to steal.[6] Issachar (Ish Sakar) pitches TENT on the boundary of summer and winter, for his place is appointed to him in the Scales at the autumn equinox, where the heliacal ascension of the star Libera, the neighbor of the Virgin, together with Ophiuchus on the horizon helps to explain the myth of the rape of Dina by Sachem ben Chamor (the son of the Ass), the Choi or Ophis.[7] The Lion, Ariman,[8] is now become the Ass Typhon, and, as Yama Judge of the dead, holds the Scales in his hand with which the actions of men were weighed at the festival Owani Oton. It falls in the same month as the Jewish judgment-day, named Day of recollection (of sins). And on the astrological sphere of the Persians[1] one actually sees an Old Man (Saturn) with a Scales in his hand.[2] Hermes is the Son of Bacchus.[3] This is Dionysus Zagreus. Hermes carries him in his arms, the Son with horns. Hermes is the Rain-god Iacchos who brings the dead to life. The frenzied Bacchants in the Omophagia, crowned with serpents, shouted out that Eua, on account of whom the "Wandering"[4] immediately followed. With the increase of the Darkness[5] begins the creation of the corporeal world. The Lamb accompanics the resurrection in spring, the Ass[6] walks off with the dead when the six dark, wintry signs come on. In the month of the Scales, over which the astrologers placed the Venus Sicca, not only the Hebrew Feast of Huts but the Babylonian Sakea and the Greek Skirrophoria were celebrated to the Moon-goddess as Goddess of Water (Aphroditē) and all feminine nature.[7] Artemis-Nana-Venus was the great lunar Babylonian feminine Deity. Under the name Anta or Anata[8] she is armed as a female warrior with casque, lance, buckler and battle-axe. Her character is lunar, infernal and warlike. This must be a form of Athena with the lance, the female-part of Adonis of Babylon, the Androgunē. Anahid, Venus, was the Goddess of the pure water that inundates the earth, and her emblem was the dove. Everywhere, in all parts of the vast field of its propagation, the worship of Nana-Anat presents at the same time two aspects which seem, at first, contradictory. This duality of opposites is remarked to the same degree among all the feminine divinities of the Euphrato-Syrian re-

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[1] Azar, Azarel is Mars, the Destroyer.

[2] Gen. l. 3, 10, 11. Compare Khnum, Ken, Kain.

[3] Joshua, xiii. 6; xix. 29.

[4] Compare "Zaq ziua Lord of Life" (—Codex Nazoria, Norberg, II. 266) with the root of Zaqaq in Izchaq, Isaac. Letters could be changed, for a purpose on the part of a Semite scribe. These Gnōstic names are not wholly remote from Genesis and its names.

[5] Rönsch, die "Kleine Genesis," p. 24. Tyre's name was Sarra; now, it is Sour. With the names Asar, Asirah, etc. compare the mountains of Asir in Arabia.—Dunlap, Sōd, I. 205.

[6] J. S. Buckingham, Travels among the Arab tribes, pp. 87, 88.

[7] Choia in Chaldee, Euia, in Hebrew.

[8] Osiris, Adonis, Aidoneus, Pluto. Saturn was the father of Typhon and Nephthys. —de Iside, 12.

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[1] Scaliger ad Manilium.

[2] Nork, Bibl. Mythol. I. 391, 392.

[3] Orpheus, Argonautika, 57.

[4] Keres holding a torch. The symbol of Dionysus, the God and the *spiritus*, is a serpent; which the Gnōstics transferred to the Anointed. The Golden Serpent scandalised Arnobius as much, in the Mysteries of Bacchus at Alimunt, as the Brazen Serpent of Moses in Arabia might have astonished him.

[5] The walkers in Darkness have seen a Great Light.—Isa. ix. 2.

[6] The Ass was represented as Golden; for Typhon is represented as Golden Bull. The manger of the Celestial Asses is mentioned in Nonnus, I. 459.

[7] See Nork, I. 392, 393.

[8] Anaitis, Neith.

gilded image of Fortuna. Tuchē's temple is near the naos of Aphroditē.[1] At Smyrna she was represented with the polos (ball) on her head.[2] As the Moon is Minerva's emblem Fortuna is Mene, Minerva, Athena, Esita,[3] Artemis, Hestia. Fortuna is mentioned together with Artemis Phōsphoros,[4] and is evidently the Babylonian Nana. Praxiteles made Fortuna's image in white marble. She is the "White Goddess" of Spring, like Ino Leukothea, and therefore holds the child Plutus in her arms. She[5] is the Goddess Ma (Isis, Eua) and Bona Dea,[6] and, in another point of view probably the Venah. Hekate and Hermes gave increase to flocks, but we may suppose these the Chthonian Hermes and Luna of the Shades.[7] Hermes is thus identified with Pluto and Plutus (wealth) consequently a male Fortune.[8] Hermes does not leave Osiris in Hades, since Hermes too is the Solar Power, and he instructs Isis. Kerēs is thus Minerva, Atana, Fortuna, Goddess of seeds, increase of flocks (like Venus) and wealth; like Eua in the Mysteries of Dionysus.

Adar was the Herakles of the Babylonians and Assyrians. The Arabs had the god Dar and there was a large erection called Magdol-Adar.[9] Nork states[10] that Adarmelech is undoubtedly identical with Arēs, the Death-bringer Mars, who in Syria was called Azor. A king of Moab offered up his oldest son, his destined successor, on the wall, a sacrifice to Saturn-Adonis, or Dionysus Moloch, Asakal the fire that consumes or eats.[11] Sakel means bereavement, loss of children. If the a in

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[1] Pausanias, i. 43, 6.

[2] Pausanis, iv. 30, 6.

[3] See Sate, God of Light, Ishita (Seth), Satis (Juno, Hera), Istia, Sit, Sito.

[4] Pausanias, iv. 31, 10.

[5] Tuchē.

[6] P. Foucart, p. 88, note 1.

[7] Gen. xlix. 28; Deuteron. xxxiii. 13.

[8] Venus was adored as deum potentem et almum, consequently as Lunus-Luna, or Menes. Laevinus adored Venus as mas et femina Noctiluca, and Philochorus affirmed that she was Luna.—Macrobius, III. 3. In the Mysteries of Herakles and Aphrodite, the priests wore women's clothes and the pristesses men's clothing.

[9] Gen. xxxv. 21. Adar is the Dorian, Syrian and Assyrian Heraklēs. Adōr is the Babylonian and Adiouru the cuneiform expression of the word.—Lenormant, les Origines, I. 47.

[10] Nork, Bibl. Mythol. I. 27.

[11] 2 Kings, iii. 27. Athena donned the helmet of Aidoneus in order that Mighty Arēs should not see her.—Homer, Il. v. 845. 'Mars-Moloch' seems to have been the Evil One.—Dunlap, Vestiges, 298-301 ff. The Wicked One touches him not.—1 John, v. 18.

Sakel were transposed, or the article (ha) were prefixed, the Valley of Sakel might be made to read "Valley of Askol." There is, consequently, some reason to suspect that, besides the Mourning for Aud, children may have been sacrificed to Moloch in that valley and their blood sprinkled on his altars.

> Take now thy son, thine only begotten that thou lovest, Izchak, and go away for you to the land of Amariah[1] and offer him there as an offering.[2]—Gen. xxii. 2.

The first-births of thy sons thou shalt give to Me.[3] Goldziher says that sâhal signifies to shine bright.[4] Replacing the h by a *ch*, according to rule, we have Sac*h*al as a name of the Sun, which we will apply to the name of the brook in Numbers, xiii. 23. Goldziher considers Isaac, the Laugher, originally the Sun.—Goldziher, 92–96. Askalos (a mythic founder, or name of the Sun) built Ascalon.—Movers, Phönizier, I. 17. The Mysteries of Dionysus Aisac, or Dionysus of the Sacōth or Succōth (the booths of Venus), were held in Arabia, and invariably at the period of the vintage. There were several forms of the name Askal.[5] Nonnus gives us Aisak as chief of the horned centaurs.

Sakia was the Arabian Raingod; Seb (Saturn) was in the Abyss of Seph.[6] Zachel[7] (Sachel, Phainōn) is a name of the Arab Saturn;[8] for Zachaq means 'to laugh,' in Hebrew.

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[1] compare the Amorite name, Mt. Moriah.—Numbers, xxi. 31.

[2] This is an offering in the fireworship, like the children offered to Moloch.

[3] Exodus, xxii. 29.

[4] Goldziher, Mythol. among the Hebrews, 93.

[5] If Sachal is not the source whence the name Ischaq is derived, we have Saq ziua (Saq, the Shining) the Lord of Life.—Codex Nazoria, II. 266; also Ṡachar the Morning Light, as opposed to the Darkness of Ischaq's sightless eyes, and SAkia (the name of an Arabian deity who supplied the Arabs with rain.—Universal Hist. vol. 18, p. 385); and Izchaq dug wells, one of which was called "Asaq."—Gen. xxvi. 18, 20. Izchaq is here directly connected with the Rainwater! In Hebrew, izaq and zaq mean 'to pour out,' 'to pour down.'—Ignatius Weitenauer, Seder Leshon (Hierolexicon), pp. 129, 291, A. D. 1759; Simonis, Lexicon Hebraicum, p. 731; Gen. xxxv. 14; Leviticus, viii. 15. The Hebrew tribe Dan at the sources of the Jordan remind one of Danaus and his wells. The Sun was considered the source of rain, and Zachar means 'to shine.'

[6] Deut. xxxiii. 13.

[7] As Chûr becomes Hûr, so Charran changed into Harran, and Zachel changed to Zahel in later Arabic, like Rahel and Rachel; ch softens to h in later Arabic and late Hebrew. So Khoreh became, at last, Horeb. Khar (Khor) meaning Sun; Kharu, Sun-worshippers.

[8] Compare Ludwig Ideler, Sternnamen, p. 316. Sakel and Askal have therefore a certain resemblance to the more modern name of Saturn, Zabel, زحل.

Sachaq also means in Hebrew 'to laugh.' While Sachar means the Morning. The Dawn (Ushas) *smiles*, and the Sun *laughs!* Many Semite verbs which describe joyousness originally denoted to shine. The Hebrew sâhal signifies both 'to shine bright,' and 'to cry aloud.' Sârach denotes 'to cry' in the chief representatives of Semitism; but the Arabic has also preserved the original sense 'clarus, manifestus fuit.' The root of the Hebrew hêdâd 'cry of joy' is the same from which Hadad, the name of the Syrian God of the shining sun, can be derived. So also sâchak 'to laugh aloud' originally expressed the idea of brightness, clearness. It follows that the name Yischak is a solar epithet. The old poet al-A'scha says of a blooming meadow that it rivals the sun in laughter.[1] So too 'the Lightning laughed.' The Arabs seem to have adored the God of the rainy sky.[2]

He who sits in heavens shall laugh.—Psalm, ii. 4.
Habitans in coelis Ischaq; Adoni subsannabit eos.—Ps. ii. 4.

Zachar (צַחר) also means 'shining,' 'brilliant.' Zachach means 'shining,' and Zach means nitidus, clarus; while ziqah, ויקה, means spark, flame. But "Zchl" is obviously Zachal or Zachel, which would represent Bel Saturn. If Izchaq is Saturn the oath 'by Izchaq (Zochak, the Evil Daimōn)'[3] of whom the Arabs stood in great *fear* (his planet, though brilliant, was the sign of misfortune) would then (Genesis, xxxi. 42, 53) be explained. The oath, "wa Sate" or "wa Set," would be like "Wa Satan."

Issakar is an ass of bone, lying between bundles.—Gen. xlix. 14.

These bundles are the range of hills running north and south suited to grape culture. And the 12 Sons of Israel are twelve districts, turned by the narrative into twelve persons.

And they set out from Sakōth[4] to cross the desert, Iachoh going before them in the daytime in a column of cloud, but at

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[1] Goldzieher, 94, 95.

زخل.

[2] Zeus Pluvius, in the tents (Sakōth, or Succōth). See Goldzieher, Mythol. of the Hebrews, 221, 222. But Zeus is Sun, Dionysus, and Hades.

[3] Compare Saturn as Earthgod, Zochar (the shining) as Zagreus, the male principle. See Deuteronomy, xxxiii. 13, on the Depths of Hades.

[4] tents. Tents of Asherah. Succoth.

Jordan,[1] Iosiph's land was the land of Sif (Sev, or Zuph), northwest of Jerusalem, in which the Beth El and the Great High Place at Gabaon were situated, while Apherema, Apharat (Ephrata) and Aphron supply the name of Ephraim[2] the "fruitful," from *pharah.*[3]

> Aphron ben Zachar.—Gen. xxiii 8.
>
> Aphron dwelt in the midst of the Beni Chat. and Aphron the Chati responded to Abrahm in the hearing of the Beni Chat.[4]—Gen. xxiii. 10.

As the noon-crescent is Issa and Isis, whose star (Canis, Dog-star) portended the rise of the Nile, and as the crescent was named Asarah, Sarah, Asira, Siro, Asherah and Ioh, perhaps Aphoritē (see *pharah*) means the fruit-giving, Vena, the Ha pharahdite or productive crescent Kerēs; so Isis would correspond to Dēmētēr and Venus, the Fortuna of the Israel, Aphro-Dā-ω.

Genesis, xli. 51, derives the name Manasah from *nas,* to forget. As Jacob's land is always the main point, M-nasa (Manasah) is derived from NASA and means the '*elevated*' region, south of Magadon and TANach, that was called Mt. Carmel. Nasa means to lift or raise up. Also across the Jordan Manasah's allotment was the high ground in Gilead between Bostra, Astarōth, Abila and Ephron. Sechem (or Sichem) gets its name from sechem achad,[5] meaning *part one* of Ioseph's fruitful territory;[6] and this is confirmed by the Greek Σίκιμα, ἐξαίρετον,[7] meaning *chosen, preferred.* Near this place is a valley opening into a fruitful plain that is watered by a stream which has its source near the town. Hence the land of Sichem is number one.

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[1] Compare Rabath Beni Amōn.—2 Sam. xii. 26. Rabach-ah (Arabah, Arabach*ah*).—Gen. xxvi. 35. Rabachah (or Rebekah) has Arab affinities in Rebecca. Rauben and Rebecca. Moab (from Maah, in the cuneiform; maah stands for maabous "granary," since Selah Merrill in the Boston Daily Advertiser, Jan. 10, 1877, mentions "the productive plains of Moab") which seems not to have been counted as a part of Reuben, possessed great natural fertility. The resources of the soil must have been immense.

[2] Gen. xxiii. 8.

[3] Gen. xli. 52.

[4] Compare the Kati mentioned in Gen. xxiii. 7 with Numbers, xiii. 29, where the Chati, Amori and Ebusi are shown to have dwelt in the mountains at the time of this questionable conquest.

[5] See Gen. xlviii. 22.

[6] Asab, Asav, Seb, Sev (Siva), Sabos, the Arab God named Asaph and Asaf (Univ. Hist. xviii. 361, and the Goddess Saiva).—Compare Io Seph, Asaph, Asaf, and Mt. Saf-ed. Also Supha, the trans-jordan district.—Numbers, xxi. 14. Iusuph or Ioseph.

[7] The Septuagint translation.

Ioseph is a fruitful bough.—Gen. xlix. 22.

Gad resembles Achad, a name of the sun, if shortened into one syllable. Gad is a district (towards the sunrise) beyond Jordan, as we learn from the mention of Kamus-Gad (in the Moabite Stone, line 1 [1]), from the name Dibon-Gad, and from Joshua, xii. 6; xiii. 9, 17, 24; Numbers, xxxii. 3, 6; xxxiii. 45, 46. Moab was written in the Assyrian inscriptions Ma-ab and Mo'ab, but is found once written Mab in Deuteronomy, ii. 11, *Hebrew* without points. We have also the names Moba (Karak Moba) and Moph-at in Jeremiah, xlviii. 21. The pun on the name in the Lot story shows, as does the Assyrian way of writing, that Mab or Moba was the original name. The writing by *syllables* would give Ma-ab or Mo-ab.

In Genesis, xxxviii. 29, 30, we find two puns on the two words Phares and Zara: compare the pun on Shemal turned into Ishmāel.[2]—Gen. xvi. 11. In Genesis, xxix. 32–35, there are four puns. Lah (Leah) conceives, brings forth a son whom she names Rao-ben (son of *seeing*), for I'hoh *sees* (*rah*) my misery. The next son she called Semaōn (a favorable *hearing*) because Iahoh *heard* that she was hated. When Loi, the third son was born, she thought her man would *stick* to her (ילוה אישׁי); therefore she named her son Lōi, *adhesion.* When the fourth was born, she said I will give praise to Iahoh. Audah means I will praise; so she called him Ieudah[3] (praise). Sebulon means "honor."—Schrader, 149. An astonishing source of proper names. These absurd puns run on in Genesis, xxx. 6, 8, 11, etc., but it is not necessary to repeat all the puns in the Old Testament to instance the peculiarity and habit. Seth's name is made to turn on the Hebrew verb "set" to set, or to appoint, and Acabal is the Lover[4] of Kubele, the Moon, the Venus and Cupido that Ovid noticed on the bank of the Palestine stream.

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[1] Isaac Taylor, Alphabet, I. p. 208.

[2] Shemal, a name of the Sun, here means sinister, from the left side, the Adversary,—the Arab Samāel. Shemā means "heard."

[3] St. Jerome read ה an a. Aud refers to Adonis; and Audunaios is the name of the month when Adon becomes Saturn.

[4] acab, to love. Laban (Lunus) the father of Kubele? Kubele is Libanah, the Moon. The Moon Mother of the Gods. So is Kubele-Cybele.

The motive for writing this fabulous history must have been familiar to Tacitus and have had its raison d'être in the rapid rise of the Makkabees to power posterior to B.C. 168. Still, the Jewish scribes went back far enough, to Ptah and Athor, the two chief divinities of Memphis,[1] as prototypes of As and Asah (Issa) the fire-deities of Aud, Ieoudah, and Moloch.

Aratus says that there are many stars in the heaven, that is, revolving, because they are borne round from rising to setting and from setting to rising unceasingly in spheroid form. And towards the very "Bears," he says that there is, as it were, a river's flow, a great wonder of a monstrous Dragon, and this he says is what the Adversary in Job said to God: Walking about upon and circulating in the earth beneath heaven, that is, revolving and contemplating what have come into being; for they think that the Dragon, the Serpent, has been stationed in the arctic pole, looking upon and overlooking from the highest pole (or heaven) all things, in order that nothing of what is done should escape his notice. For when all the stars in the heaven set, this pole alone never sets, but coming up above the horizon observes all things, and, he says, nothing can escape his notice of the things that happen. For the head of the Dragon is placed towards the setting and rising of the two hemispheres.

There is down upon the very head of the Dragon a human form beheld through (the) stars, which Aratus calls a wearied phantom and resembling one tired out; and it is called "In genubus." The Aratus therefore says that he knows not what is this labor and this wonder revolving in heaven; but the heretics wishing to confirm their own dogmas by the history of the stars, waiting very carefully upon these, say that the "In genubus" is the Adam, according to God's command, he says, watching the Dragon's head and the Dragon (watching) his heel.[2] And, he says, on each side of "In genubus" are Lyra and the Crown, and he bending his knee and stretching his hands out as if confessing about sin.[3]

Kepheus is near him [4] and Kassiepeia and Andromeda and

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[1] Kenrick, I. 98.

[2] Genesis, iii. 15.

[3] Hippolytus, iv. 47. Miller, pp. 82, 83.

[4] Ophiuchus.

ophy, the doctrine of the Eastern world from which Homer drew.

The Wisdom which is Man and Woman.—Hermes, i. 30.

Minerva, whom they call Intelligence pervading all things.—Athenagoras, pro Christianis, 24.

Minerva is the Intelligence, the Mens divina, permeating material things, Casta illa et edita sine matre Dea.[1] Very often they called Isis Athena; and they called Isis Sophia.[2]

The Wisdom, the Mother, through whom the all was made.—Philo, quod deter. 16.

And in Venab every life is included.—Kabbala Denudata.[3]

The female Primal Principle that arranges the universe in order.—Plutarch, de EI apud Delphos, 8.

The Kabbalist Sophia[4] is the Homeric-Greek Athena; which carries back the Hermes-doctrines in the Levant to a period earlier than Homer.

Philo says of the first cause: My nature is *to be*, not to be named!

I did not show to them my name.—Exodus, vi. 3. Septuagint.

Abstract existence (τὸ ὄν) is not to be named, so that the ministering Powers do not tell us the Lord's name.—Philo, Mutatio nominum, 2.

The holy mystic account about the unbegotten and his Powers ought to be concealed.—Philo, de Sacr. Abelis et Caini, 15.

Divine affairs are told to men with a little more concealment.[5] To cover up and hide *hidden mysteries* in ordinary words under the pretext of a certain history and statements of visible things! Therefore an account of the visible creation is introduced and the making and fiction of a first man. . . But in a wonderful way the account of even the battles was put together and the described diversity of those, now conquerors, now conquered, by which certain unspeakable sacraments are declared to these who understand how to investigate sayings of this sort. But also the law of truth and of the Prophets is inwoven with the Scripture of the Law through the admirable instruction of wisdom, which divine things, by a certain art of wisdom, as if a certain vestment and covering of spiritual meanings, were each covered up: and this is what we have called the corpus (the body) of Scripture, so that even through this that we have called the clothing of the writing, woven by the art of wisdom, many could construct and progress who could not do so by the mere words. But since, if all had kept the succession and order of this clothing, that is, of this history of the Law, holding the connected continuation of the conception, we surely should not believe that anything was shut up inside in the Sacred Scriptures except what was indicated by the front appearance (the literal expression), on this account the Divine Wisdom arranged certain obstacles . . by which to bar the way and passage of this vulgar understanding and to recall us, put off and excluded, to the beginning of another way, that thus it might open the immense breadth of a certain higher and loftier path of Divine knowledge through the entrance of a narrower track. But also it behoves us to know this, because, since it is the main object of the Holy Spirit to guard the consecutiveness of the Spiritual Meaning concerning what ought to be done, or what has already been done, as if indeed there was no question about those things that have been done according to history, it composed in one language of narration, concealing always the hidden meaning ! [1]

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[1] Origen, II. p. 498; contra Cels. vi. Pallas Mounogenes.

[2] Plut. de Iside, 2.

[3] Apparatus in librum Zohar, p. 391. See Gen. iii. 20.

[4] God's Daughter, Sophia, is, too, male and father.—Philo, Fugitives, p. 311. Helena's image was in the form of Minerva.—Hippolytus, p. 256. The Valentinians too denominated "a certain Wisdom" Prunica.—Origen, contra Cels. vi. vol. II. p. 497.

[5] Origen, de Principiis, IV. 467.

All which hidden and concealed things are arranged in the histories of the Sacred Scripture, because also the Kingdom of the Heavens is like a treasure hidden in a field.[2]

Theopompus was afflicted with loss of mind because he concerned himself too much about divine things, wishing to *divulge them to men in general.*[3] The priests saw clearly that, if they did not make it appear that there was a mystery about religion which the public did not comprehend, society would soon do without the clergy and their living would be taken from them.

But writing to the Galatians and upbraiding in words certain who seemed to him to read the Law and not understand it, for the reason that they did not know that there was ALLEGORY IN THE SCRIPTURES[4] he with a certain reprehension thus speaks : Tell me, ye who wish to be under a law, have you not heard the Law ? For it is written that Abraham had two sons one by a slave girl and another by a free woman. But the one born of a slave was born after the FLESH, but the son of the free girl according to the Covenant, which things are ALLEGORICAL.[5]

Which things are spoken so as to imply something other than what is said. For these are two testaments, one indeed from Mt. Sina, bearing children into serfdom ; that is, Hagar. For the Sina is a mountain in the Arabia and corresponds to the present Jerusalem, for she is a slave[6] together with her children. But the Jerusalem on high is free ; which is our mother.—Galat. iv. 23-27.

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[1] ibid., IV. p. 470.

[2] ibid., IV. p. 472.

[3] Josephus, Ant. xii. 2, p. 307.

[4] Plato and the Stoics had used allegorical interpretation to explain the Greek mythology.—Nicolas, 132, 130. Compare, Dunlap, Sōd. I. 175; Plato, Timæus, 78.

[5] Origen, de Princip. IV. p. 469.

[6] to the Romans, probably.

The true Mussulman must never express a doubt when told of divine inspiration.[1] From Asia the Christians derived the notion. The priests of Bra'hma, Vishnu, Siva, Osiris, Adonis, Bel, Mithra and Dionysus Ia'hoh found it for their interest to take the lead in what concerns the Gods and to assert the existence of a hidden wisdom to the knowledge of which they had attained. Pausanias says: Of the Greeks, those who have been considered wise told the words of wisdom[2] formerly *by enigmas* and not in a direct way; and the things said about the Kronos I conjectured to be a certain WISDOM of the Greeks. Of course, in regard to what concerns τὸ θεῖον[3] we will employ what is USUALLY said.[4]

The evidence collected in this chapter shows that a Hidden Wisdom was recognized in the time of Herodotus, that the kabbalah contained it, and that its influence is visible in the Old Testament, in the New Testament, and precedes the date of the writings known under the name of Hermes Trismegistus, which were regarded as very ancient until this view offended modern partisans of the Church. How could the Hebrews alone of all the races of the orient deny an esōteric meaning of their sacred records? The Egyptians, Greeks, Hindus, Persians and others loved the enigmatic style in their temple scriptures, all antiquity knew the double-meaning language of the oracles.[5] Therefore a book that *had its origin immediately through divine inspiration* could least of all dispense with this stamp of supernal origin.[6]

Jewish mysticism arose under a priest caste, the same as in Babylon, India, Egypt. Quintus Curtius makes the following statement:

> About the first watch, the failing moon hid the first brightness of her orb: then she stained all her light with the color of blood spread over it, and great religious misgiving[7] came upon those that felt anxious at the very risk of so great a crisis, and thereby a panic was produced. They declared that they were being dragged to remotest lands against the will of the Gods! Now the affair came almost to a mutiny, when Alexander ordered Egyptian Priests, whom he

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[1] Vambery, Travels in Central Asia, p. 51.

[2] λόγους, doctrines.

[3] the deity—*neuter gender.*

[4] Pausanias, VIII. 8. 3.

[5] 1 Samuel, ix. 8, 9.

[6] Nork, Real-Wörterbuch, II. 352. Art. *Kabbala.*

[7] Plutarch, vita Pelopidas, 34.

Minerva is the fontal Intelligence and Life. Her emblem is the moon, and the moon is called nature's self-seen image.[1] They call the Moon "Mother of the world" and think her nature male-female nature, being filled by the Sun and She again sending forth into the air generative elements and sprinkling them down.[2]

> The Venah proceeds out of the limits of the primal Wisdom.[3]
>
> Just hear Venus sung by the women of Byblus.—Nonnus, xxix. 851.
>
> Venus the Original Mother of the race!—Aeschylus, Septem contra Thebas, 140.
>
> The Venah thou shalt name Mother.—The Sohar, III. 290.

Euah is the Mother of every living creature.[4]

> And in Venab every life is included.[5]
>
> It ver, et Venus!—Lukretius, v. 736.

The Venus of Lebanon is supposed to be meant by the "image of jealousy" in the portico of the Temple.[6] "Jacentem Venerem a tergo," says Scacchi, in describing a lamp with a reclining Venus on it.[7] The sacred scribe could not write the word Benah (Venus), because it is the name used in the quotations above; and he regarded Venus as "jealous" of Proserpina or Persephone, in respect of Adonis. All this points to the latest period, when the canon was arranged by the scribes of the Temple. Macrobius, Lucian and St. Jerome mention the Adonis worship as still existing after Christ in the Phœnician religion:

> Veneris Architidis et Adonis maxima olim veneratio viguit, quam nunc Phœnices tenent.—Macrob. Sat. I. 21.

Like the Phœnicians, the Jews held on to the slab on which the Venus of Arki was represented cast down, supported on one hand extended, in grief for the loss of Him that is Her own,[1] descended to Proserpine. She is the picture of "Jealousy for what She has possessed." Macrobius, in the fourth century after Christ, says the Phœnicians *worship Her still!*

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[1] Taylor, Eleusinian and Bacchic Mysteries, 74, 87; Procl. in Tim. 260; Apuleius, Met. xi.

[2] Plutarch, de Iside, 42, 43.

[3] The 32 Ways of Wisdom, 5. p. 1.

[4] Gen. iii. 20; Lucretius, lib. II. 2. 4.

[5] Rosenroth, Kabbala Denudata; Apparatus in librum Sohar, p. 391.

[6] Ezekiel, viii. 3, 5; Lenormant, Gazette Archéologique, 1875. 97-102; il mito di Adone-Tammuz, 25, 26.

[7] Fr. F. Scacchus, Sacr. Elaeochrism. Murothecia, p. 27. Amstelodami, 1701.

Attes first taught the *Mysteries of Rhea.* The Phrygians, Ludians and Samothrakians celebrated them.[2] And he told about the eunuchs in the Temple.[3] Dionysus instituted the eunuchs, like Adonis.

> Let not the eunuch say: Lo, I am a dry stick, for thus says Ia'hoh to the eunuchs who keep my sabbaths and choose that in which I delight and keep my covenant. And I will give to them in my temple and within my walls a place and name better than sons and daughters, an eternal name I will give to him, which shall not be cut off.—Isaiah, lvi. 3, 4.

The Syrians, according to Herodotus, II. 104, were along the Thermodon and Parthenios rivers. These eunuch priests, reaching from Syria to Ludia and Phrygia, show the Syrian influence in the region around Troy. The sons of Sem were Ludians, Arameans, Elamites, Assyrians,[4] etc. Aramaic was the dialect of the Semitic highlands and was once widely diffused over Syria and Mesopotamia, belongs to the northern division of the Semitic, and is now represented by a few Neo-Syriac dialects in the neighborhood of Lake Urumiyah. It was the lingua franca of trade from the eighth century B.C., was spoken at Carchemis[5] on the Euphrates, and the Jews finally made it their own.[6] Since the greater part of the Jews resided in Babylon their chronology would naturally be based on the Babylonian numbers. Oppert says that for Genesis[7] there is no chronology. Successions of dates are given in another land with exactly the same fundamental figures, among another people and in reference to other events. But when these fundamental numbers are applied in two lands in two different ways, then we are in a position to assume an artificial calculation among both nations and to lay down the proposition that just in the absence of all true chronology they have sought to supply its place by a fictitious one. The people which has the same chronology in common with that of Genesis is the Chaldaeans, and the computation of time which the fragments of Berosus have handed down to us is in reality that of the first book of the Pentateuch, from the first chapter to the last, from the Creation to the death of Joseph. Where the Jews reckoned an hour the Chaldaeans assume 10,000 years. The Bible day is counted equal to 240,000 Chaldaean years.[1] The Jews counted 10 Patriarchs, and the Babylonians their ten kings, before the flood. The figures in both cases are fabulous. As the Jews in substance had the basis of the Babylonian chronology it is fair to assume that Jewish philosophy represents Chaldaean wisdom and the Bible religion the Babylonian, in the more important essentials, with some things revised and struck out. The essentials of the Adonis-faith remained, and some of the usages of that cultus. The Jews got the names of their months, the doctrine of the divine Powers, the ceremonies of the Adonis-religion, even the Talmud itself, in great part, from Babylon.

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[1] Ezekiel, viii. 3. 5.

[2] Lucian, de Syria Dea, 15. See Dunlap, Söd, I. pp. 31, 70. This eunuchismus led to the views of the Iessaeans, as Matthew, xix. 12, shows.

[3] about the Galli. — Lucian, 15. So the Dionysus-tonsure of the Phœnician kerechim. Κείρω.

[4] Chaldee 1 Chron. i. 17.

[5] now Jerablûs.

[6] Sayce, Science of Language, II. 171.

[7] See Smith and also Delitzsch, on the Chaldaean Genesis.

"All the books of the Apocrypha are comparatively modern. There is none of them, on the most favorable computation, which can be supposed to be older than the latest years of the Persian empire. They belong, therefore, to the age when the last great religious movement of the Old Testament under Ezra had passed away—when prophesy had died out,[2] and the nation had settled down to live under the Law, looking for guidance in religion not to a continuance of new revelation but to the written Word and to the interpretations of the Scribes."[3] "It is often taken for granted that the list of Old Testament books was quite fixed in Palestine at the time of our Lord, and that the Bible acknowledged by Jesus was precisely identical with our own. But it must be remembered that this is only an inference back from the list of Josephus published at the very end of the first century. Before this date we have no cata-

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[1] Oppert, in the Königliche Gesellschaft der Wissenschaften, pp. 202, 203. A day of Brahma is a thousand times a thousand years. The Mandaeans have a preference for the sacred numbers 360 and 480,000 years, which points to their Chaldaean and Nabathean ancestry.

[2] The doctrine of spirit and of prophecy still obtained in Numbers, xi. 26.

[3] W. Robertson Smith, The Old Test. in Jewish Church, 12 lectures, p. 28. New York.

basis in demonstrable fact, conservative theologians refuse to accept the critical theories till external evidence is produced that editors and compilers actually dealt with parts of the Bible in the way which critics assume. Here it is that the Septuagint comes in to justify the critics and provide external evidence of the sort of thing which to the conservative school seems so incredible. The variations of the Greek and Hebrew text reveal to us a time when the functions of copyist and editor shaded into one another by imperceptible degrees. They not only prove that Old Testament books were subjected to such processes of successive editing as critics maintain, but that the work of redaction went on to so late a date that editorial changes are found in the present Hebrew text which did not exist in the manuscripts of the Greek translators."[1]

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[1] ibid. p. 22. Psalm xix. 4 is an instance. It contradicts the Arabic, Septuagint and Vulgate texts and Numbers, xxv. 4.

CHAPTER SIX.

THE CROSS, CROWN AND SCEPTRE.

"τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν."

In the whole of Asia, in Egypt, Jerusalem, Phœnicia, Babylon, India, even down as late as the philosophy of Simon Magus we find a dualism, consisting, in the so-called Hidden Wisdom, of a Male Deity and His Sacti or feminine Deity. Osiris and Isis, Bel and Mulitta, Adon and Vena, Adam and Heuah (Septuagint Eua), Brahma and Sarasvati, Apollo and Athena, Asur and Tanais, Zeus and Hera. We must suppose that this dualism idea was invented in each separate country, or, what appears more probable, that it was invented in one land first, and then distributed to the priests of other nations. With their appreciation of the sun and moon as the abodes of Divine Powers the priests of the different peoples would not have had any great difficulty in attaining to the conception of an Adon and Vena (or Venus), an Ash (Fire or Adam) and Ashah (Aisah, Issa, or Isis), a Bel and Beltis. At any rate, they went further and propounded the doctrine of a Hermathene or Primal Father[1] in whom these two dualist principia subside into one primordial First Cause. This was a quasi mathematical inference, in part derived from the unit, partly sought in the notion of causation, that everything must have had a cause, and therefore the first cause must have been Creator of heaven and earth and all that in them is, human souls especially, and angels of the stars. So far this is all logical. But one sol and one luna are not basis enough for myriads of solar systems of which astronomers tell. They answer very well for one of the solar systems, but how about the others? Here we come upon the limitations to which Jew and Gentile are both subjected. Nature has provided for us all a limited knowledge and a limited being; and the speculations of the ancient 'three score and ten years' are worth no more than those of the modern three score and ten, probably less; since science has had time to increase for the modern's benefit.

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[1] The Arsenothēlus Dunamis (the Malefemale Power.—Gen. ii. 23).—Simon Magus; Hippolytus, vi. 18. And He was One, for having Her in Himself He was alone. But he was not called Father before She called Him so.—Hipp. vi. 18.

> "The Wisdom of Salamah was beyond the wisdom of all Beni Kadem."
> "Gnōsis is the result of science, and science the gift of God."—Hermes, x. 9.

The mystic tradition (Kabalah) came from Mesopotamia.[1] The Kabalists held the book Shi'ur (Measure of stature) to be of the first century, and the ideas contained therein to be prechristian. In Ephesians, iv. 13, this very phrase, Measure of the stature, already occurs.[2] Dath Elion (knowledge of the Most High) is plainly gnōsis. Numbers, xxiv. 16, reads wa-ida dath Elion ('and I know the gnōsis of the Most High'). My heart has SEEN much of chochmah (Wisdom) and dath (science, gnōsis).—Eccles. i. 16. Maimonides[3] says that in this passage *rah* is used of intellectual perception. It is SEEing by gnōstic insight, VISION. The Jewish scriptures subindicated something hidden.[4] Josephus says that Moses "physiologises," that is, wrote philosophy.[5] Megasthenes relates that "what has been said by the ancients about nature is said also by the philosophers outside of Greece: some things among the Hindus by the Brahmans, others by those called in Syria Jews."[6] Plato mentions "the eternal existence uncreate,"[7] and Plato's first cause is the "everlasting, unborn, having no genesis,"[8] the TON AEI ZŌNTA of Pherekydes Syrius 544 before Christ, and the Hebrew "I am what I am."

> THIS was before soul bearing a human shape. Next, looking around, THAT saw nothing but himself; and he first said "I AM I." Therefore his name was I. He wished another; and instantly he became such as is man and woman in mutual embrace. He caused this, his own self, to fall in twain: and thus became a husband and a wife.—The Vrihadáránayaca.[9]

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[1] Milman, Hist. Chr. ed. Harper, 1844, pp. 43, 200, 201, 277, 311; Gen. vi. 3.
[2] Dr. S. M. Schiller-Szinessy, in the "Expositor," Nov. 1886. p. 333.
[3] Guide to the Perplexed, ch. iv. 1; v. 1. by Friedländer, pp. 41, 42, 44.
[4] Origen, c. Celsum, vi. p. 495.
[5] Joseph. Ant. I. 2.
[6] Megasthenes, p. 137. Schwanbeck.
[7] Dunlap, Spirit-Hist., 313.
[8] Plato, Tim., 17.
[9] Satapatha bráhmana, 14. Colebrooke, p. 37.

God the Supreme Cause and Logos does not move like the planets, but remains immovable.[1] The Logos is the Oriental Son of God,[2] and the sun, says Philo, is the emblem of the Logos.[3] The sun is Hermes and it has been shown above that Hermes is the Word, the Logos. Since the Homeric Theos (Odyssey, iv. 236, 237; v. 4) reappears in John, i. 1, the idea of One Supreme God was familiar to Greeks as well as to the Jewish Prophets.

Magister format omnia.—Proverbs, xxvi. 10.

The Good was identical with the One; according to Plato.—Grote, Plato, I. 217, 218. God only is Good.—Mark, x. 18. The Sun is the offspring of the Good.—Julian, Oratio, iv. The Mind-perceived Sun raises up the souls to the Intelligible World! This was Chaldaean doctrine.—Movers, I. 551–553. The Karpokratians[4] denied the resurrection of the body. He (Karpokrates in Egypt) led a Gnōstic sect in the time of Hadrian. As to Simon Magus, his gnosticism looks neither better nor worse than the gnōsis of A. D. 115–125, unless one believes what Justin and Irenaeus say of him, and then the rule applies falsus in uno falsus in omnibus.[5]

Beyond all the animals of the earth the man is two-fold, being mortal by the body, but immortal in the *essential* man (the image of the Father); . . . being male-female and sprung from a hermaphrodite Father. This is the Hidden Mystery even to this day. For the nature mixed with man brought forth a marvel most wonderful. For he having the nature of the harmony of the 7, of which I spoke to you, (the nature) of fire and spirit, the nature did not wait, but bore right off 7 men, male-female and high in the heavens, according to the natures of the 7 Procurators (Planets, Rulers of destiny). The Genesis of these 7 was as follows: For the air is female, and water is able to impregnate. And from fire it took maturity, and from the aether it took the breath of life (spirit).

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[1] Philo Judaeus, Quaestio, 42.

[2] Gen. i. 3; John, i. 4, 5; v. 19 f.; vi. 54; viii. 12: Hermes, passim.

[3] Philo, de Somniis, 15, 16.

[4] Eusebius apparently puts Karpokrates under Hadrian, who died in 138.

[5] Whether Simon Magus and Menander really claimed to be the logos (the first gnōstic Power) the Great Power of God, is not easy to determine. On one side we have one set of Gnōstics, on the other their virulent opponents. And as to Simon's magic, Acts offers no proof of it, and Simon evidently thought that in the transmission of the pneuma by laying on of hands, there must have been some trick.—Acts, viii. 18–20. Acts opens to view the most remarkable religious excitement ever known among the ignorant and excitable (both Greeks and Jews) east of the Aegean Sea. The gnōsis expressed in the Sohar is a sufficient endorsement of all that has been said of the folly and extravagance of the oriental imagination.

And nature brought forth the bodies in the image of the Man (Adam). And the Man became a soul[1] and mind from life and light,—from life a soul, but from light a mind. And so all parts of the perceptible world continued up to the end of the Period of "Beginnings" and "Generations." The period having been completed, the conjunction of all was dissolved by the will of God. For all the male-female[2] creatures were dissolved in twain, together with man, and became part male and the rest female. And the God at once said by His Holy Logos: Increase in increase, and multiply in multitude, all created things!—Hermes, I. 15-18.

The primal God was called double-gendered and of TWO natures, by the Orphic theologians; and in the 10th hymn Nature is invoked as Father, Mother, Feeder, and Nurse, of all things.[3]

Hermaproditus is God.

ὁ δὲ νοῦς ὁ Θεὸς ἀρρενόϑηλυς ὤν, ζωὴ καὶ φῶς ὑπάρχει.—Hermes, Poimander, 1. 9.

Adonis is hermathene and hermaphrodite, like Adam Kadmon.[4]

I invoke the First-born, hermaphrodite, great, aether-wandering,
Egg-born, decorated with Golden-wings,
Bull-faced, the procreator of the Blessed Gods and mortal men,
Renowned SEED, many-orgied Erikapaeus,
Not named, occult.—Orphic Hymn.

This is the Adam Kadmon of the Kabbala,—the Son of Aric Anpin, the Long Face of the Church in the olden time. He corresponds to Brahma, the Son, and to Serapis. Hence the psalm xc. 1, 2, accepts the two principles united in *one first cause;* and, adopting the inferences that arise from this unit of the oriental philosophy, this source of all life that is now enclosed within a material body, says:

Adoni, Thou wast for us a place of abode in generation, and in generation. Before the mountains were born and the earth was formed and the circle (of it); and from eternity to eternity thou art El.—Psalm, xc. 1, 2.

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[1] Genesis, ii. 7, has this same idea.

[2] Male-female created he them, in his own image.—Gen. i. 27. Plato was acquainted with this Hermetic Hidden Wisdom since he refers to it in the Symposium.

God therefore, as the ancient account has it, possesses both the Beginning and End and Middle of all things.—Plato, Leg. iv. 7.

For Hermes is the Logos, who being Hermēneus (Interpreter) and Creator of what have been and at the same time are and will be.—Hippolytus, 144.

[3] Nork, Real-Wörterbuch, I. p. 86.

[4] Dunlap, Sōd, I. 31.

Homer held that the earth is a "circle" surrounded by Oceanus, and Proverbs, viii. 27, has the same idea.[1] There can be no doubt that the Gnōsis and the Kabalah in some traditional points are *as near to Homer's time* as the word 'eraz (earth in Hebrew) is near to ἔραζε (meaning to earth, in Homer). Eraze is good Hebrew; the e corresponds to ה in Hebrew.[2]

Praxinoa, come here. Observe first the embroideries.
Fine, and how beautiful! You will say robes[3] of divinities!
Divine Athanaia! what workers labored on them!
What painters painted these accurate pictures!
How real they stand, and how true they move about.
They are living, not woven in! Man is truly a wise thing—
But how admirable He is lying down upon silver couches
Throwing out the first down from his cheeks
The thrice-beloved Adōn, who is loved too in Acheron . .
Hush Praxinoa—a very skillful songstress, the daughter of
The Argive (woman), is going to *sing the Adonis:*
"Queen who has loved Golgōs and Idalion too
And high Erux,[4] Aphrodita, sporting on Chruso,
How Hours soft of foot brought in the twelfth month [5]
The Adonis to thee from everlasting Acheron.
Beside him lie the fruits of the season, which the tops of a
Tree produce, and by him tender plants kept in silver little baskets
And golden caskets of Syrian unguents.
And food such as women make up in dishes,
Mixing all sorts of flowers with white wheaten flour,
And such as from sweet honey, and those made in moist oil,
All feathered and reptile (forms) here are by him.[6]
And verdant pavilions heavy with soft dill
Have been constructed; and moreover boy Eroses are hovering above
Like young nightingales, making trial of their wings that have grown,
Flit about on a tree from bough to bough."
O the ebony,—O the gold,—O the eagles of white ivory
Carrying to Zeus the Son of Saturn the cupbearer Boy,
And purple rugs above more soft than sleep.
The Milatis will say and he that is shepherd in Samos:

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[1] chōg means a circle.—Isa. xl. 22; Job, xxvi. 10.

[2] this suffix indicating "towards," to a place.—Gen. xviii. 2, ארצה.

[3] Of wool, fastened on the shoulders by a buckle or brooch; worn by Dorian women.

[4] Golgōs and Idalion were in Kupros (Cyprus). Erux was a promontory in Sicily, with a grove and the altar of Venus in the centre. Chruso may, perhaps, be a town of Troas.

[5] February.

[6] So, Genesis, vii. 14.

This is the Kabbalah doctrine such as it is found in the Apokalypse, xxi. 10. Everything on earth has its prototype in heaven,—even as the New Jerusalem.

> Horus is this earthly kosmos neither freed from destruction nor from birth.[1] —de Iside, 43, 56.

Horus, then, is the Soul and Spirit of the world.

> O Brahma, dear SON, I give to thee my grace and the power to create the world.[2]

At once sprung from the down-moving Elements the logos of the GOD into the pure workshop of Nature, and was united to the Demiurgus Mind, for it was consubstantial.[3] And the irrational the down-moving Elements were abandoned to be only Matter. But the Demiurgic Mind together with the logos, he, embracing the Wheels[4] and turning them round with an impulsion, made his own works revolve and permitted them to revolve from undefined beginning to endless end; for they begin ever where they stop. And the revolution of these, exactly as the Mind wills, produced from the down-moving elements irrational animals. For he gave not the logos; but the air brought forth birds and the water fish; and the earth and the water were separated one from the other according as the Mind willed, and the earth brought forth from itself what it could, four-footed animals, reptiles, beasts, wild and tame. But the Mind,[5] Father of all, being life and light, procreated man like himself; having the image of the Father.[6]

> Being male-female, sprung from a male-female Father, and sleepless, he is ruled by One who never sleeps.[7]
>
> And after these things my mind says: For I too myself love the logos. But the Poimander said: This is the MYSTERY HIDDEN down to this day. For Nature in union with the MAN brought forth a certain miracle most wonderful.[8]
>
> The primal MAN of the Jewish Kabbala is male-female.[9]

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[1] genesis.

[2] Majer, Mytholog. Lex. I. 248. Daumer, Urgeschichte, 91.

[3] "homoousian."

[4] Orbits. These are the Wheels of Ezekiel's vision, taken from Hermes.

[5] Zeus-Belus, Logos, Jupiter.

[6] Hermes Trismeg. I. 11, 12.

[7] ibid. I. 15.

[8] ibid. I. 16.

[9] Sōd, II. p. xix. xx; Movers, I. 544.

From that which is the First Cause, not the object of sense, existing everywhere in substance, not existing to our perception, without beginning or end, was produced the divine MAN.

He framed the heaven above and the earth beneath. He assigned to all creatures distinct names.—A Hindu Cosmogony.

And whatever ADAM called every living creature that was the name thereof. —Gen. ii. 19.

Then went forth the "workman" to his work and was formed as "man and woman."—The Sohar, Idra Suta, viii. 1.

Having divided his own substance, the mighty power became half male, half female.—A Hindu Cosmogony.[1]

And Ia'hoh Alahim built the rib (the moon-crescent) which He took from the ADAM (mas et foemina) into "Woman" (female life). She was taken out of AS (Life), therefore shall she be called AISAH (Isis, Issa, female Life).—Gen. ii. 22.

The SPIRIT (purusha) totally pervades the earth. From him sprung Viraj (the MAN, the ADAM). Viraj divides his own substance into male and female.[2] It is plain that this is the Hindu Kabbalah, the hidden wisdom of Hermes and the book Genesis. But to leave no doubt upon the identity of the Jewish and Egyptian hidden wisdom there are the telling extracts from the book of Kings:

They brought out the Asarah from Ia'hoh's temple: two little Apises and an Asirah (the Isis Heifer).—2 Kings, xxiii. 6; xvii. 16.

These were the emblems of the Chochmah and Venah, Adonis and Venus.

The Kabalah (tradition[3]) dates back beyond the Christian era and forms part of the prechristian gnōsis. Munk carries it back to the time of the Babylonian Exile. At a period later than the Exile the Kabalah was mainly occupied with the Maase Beresith[4] and the Maase Merkabah, which have some relations to the Book of Genesis and Ezekiel's Vision. In the Maase Bereshith[5] we have to do with Chadam or Adam, as with Adam Kadmon in the Kabalah, while his Ishah or Isis is his sacti or female potence. Job, too, gives us the Masculo-feminine Logos, the Chachamah (Chochmah) and the Venah: and the Sohar says:

All that the Ancient, blessed be His name, has created can exist only through a male and a female.—Sohar, part III. p. 290 a. See Idra Suta, § 218, Gfrörer, I. 299.

Man, as emanation, was both man and woman, as well on the side of the Father as on the side of the Mother. When Elohim spoke: Let there be light, it was light on the side of the Father and it was light on the side of the Mother. And this is the two-fold Man.[1] The reasoners on the Euphrates and the Nile had been taught that the moon receives light from the sun; Stoics and Peripatetics could find God in the sun and full-moon.[2] This is Amon and Neith.[3] Here we have the Mind that is energising before energy, the Mind that conducts the world of fire,[4] the world of the mysteries, the world of the Ghebers!

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[1] Dunlap, Spirit-Hist. 181.

[2] Sōd, I. 148.

[3] Matthew, xv. 2, 3.

[4] Mōse "work."

[5] the work Genesis.

At the time of the Oldest Mishna-teachers there existed a *secret doctrine* esteemed by all.[5] Gfrörer says that the Clementine Homilies (date A.D. about 175–225) are a treasure house of "hidden wisdom,"—a sort of Greek Sohar.[6] The Clementine Homilies reckon but six or seven circles of emanation from the unmanifested God; while the Sohar enumerates ten sephirōth or spheres of emanation.[7] The Bereshith Rabbah to Genesis i. 2, states that by ten qualities of God the world was created. Even Celsus (in the second century) was acquainted with a figure of ten circles separate one from another, and bound together by one circle which was called the Soul of all things.[8] And in the pirke afoth cap. v. 1, the oldest part of the Mishna, it is said: Through ten words (things) the world has been created.[9] Origen says that the God is named with ten names by the Hebrews. These ten names point to a ten-fold action of the Creator.[10] Gfrörer carries back the doctrine of emanation in circles to the time of Jonathan ben Usiel before Christ; relying on the Chaldee translation of the word ophan (wheel) by galgala (circle or sphere). The idea of a holy Jerusalem

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[1] Extracts from the Sohar, Anszüge aus dem Sohar, in Dunlap, Sōd, II. 72.

[2] Sōd, I. 141; Philo, De profugis, 458; Augustin, contra Faust. c. xx.; Metrodorus, de Sensionibus, c. 18.

[3] Minerva; the male Virgin, Ioel! Ioh.

[4] Damaskius, de Principiis.

[5] Ioel, Midrash hakabal., 45; 2 Esdras, xiv. 6, 26; psalm xxv. 14; lv. 14; Idra Rabba initium: Sōd ha-Kodesh liriaio. See also Luke, viii. 10, 17; 1 Cor. ii. 6. 10, 13; Matthew, xiii. 35.

[6] Gfrörer, Jahrhundert des Heils, I. 295, 297.

[7] ibid. 298.

[8] Origen II. 539; Gfrörer, ibid. I. 283, 284, 298. Compare the Hebrew Ahiah, the "I AM," with the 10 Babylonian, and the 10 Hebrew, "powers," "essences," or Intelligible Alahim (Noētoi) who precede the Flood as Gods, Alahim, kings or patriarchs.

[9] Gfrörer, II. 24.

[10] Gfrörer, I. 299; II. 24.

sians" as a Kabbalist.[1] The intimate connection shown by Gfrörer to exist between the Jewish mysticism in the Sohar and that in the Old and New Testaments favors the antiquity[2] of the numerous passages by him cited out of the Sohar; for these exactly coincide in meaning with writings of the first century. Job, xxviii. 20, divides the Wisdom into Male and Female; and the Sohar says: This all-embracing Wisdom, when it issues and shines from the Most Sacred Ancient, shines only under the status of male and female. Sapientia est pater, Intelligentia (est) mater.[3] And the Wisdom of Hermes, Proverbs and Sophia Salomon fully agree with this. So too Simon Magus said the Boundless Power is Fire. The Male Power is Mind, the Female Power Thought, Wisdom.

The targum of Onkelos to Genesis, xlix. 27, mentions "the Shechinah."[4] The Shechinah contains all the Sephirōth. The Shechinah is the Messias, the Messias is the Tree of Life, and the Tree of Life is the 10 sephirōth. The Messias[5] goes out from the Garden of Adin[1] from KEN ZIPPOR,[2] and is the Shekinah Angel. The Redeemer Angel is the Shekinah.[3] The Light of the Messias.[4] That Light is the Shekinah, compared with which human souls are as little lamps to the bright glare of the torch.[5]

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[1] The contrast between "the things of earth" and "the things of heaven" in John, iii. 12 is quite gnōstic, intimating intuition of divine things.

[2] Gfrörer, I. 258, 320, 321, 334, 337, 339, 345, 348, 349, 350; II. 5, 10, 12, 53, 126, 133, 147, 232, 261, 419. The Mystical book Bahir (Splendor) belongs to the 12th century, and the completed Sohar to the end of the 13th. It is a collection of the fruits of earlier and later mystical writings (most of them now lost), and preserves to us a complete image of the Jewish secret doctrine. It contains a prophecy that about 1330 the Messias will come.—Gfrörer, Jahrhundert d. Heils, I. 63, 64.

[3] Gfrörer, I. 299; Idra Suta, § 218; so Simon Magus, regarding Nous and Ennoia.

[4] Gfrörer, I. 55. Onkelos dates 20 to 30 before Christ. Jonathan ben Usiel used the expression Sidri Bereshith (Books or Courses of the Creation), which may mean Maasch Bereshith (the Kabbala). The Ebionites held to the mystic lore, and the Essenes had their secret books and hidden doctrine. According to Philo, they considered it impossible for the human soul to comprehend "the inherited laws" except by inspiration from God. Moreover, Josephus, XII. 2, 3, says that the Law is philosophical, and must not be made known to profane mouths.—Gfrörer, I. 248–264. J. ben Usiel, to 2 Sam. xxiii. 5, to Isaiah, xl. 21.

[5] We find in the Sohar, I. 1, and in Matthew, xxv. 34 the expression King. This represents the "Crown" of the Kabalah and the "King" of the Gospels, King Messiah. "For according to our doctrine body is not spirit, as fire is not that body which is said to be the God by him (apud eum) who says: Our God is a Consuming Fire; for all these things are spoken figuratively, in order that that *Intelligible* Nature may be indicated by means of names corporeal and customary to us.—Origen, c. Celsum, vi. p. 504. So Hippolytus. But Kronos lived in his castle of flame, and Iahoh placed his tent in the sun, which was regarded as fire.—Ps. xix. in Greek, Arab, Latin.

One is the King of Light in his kingdom, nor is there any who is higher than he, none higher than he, none who reflects (retulerit) his similitude, none who lifting his eyes has beheld the Crown that is on his head.—Codex Nazoria, I. 11, ed. Norberg. In whose name dost thou baptise? John answers, In the Name which was revealed to me, the Name of Mana Semira.—Ibid. I. 22. Then shall the King of Light (Mano)

Franck shows that already in the Mishna[6] a secret science is mentioned under the name Merkabah.[7] Franck rightly remarked that the prohibition to teach the Merkabah has no reference to the mere text of Ezekiel, because the holy scripture was accessible to all and all could read it, nay, were commanded to do so.[8] The name "Maseh Merkabah" was given only to an especially deep, mysterious conception of Ezekiel's vision.[9] The Talmud (Chagiga 13. a) says: The heads of the sentences are not delivered except to a father of the Beth Din, and to him whose discretion is known. The Mishna (Chagiga, 11 b) says: They de not discuss cases of incest before three, and the "Maseh Bereshith" not before two, and the "Merca-

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say.—Matthew, xxv. The unshorn locks of the Nazers typified Apollo's Rays, the unshorn locks, glory and strength of the SUN, the Logos. The Regal Varuna of pure vigor in the baseless (sky) sustains on high a heap of light; the Rays are pointed downward while their base is above. May they become concentrated in us as the sources of existence.—Rig Veda, Wilson, I. 62. At Naga in Egypt is a figure sitting frontways, a Crown of rays over the floating hair, the left arm raised at a right angle, and the fore and middle finger of the hand stretching upwards as is represented in the old Byzantine figures of Christ. The right hand holds a long staff resting on the ground as John the Baptist usually holds it.—Lepsius, Letters, p. 210. Preaching the word of life they descended into the Jordan, and, baptising themselves, received the pure sign. Each was marked with the sign of life, praising the name of the King of Light.—Codex Nazoria, III. 249. Arise, O my soul, depart from this world, thy King Most Great comes.—Ibid, 299.

[1] Sohar, II. 3. col. 3. Adin is Eden.

[2] Nest of light! The glory that I had with thee before the world was.—John, xvii. 5.

[3] Sohar, II. fol. 48, 122, 123.

[4] Nork, Rabbin. Quellen, p. ix.; Pesikta Rabbathi, fol. 62. col. 1; Nork, lxxiv., lxxv., xxii.; Meuschen, 736.

[5] Tikkune Sohar, fol. 6, col. 4.

[6] Chagiga, 11 b.

[7] D. H. Ioël, Medrash hazohar, 19. The Essenes adored the Life in the sun. Sarapis is the SUN of the universe. Mithra's votaries were marked on the forehead with the sign. Nothing has transpired of the Essene Mysteries in the writings of Josephus and Philo; but it is more than probable that the books, more recent, of the Kabalists retrace in great part the mystical and metaphysical doctrines of the Essenes. —Munk, Palestine, p. 519.

[8] Gfrörer shows passages that prohibit the reading of Ezekiel's first chapter.

[9] Ioël, 22; 2 Esdras, xix. 46. The truth is that Ezekiel's Vision forms part of the Old Kabbala.

bah" not before one, except if he be a "Wise man" (chacham). The Mishna is at least as ancient as R. Jehuda who compiled it. He died A.D. 190. The Talmud (Sanhedrin, fol. 67. p. 2) says that Rabba created a man and sent him to Rabbi Zerah. He spoke to him; but, when the man did not reply, he said: Thou art created by magical power! Rav Chanina and Rav Ausaiah studied the Kabbalist book Iezirah, and then created a three years old calf, and ate it. It is (Talmud, Succa, fol. 28. a) said that R. Iochanan ben Sakkai studied both GREAT and LITTLE. The Talmud explains this as follows: Under GREAT, the science of the Merkabah is to be understood, by LITTLE the disputations of Abaii and Raba are meant, who flourished about 336.[1] R. Nechunia ben ha-Kana in his book, Iggereth hassōdōth, mentions the divine mysteries of the names of four, twelve, and forty-two letters.[2]

The Divine Wisdom is a tree of the knowledge of good and evil and a tree of life. Adam, Metatron or Herakles Sar haphanim represents the good; but Samael rides on the Serpent representing the bad side. Adam is the Good; Samael-Satan the Evil one. The Son, Gabriel, Herakles, is a paraclete or Mediator (like Mithra, Metatron or Michael the Saviour Angel) before the Father of the world to obtain forgiveness of sins. And since he set his tabernacle in the sun, his Wisdom was planted towards the east, and of two sexes; for "there are some verbal symbols of things appreciable only by the intellect, and the mystical meaning which is concealed beneath them must be investigated in accordance with the rules of Allegory." "There is an allegorical meaning concealed underneath the express language of scripture." The Essenes, like the other Jews, understood that in the holy volume many precepts are delivered allegorically and in enigmas.[3] Wisdom is also called Sarah.[4] 'God called the Intelligence *Adam.*'

The Apokalypse, xiii. 18 and the Kabbalist book Iezirah, chapter 1, exhibit the mystic gematria the numeral language.[5]

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[1] Ioël, 39, 41.

[2] Galatinus de Arcanis, p. 75. Compare Ioël, pp. 31, 34; also 1 Cor. ii. 7; Rom. xvi. 25; Matth. xi. 25.

[3] Philo Jud. Quaest et Solut. 7, 36, 53; On the World, 7; Vita Mosis, 14; On those offering sacrif. 5; On Special Laws, 7; Virtuous also free, 12; Ps. xix. 4, Sept. & Vulgate.

[4] Philo, Cherubim, § 4. p. 74. Minerva, Venah.

[5] See D. H. Ioël, Medrash hakabala, p. 44; Jeremiah, li. 1; xxv. 26. Ovid men-

Mishna of the first chapter in Abot, and is replaced by the formula: Rabban Gamaliel aumar: Says Rabban Gamaliel. Later (Mishna, 4) begins again the formula: Rabban Iuchanan ben Sakai kabal mi Hilel ve Shammai: R. Iochanan ben Sakkai *received* from Hillel and Shammai.[1] R. Iochanan ben Sakkai was the immediate pupil of Hilel the Old, the uncle of Gamaliel; and, like other older Tanaim, speaks with wonder and awe of the Merkaba.[2] Judaism has produced the Kabbalah out of itself, aided by the Jewish traditions out of the oldest times.[3] It was the work of several centuries and generations of Kabbalists.[4] After quoting Jacob b. Zebi of Emsden[5] against parts of the Sohar, Graetz states that Jabez[6] considered the basis of the Kabbalah most ancient: der Kern oder der Sohar im engern Sinne sei uralt. Bachja ben Asher in his commentary dated 1291 has two quotations from the Sohar which Graetz unhesitatingly ascribes to the marginal glosses of a copyist, on the ground that if two passages were really quoted more would have been.[7] According to Graetz, the originator of the modern Kabbala is either the author of the Sepher hakabbala, Abraham ben David, about 1161, or his son Isaac the Blind, who lived from 1190 to 1210. Landauer and Graetz state that the Sohar (part Raia Mehimna) puts the study of the Talmud very low, treating it with contempt. Other such antitalmudic attacks appear in the Sohar. The Mishna is declared to have been the real death of Moses and the hard rock that he struck upon. "Until now," that is, until the Sohar's appearance, "no one knew what was the grave of Moses."[8]

Concerning the time when the Kabbalah was written down, a very solid treatise, מאמר קדמות הזוהר, upon the high antiquity of the Kabbalah, has appeared in 1855 by David Luria. Its object is to show that the Sohar really has Simon ben Jochai for its author. While he fails to prove this, he shows, out of the RGA. of the Geonim 1802, conclusively that the Geonim had already before them many passages, taken out of old writings, which can be found in the Sohar; so that the higher antiquity of the contents of this book, which some are disposed to ascribe to the 13th century, must be considered proved, even if the work that bears this name contains later additions. Landauer's criticism on the Sohar can at most establish the conviction that the compilers of the work have cut it out with the scissors.[1]

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[1] Ioël, p. 346.

[2] Ioël, 345, 346; Talmud, Chagiga, 14 b.

[3] Ioël, 388.

[4] Gelinek, 94; Ioël, 73.

[5] in 1763.

[6] the aforesaid J. b. Zebi.

[7] Non sequitur.

[8] Graetz, Geschichte d. Juden, vol. vii. 505, 506.

The entire conception and form of the Sohar shows, however, a plurality of authors of the separate pieces which make up the collection, and one passage even speaks of two authors from the city (Avila) and seven from the kingdom (Leon). Assuming this last, however, there is no evidence going to show an invention of the work with the intent to publish new ideas and doctrines. By far the most important part of the Sohar consists of *primitive doctrines* of the oriental school.[2] It is unimportant to know whether it was Abulfia, or some learned contemporary writer in Avila[3] named Moseh b. Schem Tob de Leon, or a combination of many (as seems to us most probable). The fact that the Sohar in Adereth's time[4] had its present shape is to be noted; but the suspicion of a falsification is wholly unfounded. The dating it back to Simon ben Iochai and his school is only an artful mode of acquiring for the book the appearance of antiquity.[5] According to the Sohar the primal existence[6] is in itself wholly inconceivable, concealed,[7] without quality. The first revelation of Him is when rays issue from Him.—Aidra Suta, § 46. The Most Sacred Ancient is the Highest Light, concealed in all occultations, and is not found, rays excepted, which are extended and unveiled. The Highest Head is the Senior Sanctissimus, hidden in all occultations, Head of all heads, a Head that is not a head, nor knows nor is perceived what is in that Head, because it is not comprehended, neither by wisdom nor by intellect.—Idra Suta, §§ 46, 62. He is called Ain, non ens; also Ain Soph, because he is the Unlimited. Through 10 circles all things are made, by Emanation in the 10 circles. He formed out under the form of Male and Female. This Wisdom is extended, and is found, that it is Male and Female.—Idra Suta, § 218. Gfrörer, Wisdom is Father, and Intelligence is Mother (or Woman [1]).—ib. 218.

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[1] Note to Jost, II. 291.

[2] Jost, III. 77; quotes, II. 291.

[3] as Jellinek, particularly in his Moses b. Schem Tob de Leon, seeks to show.

[4] Adereth lived at Barcelona about 1285, or later.

[5] Jost, III. 78.

[6] das Urwesen.

[7] See the Name Amon, meaning the Concealed.—De Iside, 9.

The later rabbinical writings have their source in older lost sources of the period before Christ [2] and in verbal tradition. Hence also can the rabbinical writings of later centuries have a value for Christian scholars, because the Jewish way of thinking in the apostolic age still appears in them. The picture which the Jews formed of the future Messiah was fitted to Jesus by his followers, so that the Christian dogmatik is still the Jewish and both parties have fought by the thousand years only over the individual that they decorated with these attributes. The primitive elements of the Christian doctrines are found in the writings of the rabbins. All the passages from the Old Testament called messianic by the Christian Church *previously passed for such among the Jewish Scribes.*[3]

Gfrörer says that the Clementine Homilies are a treasure house of Hebrew hidden wisdom—a sort of Greek Sohar.[4] The Clementine Homilies, true to Genesis, reckon but six or seven circles of emanation from the unmanifested God, while the Sohar enumerates ten Sephirōth or spheres of emanation.[5] The Berésith Rabba to Genesis i. 2 states that by ten qualities of God the world was created. In the second century, according to Origen, II. p. 539, even Celsus was acquainted with a figure of ten circles separate one from another and bound together by one circle which was called the soul of all things;[6] and in the Pirke Afoth, cap. v. 1, the oldest part of the Mishna, it is said: Through ten words [7] the world has been created.[8] Origen says that the God is named with ten names by the Hebrews. These ten names point to a ten-fold action of the

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[1] Gen. ii. 23; Proverbs, viii. 1, 22, 23, 30; Job, xxviii. 20, 23; Dunlap, Sōd, II. 68, 80, 99-106.

[2] The first cause, being merely *existence*, has no relation to any thing, but his "Powers" have. And the fellow of his "Powers" is his "Creative Power" which is called God.—Philo, III. 161, § 4. Compare psalm xlv. 6, 7; ii. 12.

[3] Nork, Rabbin. Quellen und Parallelen, p. viii.

[4] Gfrörer, Jahrhundert des Heils, I. 295, 297.

[5] ibid. 298.

[6] ibid. 283, 284, 298.

[7] things.

[8] Gfrörer, II. 24.

The whole spirit and language of the Apocalypse strongly leans towards that of the Kabbala.[1] So, too, Matthew, xi. 27:

> Neither does any man know the Father, save the Son and he to whom the Son shall reveal Him.—Matth. xi. 27. Woe, if I shall reveal,—Woe, if I shall not reveal.—Sohar III. fol. 53. col. 4. Aidra Rabba, line 10.

A secret mystical science existed at the time when the New Testament was written.[2] It forms part of the Traditions mentioned in the Gospels, existed in some shape long before Philo wrote, and the mystic Gematria or science of numbers appears in Jeremiah, li. 1 and in Revelations, xiii. 18, not far from A.D. 130:

> Here is Chochmata (Wisdom) . number 666 (Latein).—Rev. xiii. 18. Peschito.

The word Kabbalah means "tradition," and the gnōsis (of which it forms part) precedes the Christian scriptures. The gnōsis is certainly older than Christianity,[3] as has been shown already, and is distinctly named gnōsis in the New Testament.[4] Simeon ben Iochai, who is said to have collected the traditions of the Kabbalah, lived about the end of the first century.[5] The Talmud mentions it in a way to show that its study was no longer in its infancy.[6] "Many things in the New Testament are Kabbalist."[1] "The Sacred Logos brings forward many of the Mysteries[2] which it is not proper for any uninitiated person to hear."[3] That mode of teaching which the Sohar uses was employed previously by the Jews. Iesus and the apostles, says Nork, accommodated themselves to this usage.[4] The author of the book Zeror hameor did not borrow "the mystery of Adam[5] is the mystery of the Messiah" from Romans, v. 14, nor did Paul supply the author of Thisbi with the idea that "the soul of Adam will inhabit Messiah's body." The parallel between Adam and the Messiah had been made before the Paulinist period.[6]

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[1] Nork, Rabbin Quellen, p. ii. ; Rev. xiii. 18 ; xvii. 5. I saw a Well of Righteousness which was inexhaustible ; round about it were many Wells of Wisdom and thirsty drank from them and were full of Wisdom, and had their dwellings with the justified and holy and elect. And at that hour was that Son of MAN named before the Lord of souls, and his name was named in the presence of the HEAD OF THE DAYS. And before the sun and the signs (of the zodiac) were created, ere the stars of heaven were made, was his name named before the Lord of souls. He will be a staff to the Just and the Saints to support themselves upon and not fall, and he will be the Light of the peoples and the hope of those who are sad in heart. Therefore was he chosen and Concealed before Him ; and the Wisdom of the Lord of souls has revealed him to the saints and the Just.—Enoch, xlviii.

[2] Gelinek, 65, 44 ff. ; Rev. xix. 13 ; Coloss. iii. 3 ; iv. 3 ; Sohar, II. fol. 3. col. 3 ; Colossians, i. 15, 16, 26 ; John, iii. 13 ; Romans, v. 14 ; Munk, Palestine, 511, 519. The eighth day contained some mystery, proclaimed in this way by God, more than the seventh day.—Justin cum Trypho, p. 47.

[3] Nork, Real-Wörterbuch, II. 95 ; Harlesz, Egyptian Myst. 7, 11 ; Hermes Trismegistus, books ii. iii. xiv.

[4] 1 Timothy, vi. 20, 21.

[5] Gelinek, p. 48.

[6] ibid. 54, 51, 47, 39 : see Ioël, 366, 367. The author of the Sohar had already before him earlier Kabbalist scriptures which he cites, as Hechalōth, Bahir, etc.—Nork, pp. iv. v. ; Kusari, III. 65.

The King is the King SUN in the sun, the Divine Wisdom and Word, mentioned in Matthew, xxv., the inner Light of all lights.[7] He is Adon Ai, the Kabbalist Angel Metatron, the Angel of the Garment of Light. The Father is Concealed![8]

I asked one of the angels who went with me and showed me all the HIDDEN things concerning that Son of (the) Man. And he answered and said to me: With him dwells the righteousness[9] and he reveals all the treasures of that which is CONCEALED; for the Lord of souls has chosen him. And this Son of (the) Man will stir up the kings and the mighty from their seats, and the powerful from their thrones and loose the bridles of the strong and grind in pieces the teeth of sinners. And he will thrust out the kings from their thrones and kingdoms. And in those days[10] the prayer of the just and the blood of the righteous mounts up from the earth before the Lord of souls. In those days the Saints who dwell above in the heavens, united with one voice, will entreat and pray and praise and thank and extol the name of the Lord of souls on account of the blood of the righteous[11] that was shed and the prayer of the justified that it may not be in vain before the Lord of souls, that for them the Judgment may be consummated and they not have to suffer ever. And in those days I saw the HEAD OF THE DAYS as He seated himself on the throne of his glory and the Books of the living were opened before him.[1]—Henoch, xlvi. xlvii.

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[1] Schoettgen, Hor. Heb. II. 807; Munk, Palestine, p. 520, a; Nork, Rabbin. Quellen, pp. v. lxix. lxx.

[2] arrheta.

[3] Philo, on Dreams, I. § 33.

[4] Nork, v.; Schöttgen.

[5] Secundus locus tetragrammati in Adam Kadmon est.—A. Cohen Irira, Sor hashemaim, p. 144. Adam was created with two faces.—The Sohar, I. fol. 4. col. 2. Sulzbach ed. The Hermathene.

[6] Nork, Rabbin. Quellen, p. lxx.

[7] Idra Suta, ix. Rosenrōth Kabbala Denudata; Dunlap, Sōd, II. 72, 75.

[8] According to Matthew, vi. 6; Mark, xiii. 32; Henoch, xlviii. 6.

[9] Malachi, iv. 2.

[10] Ezekiel, xxxviii. 2, 16; xxxix. 18.

[11] Rev. xix. 2.

The King in his beauty mine eyes shall see!—Isaiah, xxxiii. 17.

This the Gabriel, the Lord of the Mysteries, the KING, the most concealed of Divine Powers. "The sacred and mystic account concerning the uncreated one and His 'Powers' ought to be kept secret."[2]

Mors in Adamo, vita in Christo!—Origen c. Celsum, vi.
Death in Adam, life in the Messiah!

This presupposes the kabbalist doctrine that the soul of Adam by metempsychosis would reappear in the bodies of David and the Messiah.[3] Romans, v. 14, is therefore Kabbalist.

Clemens Alexandrinus[4] mentions the Jewish mystics. The Jewish Kabbalists[5] held that great mysteries were contained in the Old Testament.[6] The world is not in stability except by mystery; and if in matters of the world mystery is necessary, then also in the matter of the most recondite mysteries of the Ancient of Ancient of days (Ain Sōph) which have not yet been mentioned even to the angels on high.[7] Mark, xiii. 32, has the same idea; but it was originally Jewish before it was Christian: for there was "a wall of separation[8] between Christian and Jewish literature until the thirteenth century." These mysteries belong to the Old Mysteries of Osiris and Isis, Bel and Mylitta, from which comes the Gnōsis or mystic science.

The name of the temple too, announces clearly both Gnosis and Knowledge of the Life. For it is called ISEION; as if "about to know[9] the Life" we should come with reason, and holily, to the Sacra of the female God[10] (WISDOM). Merkury, that is, the Logos bearing witness, and showing that nature delivers up the world having shaped it after that which only the mind is able to

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[1] This is an Apokalypse. Compare Rev. xx. 12.

[2] Philo Judaeus, p. 94. SS. Abelis et Cain, 15.

[3] Munk, Palestine, 521.

[4] Clem. Strom. I. 23.

[5] Kabbala means "tradition."

[6] Nork, Rabbin. Quellen, p. lxv.

[7] Sohar, III. fol. 53. col. 4. Idra Rabba Kadisha.
Of that day or hour no one knows, neither the angels in heaven, neither the Son but the FATHER.—Mark, xiii. 32.

[8] Renan, pp. xii. 82.

[9] from Isēmi "to know." Properly, Iseion comes from Isah (Isis); Ishah.

[10] Plutarch, Iside, 2.

Books of Hermes Trismegistus are copied from Plotinus. Non sequitur! Why not from the Book of Wisdom, cited by Aristoboulos as early as 145 before Christ?[1] Some of the Books of Hermes were known to Plato, some belong to the school of Philo, were known to Plutarch[2] and to Justin Martyr.[3] The Jewish *secret science*, referred to in Numbers, xii. 8,

> Having learned these things as well from the Sacred Books which (Moses) left behind as wonderful monuments of his wisdom, as also from certain of the nation's presbyters. For *always they interwove what is said*[4] with the passages read; and therefore I thought to give the details of his life more accurately than others.—Philo, Vita Mosis, I. 1.
>
> The lawgiver *conveys darkly* some things with propriety; and others he speaks gravely, in such a way as to imply *something other than what is said;* but what is best spoken straight out, this he declares definitely.—Josephus, Ant. preface.

was chiefly busied with the "Creation," and with the nature of God.[5] The common Pharisee view held to the words of Genesis; but even in the Talmud the mystical doctrine glimmers through in many ways,—a clear proof of its being wide-spread.[6]

> The revelation of the mystery which was *kept secret* since the world began.
>
> From the foundations of the world the OCCULT things of God are seen by the intellect, being understood by the things which are made.—Romans, i. 20; xvi. 25.
>
> In the beginning, the will of the KING was carving forms in highest purity, light of power going out the centre of the CONCEALED, THAT ARE CONCEALED.[7] —Sohar, I. 1. The KING of rulers . . inhabiting unapproachable light, whom no man has seen or can see!—1 Tim. vi. 16.
>
> The GNOSIS of the MYSTERY of God, both Father and Christ, in which are HIDDEN all the treasures of the Sophia and the gnōsis,—the mystery that has been CONCEALED from ages and generations.—Colossians, i. 26.

The Kabbalist Longface Arich Anpin is the primal Deity. Night and Heaven reigned, and before them Erikapaios.[8]

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[1] Vacherot, I. 134.

[2] Donaldson, Hist. Greek Lit. II. 187.

[3] Justin Log. Par, pros Hellenas, p. 31. ed. 1551.

[4] The Hagada.

[5] Genesis and the Merkaba.

[6] Gfrörer, Jahrhundert d. Heils, II. 1.

[7] The Messias was supposed to be kept concealed with God until the end of the world and the Judgment.—Mackay, II. 322. By the word Amoun something hidden and concealed is indicated.—De Iside, 9; quotes Manetho the Sebennite. It must have been the identification of Amun with the Logos that was hidden.

[8] Cory, Ancient Fragments, 299; Dunlap, Vestiges, 185.

Metis,[1] Phanes, Erikapaios[2] all three are the one power and strength of the Only God.[3] By his power all things were produced, both the incorporeal archai, the sun and moon, earth, sea and all things in them visible and invisible.[4] The doctrine of the Egyptians concerning the Principia inculcates the origin of all things from the One with different gradations[5] to the many; which again are held to be under the supreme government of the One. And God produced matter out of the material (part) of his *divided* nature which, being vivific, the Demiurg (the Fire angel Gabriel) took it and made from it the harmonious imperturbable spheres.[6] Before all things that actually exist and before the entire "Ideal forms" there is One God remaining immovable in the solitude of his unity, prior to the first God and King.[7]

> One is King of Light[8] in his kingdom, nor any who is higher than he, no one who has reflected back his image, no one who, lifting his eyes, has seen the Crown[9] which is on his head. He is the Supreme King of light: from his head the Crown has not fallen.[10]
>
> The sparklings of his Crown permeate through every place, and flashes of splendor, light and glory break forth from his face and among the folia of his Crown.[11]
>
> In the beginning the KING was carving forms in highest purity, light of power going out, the centre of the concealed that are concealed, from the head of Ain Soph. The vapor in the body sticks in a circle, not white, not black, not red, not green, and no color at all.—The Sohar, I. i. Sulzbach ed.
>
> Should'st thou fall into temptation, take care not to impart the least thing of the belief of Emanation; for this is a great MYSTERY in the mouth of the Kabbalists.—Der Stein der Weisen.[12]

The Tanaim, R. Akiba, R. Simon ben Iochai, R. Iose, R. Eliezer and R. Iehoshua lived in the end of the first century.[1] Simon ben Iochai himself tells us that he had predecessors.[2] The book Iezirah, not very far removed from the time of Christ,[3] speaks of the "Ten Sephirōth," and names four of them: the Chochmah, the Venah, the Keter and the Isod; but it is not certain that Matthew, vi. 13, names three more of them, the Kingdom, Power and Glory: while Philo speaks of 5 POWERS or attributes of God. In the Iezirah, we find THREE in the world: Fire, Water and Spirit . . . THREE in the soul: Fire, Water and Spirit.[4]

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[1] Metis the first Genetōr; and all-delightful Eros.—Orpheus; Cory, 297. Eros was of both genders.—Dunlap, Vestiges, 169, 170. Metis, called Phanes. Protogonos.

[2] Female and Father is the Mighty God (Erikapaius).—Cory, 299. Erīkapaios is the Arich Anpin of the Kabbala, who is male and female.

[3] The same is true of Brahma, Vishnu, Siva.

[4] Cory, 299.

[5] The Egyptians considered Athena (the Divine Wisdom) and Hephaistos (the Vital Fire, Ptah) to be hermaphrodite, like Eros.

[6] Hermetic Fragment.—Cory, 285.

[7] Dunlap, Vestiges, 179.

[8] Adonai.

[9] The CROWN is the first Sephira, the "Crown" of the Kabbala.

[10] Codex Nazaraeus, I. 11.

[11] ibid. I. 9.

[12] Quoted in Gelinek, p. 78.

> For THREE bear witness, the Spirit, the Water and the Blood, and these THREE unto the One.—1 John, v. 8.
>
> Ten Sephirōth without what? One, the Spirit of the God of lives, blessed and blessed again be His Name who lives to eternity: Voice and Spirit and Word, this is the Holy Ghost!—The Iezirah, i. 9, 10.

In all combinations of mysticism the number three appears as an essential pattern.[5] The Sohar[6] states that the Thought, Wisdom, Voice and Word are One.[7]

By the intervention of the "Father" and the "Mother" the "Spirit" of the Ancient of the Ancient descends upon the "Short Face."[8] One "Spirit" goes forth to the "Short Face." And one is the SPIRIT of Life. And the SPIRIT goes forth from the shut up brain, and at some time will rest upon the King Messiah.[9] And the SPIRIT goes out from the hidden brain, and

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[1] Ioël, p. 42.

[2] Gelinck, 96, 97; Sohar, Aidra Rabba, ad initium.

[3] from B.C. 100 to A.D. 50.

[4] Iezirah, iii. 4.

[5] Gelinek, 113.

[6] Sohar, I. 246, b.

[7] Gelinek, p. 139. Compare John, i. 1. After Herr Franck has shown the high antiquity of that Secret doctrine (the Kabalah) and placed it at the end of the first century of our era, he adds (p. 48): This is now exactly the time in which the Tanaim, R. Akiba, R. Simon ben Iochai, R. Iose, R. Elieser and R. Jehoshua lived.—Rabbi D. H. Ioël, Medrash hasohar, p. 42. Thus the Sohar's ideas that are taken from Simeon ben Iochai must far antedate the 'Evangel according to the Hebrews' and every other Christian evangel; so that the statement in Munk's Palestine, p. 520, that some of the Apokryphal Books of the Old Testament as well as the Evangels, the Acts of the Apostles and the Talmud offer numerous traces of the Kabalah, is confirmed.

We should also observe that the Rabbi Akiba here mentioned died at the time of Bar Cocheba's rebellion, A.D. 133-136. It is impossible to trace any gospel back to that date. We find no satisfactory evidence in the passage in the Talmud, Tract. Sabbath, fol. 116.

[8] Sōd, II. 70; Kabbala Denudata.

[9] Idra Rabba, x. 177-179.

as to Parents, I do rightly giving the entire honor.—Clementine Homilies, xvi. 12.[1]

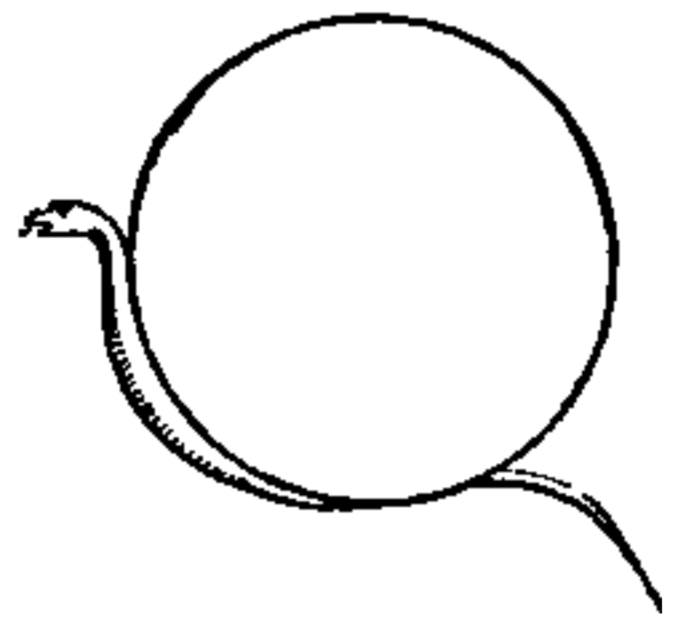
God, having made Intellect first, called it Adam.[2]—Philo, Quaestio, i. 53.

The Naaseni worshipped a dual power whom they called Adamas, addressing him as MAN and also as Father and Mother, and singing all sorts of hymns to him.[3] They too adored their "spirit" and their Son of MAN.

Preconceiving the generative MAN in whom is, they say, the male and the female sex, he afterwards works off the form, the Adam.—Philo, Legal Allegories, II. 4.

In Babylon there was an idol with two heads, one a man's head, the other a woman's, and it had the αἰδοῖα of both the sexes.[4] In the Jewish Kabbalah we find that Iach (Iah) severs into I and AH (I—*ah*); which ah is the same as feminine ousia,[5] being the Asah, Ishah, Isis, the Woman-life, the Spirit as the Holy *Mother* of al

I A Ō



THE CROSS AND THE SCEPTRE

THE KING[6]

THE KETER

great ousiris, greater phre, TO PHŌS[7] PUR[8] PHLOX,[9] greater greater Iar (Horus with the Lion-head, Michael with the Lion-head, Ariel, the Lion of Judah, the KING) who includes the ten spherōth[1] in himself. This is the Kabbalist MAN,[2] to whom is the power[3] and the glory[4] and the kingdom[5] for ever and ever ad oulōm.

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[1] Gerhard Ulhorn, p. 172.

[2] Enos is interpreted "man," and is received as meaning the Intellect (??).—Philo, Quaest., 79.

[3] Hippolytus, v. 7.

[4] Dulaure, 70; quotes Alex. Polyhistor, in Chaldaiis apud Syncell., p. 29.

[5] ἡ ἀίδια οὐσία, the everlasting essence.—Plato. Tim. 37 E.

[6] The bringing to light of the gnōsis of the glory of the God in the face of Iēsous the King. Keter is the Crown. The gnōsis in the Mysteries preceded the argumentation of Moses and Simon Magus.

[7] bak; light.

[8] the seminal fire.

[9] Siva, the Conflagration: the Destroyer and Regenerater.

AIN SOF (WITHOUT END).

THE TEN SEPHIRŌTH

1 CROWN
2 CHOCHMAH
(VENAH) 3 BINAH (THE BENAH)
4 GRACE
5 JUDGMENT
6 BEAUTY
7 TRIUMPH
8 GLORY
9 BASIS
10 KINGDOM

The first three sephirōth are of intellectual and metaphysical nature. They express the absolute identity of *being* and *thinking;* and form what the modern kabbalists have named the Intelligible World, Oulom Moshkel.

The next three sephirōth are of a moral character. The last make up the realm of power.

Inform them also concerning the celestial CROWN which is placed in its own habitation of the Supreme Life.—Codex Nazaraeus, II. 305.

If Justin Martyr admits that the Gnostics were called Christians and were teachers of the new revelation long before he was, if the Kabalah recognized the Logos as Malka Messiah in the first century, if Daniel acknowledged the Messiah at least a hundred years before the Christian Era and Matthew xxv. 1, 5, 34, 40, one hundred and fifty years after the 'Birth of Christ' identifies the Christos with the "King" mentioned in the Kabalah before, we must admit that in two hundred and fifty years a vast body of Messianists must have been collected in the regions lying between the Persian Gulf and Ephesus. These were Arabian, Babylonian, Syrian, Jewish, and Samaritan gnōstics, one at least of whom, like Daniel, preached the Great Power, the Power of the God and the Wisdom of the God. Compare Philo Judaeus, Simon Magus, and Simeon ben Iochai.

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[1] the 10 circles.

[2] Mithra's emblem was the lion.—Nork, Real-Worterbuch, III. 175, 178. Mithra-Mettron (Metatron), the Logos and Anointed King, the Massiacha. Metatron is the identical Shechinah, and the Shechinah is called Iahoh's Metatron, because it is the Crown of the ten Sephiroth.[6]

[3] geburah.

[4] hōd.

[5] malkuth.

[6] Tikune Sohar, 73 b. ; in Gfrorer, I. 121.

For, lo, Iahoh will come in fire (ash).—Isa. lxvi. 15. The Stoic philosophers dogmatised that the God himself is resolved into fire and the Sibyl and Hystaspis affirmed the dissolution of perishable things by fire.—Justin, p. 142. Since Apsethos a Libyan was burned for claiming divinity for himself, Hippolytus says καὶ πέπονϑεν ὁ μάγος πάϑος τι παραπλήσιον Ἀψέϑῳ: If the comparison is correct and the Magos has suffered a passion like to Apsethus let us endeavor to reteach the parrots of Simon that Christos was not Simon the 'Standing, Stood, Will Stand.' There has been a considerable amount of stuff said against Simon Magus that is now proved incorrect, and it might be interesting to know the truth about him. That he claimed that there were 'powers' of God may readily be believed and when he claimed that there was a Great Power it was quite in accordance with the Gnōstic notions of his time. But Acts does not say that Simon himself claimed to call himself any more than τινὰ μέγαν, 'some one great' and that Simon believed and was baptised! Here Simon would seem to have been converted! What then was the reason why he was singled out for a considerable display of hostility on the part of Irenaeus and the Christians? Irenaeus, Hippolytus, Acts, and Clementine Homilies treat him as a Great Leader of Gnōstic Heresies. The author of Antiqua Mater shows that the story of Irenaeus that there was a statue of Simon Magus on an island in the Tiber is all wrong because the statue was a statue of Semo Sanctus and not Simon. Then he shows from Justin Martyr that early in the second century the Gnōstics shared the name of Christians and were teachers of the new Revelation long before him.[1] Then he regards the romance of Simon Magus and his Ennoia or Intuition as an allegory. The Intuition is, he considers, the

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[1] Apol. I. 26. Also Origen, contra Celsum. 5.

and receive its own form, is placed in a storehouse, not in the fire. For the fruit is born to be stored up, but the chaff to be put in the fire, which has been generated, not for its own sake, but for the fruit.[1]

Then Simon applies this to Scripture: For the house of the Israel is the vine of the Lord Sabaōth, and man the beloved germ of the Iouda. And if man is the beloved new-shoot of the Iouda it has been shown that the tree is nothing else than man. But the scripture has spoken enough of his secretion and dissolution, and for instruction what has been said is enough for those fully formed. For all flesh is grass, and all glory of the flesh as the flower of grass. The grass has been destroyed and its flower has fallen, but the word of the Lord remains forever. But the word is the Word and Logos that has been generated in (the) mouth of the Lord, and elsewhere is no place of genesis.

The Fire being such, according to Simon, there were of all the Aeons, two branches from one root, Mind and Ennoia (Mother of all things).

The Angels governing the world badly because they wanted to govern, he said that he came to restore things, metamorphosed and made like to the rulers and powers and angels, so that he appeared as man, not being a man, and seemed to suffer, not having suffered, but appearing to the Jews as Son, but in Samareia as Father, and in the other nations as Holy Spirit, and that he endured to be called by whatever name the men may wish to call him.[2]

At Rome he meets with the Apostolos, and Peter resisted him much deceiving many by magic arts. At last being near being confuted by delaying too long, he said that if he were buried alive he would rise on the third day. Having ordered a pit to be dug by the disciples, he directed the earth filled in. They did as they were directed, but he has been missing till now, for he was not the Christos.[3]

If neither Peter nor Paul ever saw Rome, or if the author of 'Supernatual Religion' is correct in deciding that none of our four gospels is earlier than A.D. 150, then it is plain that Hippolytus wrote, like Irenæus, as partisan and not as historian. Then the whole story in Irenæus and Hippolytus is a myth, except the account of the ambitious Angels, perhaps, which Irenæus charges Menander and Saturninus with holding as a dogma, seven wandering stars performing the government on high.—Clemens Al., Strom., vi. 813.

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[1] See Matthew, iii. 10, 12.

[2] Hippolytus, vi. 19.

[3] ibid. vi. 20. The stories of Irenæus and Hippolytus are simply improbable; except that it is barely possible that Simon and Menander were charged with claiming to be Salvators, Saviors; and the few lines Irenæus gives to Menander, Kerinthus and the Ebionites, exhibit a one-sided unconscientious partisanship, undesirous to inform the public on the subjects about which or against which he is writing.

The characteristic power of Nature is its formative power. This Simon Magus[1] did not hesitate to ascribe to Unlimited Fire, ἡ ἀπέραντος δύναμις, τὸ πῦρ, of a duplex-nature (like Eloh*im*), having the two genders male and female;[2] and the Spirit goes out from the Seventh Power; for the three days before the Sun and Moon were made subindicate Mind (Nous) and Epinoia (Intelligence, Sophia, Sapientia[3]) and the Seventh Power that is unlimited. And these three Powers precede all the others that are born. And when they say: "Before all the aiōns He generates me," this is said concerning the Seventh Power, he says. And about this Seventh Power Moses speaks when he says: The Spirit was borne over the water. That is, he says, the Spirit containing all things in itself, the image of the unlimited power. Regarding which Simon says: Image from an immortal form, sole arranging all things.—Hippolytus, vi. 9, 14. It may be remarked here that Genesis hesitates to employ the phraseology of the Kabalah, Ayin, the 'No-Thing,' but rather prefers the Chaldæan and Egyptian expressions, Unknown Darkness.—Gen. i. 2 :"Darkness was on the faces of Tahom." If Genesis had used the kabalist language, Ayin, it would have betrayed the source of its information; and the Court of the Highpriest was too diplomatic for that. Although there is kabalah in Ezekiel, i., and gnōsis elsewhere, it would be going tolerably far back to have openly charged Moses with kabalist ideas and expressions. It was different in the time of Simon; for the kabalah was well known in the 2nd century, at a period just prior to the writing of Hermas, who held that the Holy Spirit of God is the divine power which first of all worked in the person (corpus) of Christ.—Hilgenfeld, 167; Matthew, iii. 11, 12, 16; iv. 1. The God, he says, planted the vineyard, that is, created the people and gave it to his Son; and the Son established the angels over them to guard them. He showed them the paths of life, giving them the Law which he took from his Father. Hermas, Sim. v. 6, says: echeis kai tautēs tēs Parabolēs tēn epilusin. See if Matthew xxi. 33, 38, 41, has not a similar parable.—Mark, xii. 6, 9. The question then arises which of the two treatises is the earlier. Hermas mentions bishops, presbyters and diacons; but then he does not mention Peter nor John, nor the name of any apostle. He knows none of the names. Before any gospel, except the general 'good tidings' that was preached by Budhist and Eastern Saints, there were saints, missionaries and apostles noway related to the subsequent Christian dispensation; so that if Hermas and the Apokalypse do not know the name of a single Apostle mentioned in the Gospels, they are probably of earlier date than the Four Gospels. It is not a case of the mere word "apostles," for the Didachē shows that there were enough of them about. The point is, did Hermas and the author of the Apokalypse know Peter, as the Gospel of Matthew does. If they do not know him they are reliable; but they testify to a period when the spurious works, that do mention Peter, did not exist. Hermas was written about the middle of the second century, or a little earlier.—Supernat. Relig. I. 257.

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[1] Simon was charged by the Christians with using magic art, but, as in the evangel of Nicodemus the Jews accuse Jesus before Pilate of being a magician (Supern. Rel. I. 324), we can afford to lay these charges to the account of mutual rivalry and partisan feeling. In such cases the ancients sometimes lied. Such accusations of magic were supposed by the Jews, doubtless in the 2nd century, to have been correct.—ibid. 325. It is certain that on the supposition that Pilate may have made an official report of events so important in their estimation, Christian writers, with greater zeal than conscience, composed fictitious reports in his name in the supposed interest of their religion, and there was in that day little or no critical sense to detect and discredit such forgeries.—ib. 327. No evidence of any official report!

[2] The Wisdom, the Daughter of God, is also Male and Father.—Philo, de profugis, p. 458.

[3] The Wisdom is the Daughter of God, and Simon Magus testifies to the existence of the Hidden Wisdom (of the Gnosis) in the Kabalah, both in and before his time.—Proverbs, viii. 1, 23, 27, 30.

Vast numbers of spurious writings, moreover, bearing the names of Apostles and their followers, and claiming more or less direct apostolic authority were in circulation in the early Church: Gospels according to Peter, to Thomas, to James, to Judas, according to the Apostles, or according to the Twelve, to Barnabas, to Matthias, to Nicodemus, &c., and ecclesiastical writers bear abundant testimony to the early and rapid growth of apocryphal literature.—Supernatural Rel. I. 292, 293.

is not just that the good is hated."—p. 137. There is nothing in the first part of it showing that it was an address to Adrian, or Hadrian. The superscription may have been put to it in order to give it the appearance of being of an earlier date than it really was. Here it is :

> To the Autokrat Titus Ailianos Adrianos, Antoninos Pius august Kaisar, and Ouērissimus son philosopher, and Loukios philosopher, by nature son of Kaisar, and adopted of Eusebēs, friend of learning, and sacred colleague, and to the entire people of the Romans, in behalf of the men from every nation unjustly hated and abused ; Ioustinos son of Priskos the Bakcheios, one from Flavia Neapolis of Suria Palaistinē, I have made address and petition of them.—p. 135.

The Septuagint, like the Targums, moved on in the direction of Christianism! Like Matthew, Justin always quotes from the Septuagint Version.[1] The mere fact that Justin mentions 'evangelia' without giving the name of any one of them is no evidence that his writings are not of later date than some of the Canonical evangels.—See Sup. Rel. I. 308, 309-311. The use of the word 'agnoia,' if it proves anything, shows that the writer may have been living about the time of Lucian, and prior to Irenaeus. His mention of Simon Magus, Menander, Markion, shows that the writer of Justin's 1st Apology must have been late ; since Markion's period of great success lasted [2] from A.D. 154 to 180. Moreover, the author of the 1st Apology, p. 145, says that ' Markion is even now still teaching." Since Hadrian died in A.D. 138 and Markion rose to fame in about A.D. 154–166 it was nearly impossible for Justin to address his first Apology to Hadrian (dead in 138) and speak of Markion as 'now still teaching' in 154–166. Hadrian died before Markion reached Rome or began to study with Kerdo (about 141 or later). Moreover Hadrian is not mentioned in the aforesaid Apology until the last page,—which may have been added later by some partisan. In fact, Adrian's name is only named in the 2nd, 4th, and 6th lines from the close, just before the writer gives Adrian's decree concerning the Christians. Justin's 'memoirs[3] of the Apostles' varied persistently and materially from the canonical Gospels.—Supernat. Relig. I. 302. The Canonical Gospels derive the Descent from David through Joseph; but Justin's sources derive it through Mary. See ib. I. 306. Justin quotes the Apocryphal Evangelia (Supern. Rel. I. 403, 407, 411, 412). It is true that 'Supernatural Religion,' I. p. 285, concludes that the date of Justin's First Apologia is about A.D 147; but the text of Irenaeus, III. iv. pp. 242, 243, says; Cerdon autem qui ante Marcionem, et hic sub Hygino, qui fuit Octavus Episcopus, . . . Marcion autem illi succedens invaluit sub Aniceto decimum locum episcopatus continente. Therefore, although Markion may have been "at one time secretly teaching, at another, making public profession," yet he grew in repute in the time of Anikētos who held office as tenth Bishop. Smith's Dictionary, III. p. 819, dates Justin's 1st Apology A.D. 150. The words of Justin, pp. 145, 158, Markion a certain Pontican, who even now is still teaching (ὃς καὶ νῦν ἔτι 'στὶ διδάσκων) and 'καὶ νῦν διδασκει' settle the point that the later teaching of Markion is meant: because Markion became more successful in the time of Anicetus who was Bishop of Rome from A.D. 154–166, twelve years. Consequently the date of Justin's First Apology must fall between 154 and 166. Therefore the appeal to Hadrian, if really made in A.D. 138–9, the time when Hadrian died, must have been made sixteen years at least before Markion had gained his reputation, and at a time when the Emperor was dying. It would look, then, as if 'Supernatural Religion' had dated Markion's First Apology too early by seven years. Markion came to Rome and continued to teach for some twenty years.—Supernat. Religion, II. 80. That is one reason why the superscription wears a doubtful aspect. Markion *is said* to have recognized as his sources of Christian doctrine, besides tradition, a single Gospel and ten Pauline Epistles. But as his own Gospel cannot be found, nor reconstructed out of his bitter antagonists, Tertullian and Epiphanius (both of whom are, from a quasi proximity in time, a sort of argument, in connection with Irenaeus III. iv. p. 243, for the later date for Markion's active

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[1] Supernat. Rel. I. 294. Justin's account is still more inconsistent with history than Luke's.—ib. I. 307, 308.

[2] Irenaeus, III. iv. p. 243, ed. MDCLXXV.: Markion invaluit sub Aniketo. He came after Kerdo, who came to Rome in the episcopate of Huginus (Hyginus) the eighth bishop, in 137-141.—Irenaeus, III. iv. 242.

[3] If Justin tells the truth about those Memoirs (apomnemoneumata) then there must have been an earlier period of Christianism about which we can know but little ; but

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this is clear that Matthew had some *motive* for writing that Peter was the Rock on which the Ebionite Ecclesia was founded. So that this verse must be an interpolation, or else something went before of which we are not informed.—Hermas, Parabolē, ix. 1, uses the very word Ecclesia.

career), and as some have opposed the idea that Markion constructed his own Gospel in part out of the Canonical Luke, we might admit in Markion a knowledge of the Paulinist writings; without, at this stage of the argument, admitting that Markion knew any canonical evangel at all. The singularity of a selection of Luke instead of Matthew is in itself striking, for Matthew is more markedly identified, in some respects, with Essene-Ebionite aphorisms than Luke is, and Markion is nothing if not first, last, and altogether an Encratite. Like Saturninus, he detested marriage. The virginal birth in Luke would have suited him no better than the proposition contained in Matthew, iii. 16, 17. The real question is, if these two Gospels were not produced until after A.D. 150,[1] whether Markion is not, in that case, a confirmation of the fact; for if Rabbi Akiba and the Jews in 134–135 expected a Messiah (in Barcocheba) they were not yet prepared to admit that one had come in A.D. 30, and the ground was not yet prepared for the acceptance of a canonical Gospel! They were *looking for another!—Matth.* xi. 3. Matthew's Gospel might as well have discussed the attributes of the Healer on Mt. Sinai, as amid the turmoil and excitement that prevailed in Judaea, on the Jordan, and in Edom too, from 65 to 136. Hence the arrival of the Great Ascetic in Rome between 139 and 142, or perhaps later, may be fraught with historical significance. But if Markion, relying on the fall of the Jews and the Angel of Jerusalem (see Irenaeus, I. xxii. xxiii.), considered this an evidence that the Angel of Jerusalem was not the Highest Deity, what prevented his concocting a description of the descent of the Saviour 'Mithra Iesoua' or Malka Messiacha in human *appearance* merely,[2] to the Galilaean city Kapernaum, that might serve as a suggestion to the canonical writers? When Markion was, there was no canon of authorised New Test. Scriptures.—Supernat. Rel. II. 81. According to St. Luke others had set to work writing gospels, why not Markion also? Of course he wrote from the ascetic point of view, as Matthew and the Essenes and Ebionites would have

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[1] as 'Supernatural Religion' supposes. Advenisse Christum ad destructionem Iudaeorum Dei, et ad salutem credentium ei.—Saturninus, in Iren. I. xxii.

[2] Doketic Gnōsis. "But the Saviour Saturninus demonstrated (to be) unborn, and incorporal and without form, but a man apparently, as you would suppose."—Irenaeus, I. xxii. This is gnōstic, and the Apocryphal Evangels were gnōstic also.—Sup. Rel. I. 403, 411.

to be the only true Apostle!—ib. 121. Therefore Peter and James must have been (if he ever heard of them) inventions in his eyes, possibly some of the members of the body of Saints and general apostles, or else imaginary conceptions, got up for theological purposes or local prejudices, or business. Markion's text contains many readings which are manifestly superior to, and more original than, the form in which the passages stand in the third Gospel. We are indebted to Markion for the correct version of the Lord's prayer. The true reading was, instead of 'Hallowed be thy name,' "Let thy Holy Spirit come upon us."—Luke, xi. 13; Sup. Relig. II. 126. The correctness of Markion's Gospel as an original text versus the Synoptics is further verified.—ib. II. 130, 131. Markion's Gospel began thus: In the 15th year of the reign of Tiberius Caesar Iesoua[1] came down to Kapernaum a city of Galilee. Luke, iv. 23, *without any previous mention* of Kefr Naum, says:

> No doubt you will say to me this parable: Physician, Heal thyself; whatever we have heard taking place at the Kapharnaum, do here too in thy native place!

In Matthew, iv. 13 also the Iesoua is described as beginning to preach at Kapharnaum in the mountains of Zaboulōn and Nephthaleim. Assuming that Markion's copy is older than Luke's or Matthew's, it is easy to see why all three agree in making Kapharnaum the beginning of the Iesoua's preaching. In that case, Markion would have set the example for the others to improve upon, using however an earlier text, a Paulinist copy. He came down to Kapharnaum.—Luke, iv. 31. Luke evidently was embarrassed by taking from previous sources, for he makes Iesoua, in the synagogue at Nazareth, refer to works done at Kapernaum before any mention has been made of his having preached or worked wonders there to account for his alluding to the subject. Markion's Gospel represented Iesoua as first appearing in Capernaum, *then* going to Nazareth and addressing the people with the natural reference to the previous events at Capernaum. That Luke happens to be the only one of our canonical Gospels which has the words with which Markion's Gospel commences, is no proof whatever that those words were original in that work, and not found in several of the many gospels preceding Luke's. "It seems indeed a bold thing to affirm that Marcion's Gospel, whose existence is authenticated long before we have any evidence of Luke's, must have been derived from the latter."—Supern. Rel., II. 134. It is more simple and natural to suppose that the system was formed upon the Gospel as Markion found it, than that the Gospel was afterwards fitted to the system.—ib. 138. Although Markion obviously did not accept any of the Gospels which have become canonical, it does not by any means follow that he knew anything of these particular Gospels. As yet we have not met with any evidence even of their existence at a much later period.—ib. II. 145. We must not forget the date of Markion's celebrity, given us by Irenæus, 154–166, 12 years. There is no evidence of the existence of any of the canonical Gospels at a later period than 166. Irenæus knows them all about 174 or 175, apparently. "The fact is, however, that the numerous Gospels current in the early Church cannot have been, and our synoptic Gospels most certainly are not, independent works, but are based upon earlier evangelical writings no longer extant,[1] and have borrowed from each other. The Gospels did not originate full fledged as we now have them, but are the result of many revisions of previously existing materials." Almost all critics are agreed that the Synoptics are dependent on each other and on older forms of the Gospel.—Supernat. Rel. I. 397. It is also evident that the doctrine of self-denial, the prominent theory of the East (which is the legitimate result of the antithesis of Spirit and Matter), had penetrated the inmost convictions of this great Ascetic, and that he met it in every evangel that existed between Pontus and the Jordan. Death [2] could teach him that 'the flesh profiteth nothing!'

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[1] The Syrian for the Greek Iēsous.

Justin Martyr not only quotes from the Apocryphal Evangelia (as above mentioned), but Eusebius, H. E. iii. 27, says of the Ebionites, using only the 'Evangel according to the Hebrews,' *they make small account of the others;* and the author of Supernatural Religion, I. p. 423, 427, 428, says that Justin's quotations, where they resemble passages in the canonical Gospels, are evidently taken from the Evangel according to the Hebrews.[1] It was among the earliest Christian communities generally believed to be the original of the Greek Gospel of Matthew. Irenæus states that the Ebionites used solely the 'Gospel according to Matthew.'—Iren. I. xxvi. Sup. Rel. I. 423, 424, 425. Justin, Apol. I. 50, states that after the Crucifixion even his friends all forsook him and denied him. Matthew, xxvi. 56, says 'they all forsook him and fled.' Luke, Mark, and John represent the disciples as being together after the Crucifixion. Justin makes no mention of the angels at the sepulchre.—S. R. I. 332. There is one way of freeing Markion from the accusation of having known of some canonical Gospel; we can assume that he used the word Iesoua in its literal meaning only, the Saviour; and this agrees with his teaching. The word Capernaum looks as if Markion had read Matthew and Luke. But they may have taken the word from him if they published after 154. His views, as far as we can get at them, appear *not dependent upon Gospel accounts.* He may not have needed to borrow. Matthew, xxvi. 29, and John, ii. 3, 9, are contra Markion; therefore not extreme ascetics, as Markion was. Per contra, see Matth. xix. 12.

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[1] We might infer from Justin, Dialogue, 35, 51, 1st Cor. xi. 18–19 (Sup. Rel. 413, 414) that the Paulinist preceded Justin. The sources in Asia and Syria from which the Paulinist drew materials for his Hellenist Epistles may have preceded Justin.

[2] "corpus enim natura corruptibile existit."—Iren. I. xxiii.

There are some differences between the later Mosaic Judaism at the period 100 before our era and the theology of the neighboring nations; but the *resemblances* are still greater. It must be remembered that a vast scribal performance had taken place which intervened between the Jewish past and the Judaism of the Old Testament. This scripture placed the Jewish religion on a literary basis, which systematised the religion. The system worked a change; for no great scribe movement of that kind could have been without a motive, and the motive must have been to operate a change of some sort in the *previous condition.* All through the Hebrew Bible, in one place and another, here and there, a kind of Messianic feeling crops out at intervals. Consequently, according to the evidences that we have placed side by side, the Hebrews, Egyptians, Phœnicians, and Greeks often appear closer related in point of religious theories before the time of Alexander the Great than they do in B.C. 100 to A.D. 50. At the time of the Christian era Persian influence was very great in Judæa and Jerusalem; and Persia, too, looked for a sort of a

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[1] See S. R. I. 299, 300, 302, 320-324, 379, 412, 414, 419, 420.

CHAPTER SEVEN.

BEFORE ANTIOCH.

"Open to me the places that are closed."

The Therapeutae were gnōstic Nazarenes, and consequently were able to SEE,[1] and were before our era.—Joel, ii. 28; Philo, Therap., 1; Luke, i. 22. Without any physical perceptions whatever, the soul was supposed able to LOOK UPON and SEE anything it pleased in heaven above. The assumption of a soul's mental perception (Intuition) dispensed with bodily or cerebral vision. This doctrine opened the way for a large amount of well-meant humbug. Iao is the mystical name of the Sungod.—Movers, I. 539 ff. Iao is Adonis and Ab Ram, Pater excelsus or Ramas the Most High God (Hesychius).—Movers, I. 542. Adonis is also Dionysus.[2] Adonis the Most High God is followed in a theogony by his Son Ouranos, the Epigeios (Terrestrial Adam) united with Earth, whom, as usual formerly, Saturn follows; from which it follows that He was considered the Primal Being (Urwesen) corresponding to the Old Bel with the Taautha, who here is Berut the Venus of the Lebanon.—Movers, I. 544. Among the Valentinians (Gnōstics) the Aiōn teleios (complete, perfect) can only pass for a copy of the Babylonian-Phœnician Primordial Being (—Movers, 545) the Buthos proarchē, propatōr.—Irenaeus, I. i. 1. With this Aiōn, compare the Ancient of Days in Daniel, vii. 8, 14. So that Daniel seems to be exhibited as a thorough gnōstic, a leader of Messianist gnōstics. Irenaeus could have known that the gnōstics *preceded* Christianism, and therefore were not based upon it in any way. Justin Martyr, Dialogue, p. 74, speaks of the Father and Maker of all things. Justin, 78, 79, 83, mentions the Maker of the heaven, who fastened it firmly, and, as the Maker of all things, made hard the earth and what is in it. The Babylonian and Jewish Kabalah preceded the Christianism of the gospels. The gnōsis was Hindu, Persian, Babylonian, and included the Egyptian gnōsis as exemplified in the writings of Hermes Trismegistus, the Jewish gnōsis, and whatever of these was infused into individual Sabians, Nazoria and Ebionim. The Babylonian Most High God was the Ruler of the world, Bel-Saturn the Kosmokratōr. He was the God of Life; and the life of the flesh is the blood thereof. In Chaldaea Saturn was supposed to be located in his castle of fire.[1] In Arabia, Dionysus was Fire-god, Sun-god, and Life-god Iachi (Iacche) and Iacchos. Movers, I. 548, reads Iahoh (Iachoh softened from the aspirate ch) "he makes to live." The "Adon lives." Lydus de Mensibus, iv. 38, 74, (speaking of Dionysus) says that the Chaldaeans call the God Iaō, instead of the Intelligible (Mind-perceived) Light, in the Phœnician language, and He is many times called Sabaōth as the One who is over the Seven Orbits, that is, the Creator. The Phœnicians regarded the sunlight as a spiritual power which issued out of the Light-principle, the Most High God Bel-Saturn, and extended over the Seven Orbits.[2] In the Chaldaean theosophy this Intelligible Light is an efflux emanating from the Intelligible World, the Intelligent Life, the Light-Aether, out of which the souls emanate, and to which they come back again, purified from the dross of the senses (flesh); they are borne aloft (carried up) by the Mediator, who is called Bel-Mithra, Zeus (compare Abel Ziua the Shining, Gabriel), that is, Zeus-Belus, or Intelligible Sun, Logos, Onlybegotten,[3] and, just like Philo's Logos, whose theology is certainly borrowed from the Chaldaean, is only the other form of Bel-Saturn, on which account therefore the ideas Bel-Iaō, Bel-Mithra, Bel-Saturn and his copy (photograph) Sol-Belus run together (in einander übergehen). Now that this is Judaism, we have the evidence in Damaskius: "He made oath tendering[1] (calling as witness) the Rays of the Helios and the Hebrew God": [2] "the Secret Initiation into the Sacred Mysteries which the Chaldaean celebrated about the God with Seven Rays, raising up the souls through Him." [3] These Mysteries were well known to the ancient divines, the blessed theurgists, as the Emperor Julian calls them. This God Sabaōth was father of the worlds, father of the Aeons (Times), Creator of the Gods, and was called King.—Synesius.[4] The Sabian Deity is the Spirit of the Spheres of heaven.—Chwolsohn, II. 451–3; Numb. viii. 2. The 'Evangel according to the Hebrews' was written in the Chaldaean and Syrian language, but in Hebrew letters.[5] It was, then, Chaldaean in form, origin, and doctrine. —Rev. iv. 5.

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[1] The Epopt needed no eyes to see; no brain to think; psychical perception sufficed.

[2] The change to the Christian religion seems to have been helped on by the ideas previously taught in the Mysteries, and more or less taken up by the Jews and others. The Dionysus Mysteries were a concurrent factor in producing that mental status that predisposed minds towards the Resurrection theory and Christian sentiment. The hand of man appears in the succession of ideas. The Old Testament was as much a literary work as the "Revise" is.

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[1] Compare Psalm, l. 3; Judges, xiii. 20, 22; Poimander, I. 9; Hermes Trism., I. 9, 13.

[2] Movers, I. 546-555.

[3] According to Irenaeus, III. 257, the Nicolaitans (besides some views of a Markionite description) held that the Christos, who continued impassible and did not suffer, flying back again into his own Pleroma, is the beginning indeed of the Onlybegotten; but that the Logos is the true son of the Onlybegotten. This is, apparently, some later variety of the Babylonian theory among the Ebionites in the 2nd century of our era. It is gnōsis any way, and posterior to the period when the Jews (2 Kings, xvii. 17; xxiii. 5, 8, 12) burned incense to the Stars, like the Arabs prior to Islam.—Baethgen, p. 112. It is just possible that the theory (in the

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Targum of Onkelos) concerning the Memra might have suggested personae divinae anterior to the Logos, as the Babylonian Bel-Mithra, who is the Onlybegotten of the Older Bel. Out of Babylon the Israelites brought the first germs of the Kabbala.—Ermann, 24. The Tanaim appeared (according to Franck, p. 38) in the 3d century B.C. See Dunlap, Sōd, II. 65, 70, 76, 88, 92; Franck, 65, 249; Hermetic Books. The Ancient has formed all by reason of a Male (Kurios) and a Female (the Kuria).—The Sohar, III. 290 a; Gen. ii. 22; Job, xxviii. 20, 21. Job here mentions the Chochmah (Wisdom) of the Kurios (Christos) and the Vinah (Vena) of the Kabbalah. The divine spirit is the most dominant essence of the soul.—Philo, Quis Heres, 11.

[1] προτείνων = "stretching out," pointing to, "shewing at a distance," hence, invoking, "tendering as pledge." To a Sabian speak of the number 7, says De Sacy.—Chwolsohn, II. 626. Codex Nazoria, III. 155 has the 7 Stellars, with the Spirit and Messiah.

[2] Photius, Bibl. p. 339; Movers, 552. See too Ezekiel, viii. 14, 16, Numbers, xxv. 4; psalm, xix. 4, Septuagint, Vulgate, versions. Iaō is the Sun in the different seasons, closely related to Adonis and Dionysus as autumnal God. See Movers, 554. Bel-Iaō is Mithra.—Movers, 553. Bel was both Saturn and Sol.—Movers, I. 185. Was not Seb (the Egyptian Saturn, Seb, Sev, Dionysus-Sabi, or Sahos) worshipped in Beer Sabah, and Asaph (an Arab Deity) in Saphir (Air Asaph, Ir Shemes)? Jacob's Well, was it not the Well of Keb (Ai Kab, or Ai Keb)? Jacob being the Gabariel or Herakles of the Aaaqabaara of Chehron. The centre of temple-worship was changed from Hebron to Jerusalem.—psalm, ii. 6; xliii. 5. Before that, 'all things were born from Saturn and Venus.' "Venus cum luna in domibus et finibus Saturni."—Clem. Recognitions, c. 19.—Uhlhorn, p. 51.

[3] Julian, Orat. in Matrem, p. 172. Here we have the Chaldaean God of the Resurrection of souls.—Numb. xxiii. 1; Rev. i. 13, 16; xi. 11; xix. 13.

[4] Dunlap, Sōd, II. 30; Spirit-Hist. 312.

[5] The Nazarenes continued to use it even in St. Jerome's time.—Hieronymus adv. Pelagian. III. 2; Dunlap, Sōd, II. 44, 45.

here was a radical difference between the Jews proper and the Sabians or Arabian Nazorians that was certain to manifest itself at Antioch.[1] Just as Matthew carries the Iesua back to the Baptism of John at the Jordan, just so Galatians, i. 17 carries Paul of Tarsus in Kilikia[2] straight back to the Arabian[3] Nazorians for confirmation of doctrine. Standing firmly on these data, we are authorised to look beyond the Jordan for Chaldaean sources of Judaism, Messianism and Christianism. Moving from the east of the Jordan to the parts around Sidon, Edessa, and into Kilikia and Galatia, Antioch, a city filled abundantly with Jews, became the natural focus of the Ebionim and Nazōrenes in the 2nd century of our era.

Remember always that the doctrine of the existence of a divine Saviour (such as Osiris, the Spiritus, Malach Iesua or Horus) in the sun must have preceded the idea of locating such a Saviour in the human form divine. The Apokalypse and Justin Martyr's works are simply late. They both have the logos doctrine applied to Iesu. Justin, however, has a considerable share of the framework of Matthew's narrative, which the Book of Revelation has not, and he says that a John wrote the Apokalypse. The author of 'Supernatural Religion' claims that our Four Gospels are later than A.D. 150. Christianism, therefore, must somewhat antedate the Apokalypse. The question is if it antedates Kerinthus. Here we have to weigh the testimony of Irenaeus. The least prejudice, or substitution of the word Iesu for Salvator, on his part might spoil his testimony and have a tendency to pervert history.

The Primal Father produced the Intelligible SUN. There were two Bels, the first, Saturn; the second, the SUN. The main social facts at the beginning of the Christian Era were the Babylonian doctrine of the Father and Son,[4] the Adonis religion in Judea, Chaldea and Syria, the Dionysus worship in Arabia, Syria, Greece, Egypt, the Messianism in Jerusalem's scriptures and the myth of Osiris *Sauveur* in Egypt: in the facts of the moral, intellectual and political condition of contemporaneous society in the East there was, in consideration of the belief in miracles and a very lively propagandism by the aid of wandering pastors, a possibility of such a myth as the Messias-myth taking hold of the Greeks of Asia, some of the Jews, and not a few Egyptians.

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[1] Gal. ii. 3, 11, 12, 16, 21; iii. 2, 18, 28. Galatians indicates quite a late stage of the Nazorian religion.

[2] Gal. i. 21.

[3] Rev. xii. 1, 6, carries the Woman and her Son (in the sun) back into the Nazarene Desert. The book is late. Mentions the Saints and the churches of Asia Minor. Philéremos mèn gàr ἡ theia Sophía.—Philo, Quis Heres, 25.

[4] Dunlap, Vestiges, p. 182. The Primal Father of all has an Onlybegotten Son, who is himself again and in the Trinity takes the first place: he is the Creator Bel, the Revealed Saturn, the mystical Heptaktis or Iaō of the Chaldean Philosophy. In the Chaldean Oracles of the two Julians, the two Bels, the Older and the Younger, divested of their mythic personality, were hymned as the Old and New eternal Time. Ac-

Those walking in Darkness behold a Light Great!—Isaiah, ix. 2.
The Great Mother Tanat, face of Bal.—Carthaginian Inscription.
Arise, shine, for thy Light is come!—Isaiah, lx. 1.
I Ia'hoh, thy Saviour and Redeemer.—Isaiah, xlix. 26.
The kingdom of the heavens is at hand!—Matthew, iv. 17.

We find the form Adon Tanat! The very being of the Deity itself appears in Tanat.—Baethgen, p. 56.

And Hēra [1] made him live again; and of Luaios [2] with outstretched locks
To the long eyes such youthful lustre measured out,
If ever earthly womb so great a form produced.—Nonnus, xxxv. 328.
The Great Beneficent King,[3] Osiris, is born!—de Iside, 12.

That Father issues from the Most Sacred Ancient! And the WISDOM (Logos) will be discovered out of Ayin.—The Sohar, Idra Suta, vii. § 208.

The Messiah is the Son of the Blessed One.—Mark, xiv. 62; Dan. vii. 13, 14; viii. 15, 16.

He that acknowledges the Son has the Father also.—I. John, ii. 23.

Above all, we must remember that the heavy hand that had crushed Jerusalem had in some degree deprived the Pharisees of power. If Jerusalem had not been destroyed, who among the Jews would have ventured to write that the Pharisees, the proudest sect and the most powerful, were a generation of vipers?[4] To take the religion of the Initiated[5] out of their hands, to combine it with Persian and Essene doctrines, to connect it with a man, and to preach it to the uninitiated and the poor, this was to originate a Christianity.[6] Was there a

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cording to Julian, Emperor, the Supreme Goodness brought forth out of itself the *Intelligible* Sun, the ideal prototype of the sun.—Movers, Phönizier, 265; Dunlap, Vestiges, p. 182; Mark, xiv. 61.

[1] From Ar (lunar Fire, the Asbah).

[2] Compare 1 Sam. xxv. 29. Redeemer; from Luō, to loose, unbind, release. Luaios freed from the bonds of Hades and Death.

[3] the "King."—Matthew, xxv. 34.

[4] Matthew, iii. 7.

[5] The peasant girl, at that very time, continued to sing the Adonis-Aoidē.

[6] Paul taught that Iēsous was the Power and Wisdom of God.—1 Cor. i. 24. Justin

sect of the Nazoria called Iessaeans (as Epiphanius says)? Matthew says many things to confirm Epiphanius in this particular. Matthew, x., describes them as Essaeans; Matthew, xix. 12, calls them eunuchs (for the Essaians were celibate coenobites), and xxii. 30 declares that in the resurrection and among the Angels in heaven there is no marriage! This is as Essene as anything Saturninus or Markion could supply. What clinches the matter is the embarrassment of Epiphanius, who tries to cover up his tracks by deriving the word 'Iessaeans' from Iesse (father of Daud), and the effort of Matthew, ii. 23 to find the word Nazoria (Nazōrene) in the 'necer' of Isaiah xi. 1. The word Asaia (physician) is the root of the word Iessaia (healers), and the words *zar* and *nazar* are the root of Nazoria (Nazarenes) meaning self-denial, abstinence. Compare Acts, xxvii. 21, which mentions Saint Paul's abstinence. These embarrassments of Matthew and Epiphanius (leading to false derivations) are proofs of a desire to hide and cover up something.

Gnōsis, the scientia boni et mali, was in Budhism, in Brahmanism, and among the Indian Iatrikoi before Christ; it was known to the authors of the Book of Genesis, Deuteronomy, the first Book of Samuel and Isaiah xlvii. 10: even the word *gnōsis* appears in the. Septuagint in the meaning which the Gnōstics attached to it. Plutarch uses the expression τοῦ δὲ γινώσκειν τὰ ὄντα, *the knowing the primal entities;* which proves the existence of the gnōsis in the beginning of the first century, at least before the treatise De Iside et Osiride was written; while the Gospels and the writings often ascribed to Paul[1] attest the presence of the gnōsis in the first and second centuries. The opposition of good and evil, of spirit and matter, belong to the Persian, Babylonian, Jewish[2] and Egyptian gnōsis. The Jewish Kabbalah is the gnōsis, and Munk carries it back to the time of the Exile to Babylon, while Lassen traces the gnōsis as far as India. Arabia had an abundant share of it. According to Irenaeus, some of the Gnōstics say that there is a certain primal light without end. This is the Ain Sōph. *This they call the Father of all and First Man.* Compare the close

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Martyr identified Iēsous with the Logos.—Justin, p. 131, 134, 137, ed. 1551-3. Christ is Logos-angel and Fire-angel in Exodus, iii. 5.—Justin, p. 160.

[1] The hidden treasures of Wisdom and Gnōsis.—Colossians, ii. 3.

[2] Philo, Quod deterius, 1.

ha's sermon five hundred blind men immediately recovered their sight.[1] In the Clementine Homilies it is stated that Peter delivered his sermon first, and the healing followed the sermon. On sundays the Physicians[2] came to the holy places, sitting in rows, the young below the elders.[3] The Hindu Iatrikoi had the theros, or elders, and appear to have adored the Sun. Compare the magnificent temple to the Sun at Balbec—built in the 2nd century.

> The SUN having a cognomen to be both Saviour and Herakles.—Pausanias, viii. 31, 7.

But let not any one suppose that he is that Horrible One[4] whom the myths describe, but that Mild and Benignant One who completely frees the souls from production: those not freed he joins to other bodies, correcting and chastising; but also ascending and raising up the souls to the world perceived by mind.[5]

According to Julian, the Sun's rays have the property of RAISING (the souls) UP on high. "The Sun draws all things from the earth, and summons them to itself and makes them germinate, separating the bodies by the life-kindling and wonderful heat, I think, to extreme fineness (subtility): and those that are by nature carried down he lifts up. And such things, I say, must be made evidences of his invisible forces. For the one who thus accomplishes this by means of corporeal heat, why shall he not, by means of the invisible and every way incorporeal and divine and pure ousia[6] established in the rays, draw and RAISE UP the fortunate souls? Therefore, since this light appears akin to the Gods and to those that desire to be lifted up (to a higher place), this same (light) will increase in this our kosmos (orderly world) so that the day is greater than the night when the King Sun begins to go through

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[1] Beal's Fah-Hian, p. 78.

[2] Therapeutae, Iatrikoi, Asaya, Essaioi.

[3] Philo, quod omn. prob. liber, § 12.

[4] The torments of the wicked in Hades and the meads of the pious.—Diodor. Sic. I. 96 Dionysus Bull-formed in Hades brandishes a whip.—Nonnus, xliv. 280.

[5] Julian, Oratio, iv. p. 136. Here we find the Hindu and Egyptian conception of hells, punishment, and spiritual existences as Gods, and the fall of the soul into matter. The Jews inherited these notions from the East. Plato thought that the Gods were incorporeal animated natures.—Apuleius, on the God of Sokrates.

[6] fiery, vital essence.

Aries,[1] the light of the RAYS of the God, through the visible and invisible force, has been shown to be, by nature, able to carry up; by which (power) innumerable souls have been carried up[2] having followed the most brilliant and most sunlike of all perceptions, for the divine Plato praised in song such ocular perception not alone as dear and useful but also as a leader to wisdom.[3] And if too I should take up the unspoken mystagōgia which the Chaldean revealed in the Bacchic rites about the Seven-Rayed God[4] bringing up[5] the souls through *him*, I shall say what is not known and very unknown to the vulgar herd at least, but well known to the blessed priests. Therefore I will say nothing about them now."[6]

The Mystery of the Seven Stars!—Rev. i. 20.

The Mystery of God the KING![7]—Colossians, ii. 2. ed. Lachmann.

Behold, I will send my Messenger,[8] and he shall prepare the way before Me: and the ADON[9] whom ye seek shall suddenly come to his temple, even the Angel of the Covenant.—Malachi, iii. 1.

The Son of Dauid does not come until that impious kingdom (Rome) shall have extended itself over the whole earth.—Talmud, tr. Ioma, fol. 10, 1. Meuschen, p. 19.

From heaven the King shall come, enduring through ages—
Only think, present in the flesh, to judge the world.[10]—Sibyl.

Herakles is termed Saviour.[11] Metatron is called Angel Iesua;[12] Gabriel (Gabariel) is Hermes (Logos), Herakles (Saviour), and SUN-Angel,[13] Adonis. Hermes is Saviour and "Best Angel."[14] Julian says that Zeus has appointed the Goddess of Wisdom as Guardian to Herakles the *Σωτὴρ τοῦ κόσμου*, the Saviour of the world.[1] Hermes was the Great Angel of the Sabians. The Angel Hermes was sent by Dios.—Hesiod, Fragment, I. 1. Hermes, that is, the Logos (Word).—Plutarch, de Iside, 54. For Hermes is the Logos.—Hippolytus, p. 144. The Logos of God is his Son (as we have said) and he is called Angel and Apostle.—Justin, Apologia, II. p. 160 (whether Justin wrote it or not). This Wisdom or Logos is the Oldest Angel, the Man in the image, according to Philo.—Philo Judaeus, ed Paris, 1552, pp. 222, 231, 232 ; Gen. i. 26 ; the Sohar, I. fol. 77, col. 1 ; V. fol. 137, col. 4. The Angel Gabriel came in the Memra (the Word) from the Lord's face.—Jerusalem Targum to Gen. xxxi. 24. The King, the Messiah goes out from the Garden of Eden.[2] The Messiah dwells in the 5th house in the Garden of Eden.—Beresith Rabba to Gen. ii. 9. The King himself is the innermost Light of all Lights.—Rosenroth Kabbala Denudata, Sohar, II. fol. 3, col. 3 ; Aidra Suta, ix. Your life is hidden with the Messiah in the God.—Colossians, iii. 3. The Sohar (Aidra Rabba, x. Aidra Suta, ii. v. Rosenroth) states that the Most Sacred Ancient is hidden and concealed, that the Spirit of Life will issue from the Hidden Brain of the Ancient, be poured out on the King Messiah, and that men will know wisdom in the time of the Messiah. By the intermediation of the Father and Mother, the spirit of the Ancient of the Ancient descends on the Microprosopus. The Ancient most sacred is hidden and concealed and the supernal wisdom hidden in that Cranium is found again and not found.—Kabbala Denudata. See Dunlap, Sōd, II. 70. The first Way is the Secret Wisdom (the Highest Crown) and is the primitive Light of the Intelligence, and is the first Power whose existence no creature can conceive.[3] Colossians, iv. 3 speaks of the Mystery of the Messiah.[4]

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[1] the Lamb.

[2] raised on high, exalted.

[3] Zeus is Son of Saturn the Spiritual Life to which the souls ascend.—Plato.

[4] Compare the nimbus of Apollo, the Seven Rays of Dionysus, and the Therapeute "glory." The Iaō and Sabaōth is Dionysus, whose sacred number is seven, who presides over the orbits of the 7 planets.

[5] to heaven.

[6] Julian, V. p. 172.

[7] *χριστός*.

[8] the glorious Adonis-Angel, Adon Ai.

[9] Saviour Angel, Great Archangel, the Adonis-angel, or Audonai-angel.

[10] Sibylline Books. Gallaeus, I. 327, 388, 389, 628, 651.

[11] Movers, p. 389; Munk, Palestine, p. 522; Nork, Rabbin. Worterbuch, II. 165, 169, 157, 172. He is the Phœnician Archal, Archaleus, ibid. II. 165.

[12] Bodenschatz, II. 191.

[13] Irenaeus, I. xii.; Rev. i. 16, 18; xix. 13.

[14] Aeschylus, Choēphorae, 1; Diodorus, V. 341.

At the end of Tohu and Bohu[5] and the conflux of waters, Iahoh will be exalted (id est, in the time of the Messiah).—Sifra di Xeniutha, I. § 24 (Kabbala Denudata, II. p. 348). The Messiah is named Iahoh,—Eisenmenger, Entdektes Judenthum, I.

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[1] Julian, Oratio VII. p. 220.

[2] Sohar, II. fol. 11. Sōd, II. 1, 131.

[3] Meyer's Jezira, p. 1. Compare Proverbs, viii. 1. Hebrew text.

[4] Colossians, i. 26 declares it the Mystery which has been kept HIDDEN from ages and generations ; Romans, xvi. 25 calls it a Mystery kept secret in Aionian times ; Colossians, iii. 3, 4, mentions the Christos concealed in the God. This is all gnōsis !

[5] The earth was tohu and bohu, and darkness on the faces of the deep.—Gen. i. 2.

xx.–xxv.), Colossians, i. 16, and the Book of Enoch. This was not the only period of Semite speculation! According to Gfrörer, two main theories underlie this extract from the Ascension of Isaiah. It was intended to show, first, that the Heavenly Messiah descended gradually from one stage to another into the finite; second, to make it conceivable how all powers of the world and of hell kept so quiet when in the person of Iesua such a terrible visitor for the wicked came down on the earth. It is further told how the Son descended from one heaven to another and how, with the exception of the first migration, he there changed form. In continuation is related how the Lord, through an eighth change into the bosom of the Maria became man. Many details therein agree with the account of the first evangelist, several others not,[1] whence we have to infer that this composition was made at a time when besides the evangelical stories others independent of them were in circulation.—Hundert und ein Frage, p. 2. Luke, i. 1, says that *many* had written before he wrote, regarding their common belief. Consequently we must conclude that besides the Gospel according to the Hebrews, the Ascension of Isaiah and the Apokalypse quite a number of other Christian works had been circulated prior to the appearance of the 4 Gospels. The followers of Saturninus were akin to the Nazōrene gnōsis, denouncing marriage as the work of Satan. Not only must they have taken offence at the birth of a Messiah [2] as an actual son of a man named Joseph, but they naturally would prefer the generations of the heavens to the generations of mankind.

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[1] The Messiah shall be revealed in the land Galilee, and a certain Star appearing in the eastern quarter will swallow up Seven Stars in the northern quarter.—The Sohar, I. fol. 119; Bertholdt, 56. The Messiah appears in Galilee.—Matthew, iii. 13; iv. 18. The Seven Stars.—Rev. i. 15. This is the Messiah Sabaōth—a Chaldean doctrine—Seven Lamps of fire, Seven Spirits, Seven Angels about the throne of the Logos.—Rev. iv. 5.

[2] The word Mashicba appears in the Sulzbach ed. Sohar, I. fol. 75, col. 291. Messiah bears the sins of Israel.—Ialkut Rubeni, fol. 30 d. in Nork, Real-Wörterbuch, III. p. 152. The Jews led the way, and the Christians interpret the same Messianic passages that the Jews did, in interpreting the Hebrew Bible. But many passages in the Hebrew Bible were written in a Messianic sense at first. Who is responsible for that? The priests and temple scribes had possession of the Scriptures before Jerusalem's fall. The Apokalypse shows that the Jewish doctrine of the Seven Lamps on the Golden Candlestick in the Holy of holies was the Chaldean Unspoken Mystery concerning the God with Seven Rays, through whom they raised up the souls.—Julian, v. p. 172. This is the Christos of the Resurrection of souls. The Chaldean God Iao, often called Sabaōth, is over the Seven Orbits, the Creator.—Lydus, de mensibus, iv. 38, 74. This is the Heptaktis, the Messiah of the Jewish Sohar.

It is perfectly clear, then, that such people could never have agreed with the Ebionites that Joseph was the actual father of Iesu. This accounts for the spirital incarnation described in Matthew, i. 18, iii. 16 ; Luke, i. 35, and for the expression 'the Son of the Man' applied in the Greek Gospels, while Daniel calls the Jewish Messiah 'one like a Son of Man.' Before Creation the God was alone, without form, without likeness with anything else. But after he had created the form of the Heavenly Man (Adam Olah) he made use of it as of a vehicle, to descend. The Highest Cause is called "Without End."—Franck, die Kabbala, 126, 135, ed. Gelinek. And Daniel said that to the Ancient of Days one like a son of man ('the Son of the Man,' says Matthew) was brought, and there was given him dominion and glory and a kingdom, that all people and nations and tongues should serve him—an everlasting dominion which shall not pass away. Daniel knew the Kabalah of Babylon! So did the Book Sohar. The Christian dogmas offer numerous relations with the system of the Kabbalists.[1] This is the "detection of the mystery of the God, Father of Messiah (the King) in whom all the treasures of the Sophia (Wisdom) and gnōsis are concealed."[2] The Elect and Concealed one existed in His presence before the world was created.—Henoch, xlviii. 5. The Mystery that from the beginning has been hid in God.—Ephesians, iii. 9. The Mystery hidden from the ages and the generations, but now manifested to his Saints.[3] For through him (the Son in whom we have the redemption, the forgiveness of sins) all things were created in the heavens and upon the earth.—Colossians, i. 13, 14, 16. This is the Messiah of the Kabalah of the Jews. The earliest Judaism of the Kabalah held that the Messiah takes on himself (as Saviour Angel) the sins of the world. John, i. 29, takes up this idea, and repeats, that as Lamb of the God the Son carries away the sins of the world. It is the Tradition of the Kabalah repeated in Christianism. The Slain Lamb with 7 horns and 7 eyes.—Rev. v. 6. Gnōsticism has borrowed much from the traditions and theories contained in the Sohar.[4] The Sohar is the fruit of many centuries and many generations of Kabalists. Moreover it makes no reference to the Christian religion.[1] Simeon ben Iochai himself says that he had predecessors in the Kabalah.—The Idra Rabba, ad initium. He calls Rabbi Akiba his teacher.—Schürer, I. 570. R. Akiba lived, A.D. 100–130.—ibid. I. 93.

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[1] Munk, Palestine, 567.

[2] Coloss. ii. 2, 3.

[3] i. 26.

[4] A. Franck, die Kabbala, Gelinek's Uebersetzung, p. 82.

Isaiah, xxix. 19 refers to the original Ebionites and Nazorians in Idumea. Tertullian's order of succession was probably accepted from Irenaeus, literally, in the cases of Karpokrates, Kerinthus, and the Ebionim. Both make the same charges about all three in regard to their Opinions (Haeresies) respecting the human and natural birth of Iesu, and both writers say little of the three; but *that little* shows that while Kerinthus (who in many particulars agreed with Karpokrates) was in one respect differently minded regarding the Creation of the world, all three were clearly strict Judaizers, observing the Jewish Law. As the gnōstic Jews, Samaritans, and Transjordan Ebionites were often further scattered than Antioch, Pella and Moab it is not surprising that Tertullian thought the Only Difference between Kerinthus and the Ebionites worthy of mention; but, since we are trying to discover if the notion, that there was a man named Iesua (a Jew) who delivered the sermons and Essene admonitions found in Matthew's Gospel, is not as late as A.D. 135–145, it is desirable to note the relations between Kerinthus and the original Ebionim beyond the Jordan, paying rather slight regard to the opinions of such Ebionites (whether converted or not) that Irenaeus and Tertullian were lucky enough to find and describe seventy-five years after Kerinthus who is dated about 115 by 'Antiqua Mater.' The placing of the Ebionites next in order after Kerinthus tends to put them one hundred years, or more, later than their true date, because the Ebionites of Irenaeus I. xxvi., are as late as A.D. 139–185, perhaps later. The Ebionites were Judaist gnōstics adhering to the Law of Moses (Matthew, i. 1, 2; xii. 3; xvii. 3, 4; xxiii. 3; Mark, vii. 10; Luke, ix. 33; xvi. 31; John, v. 45) differing from Kerinthus in the belief in El (their God). Otherwise, the gnōstic Kerinthus was very much like them, except about the Christos; as they used only the Gospel of Matthew in the time of Irenaeus.

When we light upon so many Supreme Deities as we find in the Levant from Egypt to Persia, India and China, is not

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[1] ibid. 94, 95.

'the Angel Iesua' a mere man. According to Tertullian, Saturninus held that an Unborn (innascible) Power abode in the boundless realms on high, but that the angels made the world below. Saturninus, in connection with the doctrine of the resurrection of the dead, undoubtedly claimed the presence angel as a Salvator, as Tertullian calls the presence angel (of Isaiah, lxiii. 8, 9) the Christos (the Jewish Messiah). But to an Essene, an Ebionite, or a Nazarian Iessaian no *human* nature could be associated with the Angel Iesua, the Salvator of the souls of the deceased; consequently such persons would not believe in the humanity ascribed to the Salvator after Pauline Epistles appeared. St. Paul not only wrote against the Law given through Moses, but spoke of a 'Crucified Messiah,' which would naturally be as distasteful to the transjordan Ebionites as the crucifixion of Philo's Logos or the Archangel Gabriel; as they were not beings of flesh and therefore could not be crucified. Karpokrates in Antioch held that there was a Highest Power, the Chief of the Powers above. So far, there is no denying a resemblance between his doctrine of the Powers and that of Simon Magus, Menander and Saturninus. Saturninus, Karpokrates, Kerinthus (and perhaps the peoples in Edom and beyond Jordan), maintained that the angels created the world of mankind. The story was afloat that some of the angels had descended to marry women.—Gen. vi. 2. Kerinthus held that the Jewish Law was given by angels, and described the God of the Jews as an Angel. At all events, Jerusalem had been destroyed!! Tertullian represents the Ebionites in the Desert as holding themselves bound by the Law of Moses, and the Gospels describe an adherence to this Law. The New Testament three earliest Gospels agree with the Ebionites (of Irenaeus, I. xxvi.; the blessed Poor) in claiming that the world was made by the God, not by the Angels. We find the entire Iessaian, Nazorian, and Ebionite disposition made clear in Matthew's Gospel and the Book of the Acts of the Apostles. Their disposition was clearly Essene. The Angel Iesua of Moses or Isaiah was a Salvator, perhaps a Messiah, but not a man; although Philo's Logos perhaps. Irenaeus and Tertullian wrote at the end of the Second Century, after Justin Martyr's works, the Pauline epistles, and the Four Gospels had already appeared. Of course they sided with Justin Martyr, St. Paul, and the Four Gospels rather than with the Gnōstic Nazorenes, Ebionites, the Law of Moses, Saturninus, Karpokrates, Kerinthus, or the Markionites. But Tertullian failed to see that in identifying the Jewish Messiah with the Saviour Angel (the Christos of Antioch) he is really sustaining the Jewish doctrine of the Angel Iesua and the primitive Ebionite belief. Tertullian charges that a *man*, whom he considers Philo's Logos, Salvator, and a human being all at the same time, was named Iesus, while Jews, Ebionites,[1] and Nazorian-Iessaians had all the time previous been calling their Nazorene Saviour Angel by the name Iesua. Matthew, i. 21, translates the word Iēsous (which is Iesoua, with a Greek ending) to mean Saviour, Saviour of his people. The Gnōstic Jews held that Iesua meant the same thing, the Saviour of souls. They gave the name to their Saviour Angel, not to a *man*. After the year 145–156 the 4 Gospels were written in Greek; a new face, a later phase of doctrine, had been put on the question of the resurrection of souls, while Jews, Nazorenes, or Iessaians had continued to hold earlier doctrines that some Paul of Tarsus, some denizen perhaps of Asia Minor or of Antioch, or of Arabia Transjordane, had discarded in favor of the theory of a Crucified Messiah or Saviour, whose Resurrection would go far with the credulous people of Asia Minor to confirm the questioned doctrine of the Resurrection of the dead.—Acts, iv. 32; v. 17; xiv. 4; xix. 3, 4; xxiii. 6. Acts, xxiii. 6 holds the bottom of the whole theory to be the Resurrection question among the Nazoria of John the Baptist and the Iessaeans. The succession and order of Nazōrian gnōstic doctrine is suggested by the author of "Supernatural Religion" in three volumes, who has suggested that the "Evangel of the Hebrews" was followed by our "Four Gospels," which appeared later than the first half of the Second Century. The Ebionites, Karpokrates and Kerinthus were all three *Judaist.* All three were Syrians. All three are charged by *later* Church writers with one especial error, that Jesus was born like other men. Epiphanius says the same thing. Remember that the Jews did not regard the Angel Iesua as a man, but as higher than an Archangel. Irenaeus and Tertullian were seventy years later than the Antioch heretics, and as these last differed from Tertullian and had followers, and as the Church of the West followed the Four Gospels, it was necessary to infer or say something against them in a controversial way. Irenaeus and Tertullian both were Western men in their Church interests. In writing for this Western Church, no charge against Karpokrates and Kerinthus was likely to be so effective as this one, that they considered Iesus the son of a *human* father and mother. Now, as the Jews and Judaists regarded the Angel Iesua, their Salvator, as an Angel, just as Philo Judaeus describes the Merciful Power of the Logos, and as Irenaeus relates briefly that Karpokrates and Kerinthus were in sympathy with the Judaists, it is just possible to believe that they had not heard in A.D. 115 or 108 of Iesu as a *man*, but may well have heard of a Saviour Angel Iesua; since Isaiah, lxiii. 9 mentions such an angel and Philo Judaeus calls the Logos the Oldest Angel, the Great Archangel of many names, and speaks of his kingly Power as well as of his Merciful Power,—Powers, Thrones, Dominions and Principalities being Judaist or Sabian designations of ranks of Angels. The Pauline writer even speaks of the worship of Angels, and the Essenes made an especial mystery of the names of their Angels.

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[1] Tertullian says that Ebion too sets forth the Law (of Moses) to exclude the Gospel and vindicate Judaism. What could he do? When the Temple was destroyed the Bible and its Law remained. It was his education, all he knew, and the Gospel had not yet been written.

Outside of the Old Testament lay a tremendous fund of the unwritten gnōsis of that period. A certain man named Simōn had been previously in the city (Samaria) using magism and driving out of their senses the people of the Samaria, saying that 'there is a certain ONE himself great.' To whom they were all devoted from little to great, saying, 'This is what is called the Great Power of the God.'—Acts, viii. 9, 10, 11. Simon had been for a considerable time teaching. The Clementine Recognitions, I. 72; II. 7 call this one "the supreme Power of the High God who is superior to the Maker of the world."—Movers, I. 558. Simon must have been a leading Gnōstic! But must not the scribe who used the expression El Elion (the Most High God) in Genesis, xiv. 18 have also been something of a gnōstic? He certainly had the idea of the Oldest or Greatest Angel such as Philo Judaeus gives it and as we find it in Genesis, xxii. 14; Exodus, iii. 2, 4, 14. The Clementine Recognitions here give the very doctrine of the Gnōstics, while Philo, Genesis and Exodus evidently imply a

more remote from man, than the Logos[1] was supposed to be. "Before all things that actually exist" they said "and before all the ideal forms[2] there is One God *prior to the first God and King.*" Here we have the Unit, as long prior to the Monad (the Monad from the Unit). And from this Unit (the first cause) springs 'the Monad.' Philo (Confusio linguarum, 14) speaks of the firstbegotten and oldest Son. This Monad splits into a duad; thus the Adam has in his rib the Moon-crescent Issa-Isis; Kadmus becomes Kadmus-Harmonia, and Mithra has his feminine part the Aphrodite, the fruitful Goddess Eve, the Mother of all, like Demeter, mother of plants and animals, the pharadita or pharadatta. The first cause was regarded by the Babylonian sages as neutral in gender, but the Monad springs from this neutral cause, and divides into the preconceived causes of either sex; and Mithra (Christos) had his power in the sun, his wisdom in the moon. Here the gnōsis is obvious. The Kabalah gives in extenso the continuation of this old Babylonian gnōsis, describing the Angels and the Memra,[3] until at last Jordan Nazoria produce the Iessaeans, these deliver the gospels, and Rome the papacy. From the image of the Jealous Lebanon Venus in Ezekiel viii. 3, 5, 14, to the papacy, from Mithra to the later Christos, is one continuing development of gnōstic doctrine and Babylonian Tradition (the Kabalah). There is no evidence that anything has come sprungways (*sprungweise*) by Revelation; but all has gradually been evolved out of the oriental philosophy by erring human mental efforts. The progress of the intellect has been continually defeated. The path of the teachers of truth and history has been sown with mantraps for ages. Of what use is Babylonian and Jewish gnōsis, when it is mere speculation and untruth! Philo himself teaches those who cling to the ancient, antiquated and mythic time not to entertain false ideas because they have been brought up in ancient

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the statement that, in the Beginning, Alohim bore (created) the heavens and the earth? Such statements need confirmation. According to Philo, there is no such thing as being able to penetrate to the God in his real being, οὐ φθάνει πρὸς τὸν κατὰ τὸ εἶναι θεὸν ἐλθεῖν, 'he does not soon come to the God in His real essence,' but 'the comprehension of Him is the furthest removed from every human intellect.' This again is gnōsis!

[1] Philo Jud., Dreams, I. 11: Mutatio Nominum, 13; Job, xi. 7; Matthew, xxiv. 36.

[2] Job, iv. 18.

[3] Word, Mind, Iahoh, Word of Life.

mythic legends which a long period of time has handed down for the deceiving of mortals.[1]

When we read in Numbers xxv. 4 'Hang him up to the SUN, to Iahoh,' when we find a demon exorcised by Theosebius "pointing to the rays of the SUN and the Hebrews' God," when in psalm xix. 4 (Greek and Vulgate Versions) we see that 'Iahoh has placed in the sun his tent, when Julian, in his oration on the Sun, p. 136, says of Sarapis 'going above and raising up the souls to the Intelligible World,' we have to confess that both Jews and Chaldaeans adored the SUN, Iaō.—Compare Movers, p. 552, 554. This Iaō is nearly related to the Mysterious Being that the Chaldaeans named Aoumis, the Gnōstics, Ialda Baōth, the Phœnicians and Orphics the Firstborn! In the Chaldaean Gnōsis, the Onlybegotten is the first birth of the Mother of the Gods. Damaskius explains that he is the 'Intelligible World,' as the Chaldaeans named Bel-Iaō. That this Onlybegotten is the same as 'the Firstborn' of the Phœnician Gnōsis, with the same-named Being of the Valentinians and the Ialda Baoth of the Orphic theologians, Movers, p. 556, claims to have already shown. Among the Chaldaeans, Sabaōth is God the Creator (Movers, 550; Colossians, i. 16), He is Bel-Iaō but not the Father, who is Bel-Saturn. As Saviour, Logos and Intelligible SUN, he raises up the souls to the intelligent life Saturnian. Filled with his own Father, the Light (of Light), the Ziua (or Power of the God), lifts up the souls. With him compare (John v. 25, 26, x. 30, 38, 36) the Chaldaean doctrine of the Son of the Father, "I and my Father are One." —John, i. 1. John has substantially (in these passages) the Chaldaean Logos doctrine in the passages collected in Movers, Phönizier, I. 550–556. To the Firstborn or Onlybegotten of oriental divinity corresponds the Prōtogonos Phanes or Erikapaeus of the Orphics (the Arik Anpin or Long Face of the Jewish Kabalah) who, like Iaō, represents these firstborns, since he is Dionysus, Son of the aether, SUNgod, physical and spiritual life-principle, and, generally, the Deity revealing himself in natural life, like the Onlybegotten. Time and the Firstborn Phanah, Phanes! Herakles, Saturn, Phanes, Adon, Osiris, etc., were all in danger of being combined in one. "One Zeus, One Hades, One Helios, One Dionysus" and "One Zeus, One Hades, One Helios is Sarapis" are therefore late expressions indicating that approach to the doctrine of One God (and his Angels)[1] which is seen in the psalms, which locate him riding on the heavens[2] and in Hades.[3] The Aramean translation by Onkelos of the Books of Moses uses Memra (Word; i.e. the Mind or Logos) instead of Jehova (Iahoh, or Life). It reads: The Thought or the Divine Word made man in his image, in an image before (the face of) the Eternal created he him.[4] Philo, Quis Heres, 12, 42 mentions the Saviour! Thereby Ia'hoh is meant; shall we not say Dionysus Iacchos God of Life! Exodus, xxiii. 20, 21 and Philo, Migration of Abrahm, 31, have the Angel-Logos, Ia'hoh.

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[1] Philo, Sacrif. of Abel and Kain, 21. Philo was himself a teacher of the gnōsis. —ibid. 22, 23. He represents the Bel-Mithra gnōsis of Babylon, the Father, the Logos (Word) and the Mediating Angel, the Great Archangel with many names; but he was not a Nicolaitan. The Christians were a sect with Essaian (Essene) principles, according to Matthew, x.; xix. 12. They were called Iessaeans before they were called Christians.—Epiphanius, ed. Petavius, I. 120.

Between Leo and Virgo stood the deity Jupiter, Seb according to Uhlemann, iv. 221–223, and between Virgo and Libra a God called Bok-Tore, which is the planet Jupiter. Thor's day (Day of Jupiter) is Thursday. Ammonios (Ammanuel), Ammon-Iar, that is, Ammon-Horus, is born in July with the Lion's head; and Christos, the Unconquered Lion, rising after overcoming the Dragon of Hades (Rev. xii. 7; xx. 3),

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[1] ps. ciii. 20, 21. This is the gnōsis. The Angel Gabriel is the Fire-angel of the Nazōria.—Matthew, iii. 11; Luke, i. 19, 35; iv. 18. Philo, Quis Heres, 24, 27, says that the Unseen, Spermatic, Contriving, Divine Logos opens the womb of all things.—Exodus, xiii. 2.

[2] ps. lxviii. 4 , this psalm locates him in the sun, as Life-god Iach. See 1 Sam. xxv. 29 Homer, also, represents Herakles in Hades. Therefore Hades and Bel-Saturn unite, like Osiris the Sun in Hades, the Acbar Israel contending against the Darkness. Philo declares the Logos (the Word) a suppliant to the immortal in behalf of the mortal.—Quis Heres, 42. Then the Logos is the Archangel Saviour.

[3] ps. lxxiv. 12; cxxxix. 7, 8. The Dionysus-religion has the doctrine of the pneuma, spirit. For when the God comes abundant into the body he makes the raving tell the future!—Euripides,Bacchae, 300. So 1 Sam. xix. 20, 23, 24. Piety with gnōsis!—Hermes Trism., chap. vi. 5. Piety is the gnōsis of God.—ibid. ix. 4. The Sun sees the pure polos (circle, orbit).—Cory, p. 266.

[4] Franck, Die Kabala (Gelinek's translation) p 49. Devant, in French = before. In Onkelos, about the close of the first century before our era, a spirit rules opposed to the Pentateuch itself, to ordinary Judaism and the Mishna. Among some of the oldest Jewish doctors (the Tanaim) a certain philosophy, religious metaphysics, was taught secretly.—Franck, p. 40–44, 49. Dunlap, Sód, II. p. 89. The wise are all God's friends, and most so in the most holy giving of the Law.—Philo, Quis heres, 5. Philo, besides being Nazorian, is here quite Ebionite in his preference for the Law of Moses (—ibid. 50, 52) and has the gnōstic doctrine of the Powers of the God.—Fugitives, 13, 14; Gen. i. 26.

p. 526. The Divine Sophia (Wisdom) is fond of the desert (is philerēmos).—Philo, Quis Heres, 25. Philo, Ten Commandm. 33, mentions the 'Great King,' Matthew v. 35, xxv. 1, 31, 34, has the 'Great King' and the lamps carried by virgins to meet the Bridegroom,—while an ancient Latin hymn of the Christians preserves the words:

> In occursum Magni Regis
> Fer ardentes lampadas.—Rambach, Anthol. I.

The lamps were carried in allusion to the Chaldaean Bel-Iaō in the midst of the Seven Planets. The Sabian Sun was depicted as a Youth with the ring of eternity in his hand. The Nazoria and Ebionim, before our era, were in Galead, Basan, Moab and Idumea. The Light of the world was represented as a Light with its 7 lamps.—Sakariah, iv. 2, 10. We find the Sabian civilisation in Eastern Syria. Weightier is the resemblance in language and thought between the Sohar, the Kabalah, and all Sects of the Gnōsis, especially those of which Syria is the cradle, as the Codex Nazoria.—Dunlap, Sōd, II. 32; Franck, Kab. 81. Kerinthus in Asia taught that the world was not made by the first God, but by a Power very remote from the Supreme Being and ignorant of Him. The Mediator Metatron stands before the THRONE, the King Messiah is appointed to reign! We are now come to the period of the Gnōstic[1] authors of the Christian religion,[2] to the Tradition in Eastern Syria. The name Christos[3] has a purely spiritual meaning. Massiachà, Messiah, if we take it in the sense in which it was used by the Prophets means the Anointed (βασιλεὺς Ἰσραήλ ἐστιν.—Matthew, xxvii. 42) and is apparently equivalent to the word King. Kings and priests were anointed. But king may mean an anointed king (King of Israel, and Son of God.—Matthew, xxvii. 42, 43); or it may be employed as Philo, Ten Command., 33, and psalm ii. 6, 12 imply, meaning the 'asarkos idea,' a spiritual being not made in the flesh. So that there is a chance for a double meaning, a regular double entendre.—Mark, xii. 35; 1 Sam. xvi.; Matthew, xx. 30; Luke, iv. 18; Isa. lxi. 1. Civilization, law, and popular ignorance were all to be found in the days of Cicero; some of it in Syria under Herod's administration: and Judas the Galilean had called his nation to the war against the power of Rome in Judea.

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[1] Matthew, xvi. 27; John iii. 12; vi. 46, 62; xii. 34; Matt. xxv. 31.

[2] τὴν γὰρ ἄσαρκον ἰδέαν οὐ λέγω δύνασθαι πατρὸς ἢ υἱοῦ ἰδεῖν . . ἄσαρκον γὰρ δύναμιν οὐ μόνον υἱοῦ ἀλλ' οὐδ' ἀγγέλου ἰδεῖν τις δύναται.—Clem. Hom. xvii. 16. The Homilies show that they are gnōstic since 'a knowledge of things as they are' is made necessary to enter the Kingdom of God as the only way,—Gnōsis without the fulfilment of the Law is useless. They fight the false Gnōsis by setting up a true Gnōsis.—Uhlhorn, 257. In the Homilies a strong Gnōstic element is most prominent.—Uhlhorn, die Homilien und Rec. 256; Hom. III. 18.

[3] Go through the midst of the city, through the midst of Ierusalem, and sign the ✝ sign on the foreheads of the people.

But of those that have the tau sign on them touch none.—Ezekiel, ix. 4, 6. Herakles is the Semitic Fire-deity, Astrochitōn Herakles, King of Fire! But he is also Herakles the Mighty (Gabar), Gabriel the Angel of Fire and Life. He should have the crux ansata, the sign of life. Tertullian observes that in the Mysteries of Mithra they signed the initiated on the forehead (like the Christians at the Confirmation).—Dunlap, Sōd, II. 120. No wonder! The Ebionites lived beyond Jordan, in contact with the Mithrabaptists of the Euphrates. The cross is connected with the sun and means Life.—Ernst von Bunsen, 12-14. Take up the Cross.—Mark, x. 21.

> Galilaei, a Iuda quodam seditioso Galilaeo, accepta origine.—Note to Irenaeus, ed. 1675, p. 343.
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> They were all Galileans!—Luke,[1] xxiii. 5, 6; Acts, i. 11; ii. 7; v. 37.

The cunning Josephus writing at the court of his conqueror in the position of a prisoner liberated by the favor of Titus was hardly in position to speak his mind too freely on all points, yet he has left us a striking picture of the sufferings as well as of the patriotic feeling among his people. At the age of 15 he was living with the Saint and Washer, Banous, in the Desert subduing the flesh; then he returned to Jerusalem and was sent to Rome at the age of 26 for the liberation of certain priests about A.D. 64, finally appointed to the command of the Jewish forces in Galilee. The date 64 is of interest; because if St. Paul had been put to death in 66, Josephus, having been in Rome two years previous, would have been likely to have felt an interest sufficient to have mentioned the event. But he does not. He never speaks of Christians,[2] but only of Essaeans.

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[1] Matthew, iv. 12, 18; Luke, xxiii. 49. To find the doctrine of Kerinthus respecting the *Christos*, see John, iv. 42; vi. 62; Irenaeus, I. xxv. To reach the *Ebionite*, see Matthew, xvii. 10, John, v. 46, 47 as to the Ebionites adhering to the law of Moses.

[2] Josephus, xviii. 2. 3, and 5. 1, 2, mentions Herod Antipas tetrarch of Galilee. Luke, xxiii. 7. 8, says that Pilate sent Iēsous to Herod who was in Jerusalem. Justin (Trypho, p. 103) repeats this story. Josephus, xviii. 5. 3, shows that Herod was in Jerusalem at the time of the Festival. Josephus, then, could have supplied the author of the Gospel of Luke with these definite historical facts, that Herod was tetrarch of Galilee and then in Jerusalem. Did Josephus in xviii. 5. 2 write the account of John the Baptist, or is it an interpolation? It looks as if it was inserted as a support of the account of the four evangelists. Where else did the Ebionites, or Jews, or otherwise, get their historical data? That the 4 Evangelists supported their doctrine on

Yet his stay with Banous in the desert must have introduced him to life among the Nazōrenes, for that element was in full growth, before and after Christ, beyond the Jordan and on the Jordan; and if Paul was a leader of the sect of Nazōrenes (Nazōraiōn, Acts, xxiv. 5) his death in Nero's gardens, if it ever occurred, would naturally attract his attention. He does not mention it, yet he lived to A.D. 103.

If there is a cause of all things, and the Good Principle could not afford a cause of evil, nature must have a particular Source and Element of evil as well as one of good.[1] Genesis continually returns to this subject. The Devil was red. Adam (Edom), too, means red. Sauē in Edom was a town. Combining these suggestions, we have the name Asau (Asu = Spirit, and the Evil Spirit), a red Devil or Adversary. Moreover Queen Aso was an ally of Typhon, the Egyptian Devil, against the Good Principle Osiris. Genesis, xxvii. 40, describes Esau's sword against every man, "by thy sword shalt thou live," like the Amalekites, Ishmaelites, and the other tribes of the Desert. Josephus, Ant. ii. 1, says that the Hebrew name of Edom is Ἄδωμα. Isaiah, xxix. 19, says that the Ebioni of Adōma shall rejoice in a Holy One of Isarel (Israel). Here we find the Ebionites placed by the author of Isaiah in the very spot where they resided after the Christian era. The Nazarenes and Ebionites lived in the Desert between Egypt and Syria. That is just where Edom was. Epiphanius (I. 121 ed. Petav) says that *the Nazarenes were before Christ*, and *knew not Christ.* According to Isaiah, xxix. the Ebioni were before our era, *since he mentions them.* They, like the Nazoria, lived in the Desert (like the Beni Esau).—Matthew, xi. 7, 8, 9; xxiv. 26. The apostles were men sent off to carry the message of the saints, and Matthew, xi. 10 has the very expression, "Messenger," which the Nazoria applied to the 'Messenger of Life, Manda di Chia.' Now this Messenger is an Angel in Matthew, and apparently such in the 'Codex Nazoria.' Josephus says that

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the Ebionites is plain from Luke, xiv. 13; xv. 4; John, x. 3, 4, 5. 16; Luke, iv. 44; v. 17, 33.

Luke, xxiii. 7, 8. 11, lets Herod Antipas have soldiers with him at Jerusalem, and Justin, p. 103, supposes that Herod Antipas succeeded Archelaus at Jerusalem. Whereas Josephus, xviii. 5. 3 says that Ouitellios with Herod the tetrarch and their friends went up to Jerusalem, leaving the Army to go through the Great Plain. This goes to show either that the evangelists took from Josephus, or differed from him.

[1] Plutarch, de Iside, 45.

of food offered to idols, consequently a distinction arose between the strict Ebionite, who abominated (like the Persians) the idols of Ephraim, and the Gentiles. The 'call of the preacher in the desert' was not a call to worship idols, but to prepare the way of יהוה (the Unspoken Word of 4 letters). The Sun is the *Mind* of the Kosmos.[1] The Logos (the *Word*) holds the Sun's place in the midst of the seven lamps of the Hebrew Sacred Candlestick. But the Gnōstics called their 'Firstborn from the Unborn Father' *Nous, Mind.*—Basileides; Irenaeus, I. xxiii. p. 119; Antiqua Mater, 163, 218.

The older writers, from Irenaeus on, know little of certain Nazarenes[2] until the end of the 4th century. The older fathers know just as little of a division of the Jew-christians into those that observed the Jewish Law only for itself and those who would have forced it on the heathen also; and least of all have we a right, in just this difference of opinion concerning the Law, to see the dividing line between two different sects, the Nazarenes and Ebionites, whose separation must date from before the times of the primitive church and who have continued unaltered down to the end of the 4th century, where Hieronymus and Epiphanios will have first observed them again. The Hebrews in Choba believing on Christos are called Ebiōnaioi. Eusebius knows the name Nazaraioi as the oldest designation of the Christians. All Ebionim, whether they rejected or accepted the supernatural birth of Iesus, regarded the Apostle Paulus as an Apostate from the Law.—Eusebius, H. E. III. 27. Down to the end of the 4th century the name Ebionim was the only customary name in the mouth of the Katholics. The word Nazarene was from the oldest time applied to those who wished to be Jews and Christians at the same time. Minim (haeretics) was among the Jews the usual name for the Jewish Christians in general, and the Jews, like the older Church fathers, know no distinction between two Jew-christian sects. The Ebionites held Iesus for a mere man (according to Hieronymus); but St. Jerome's Nazarenes believed in the Gottes-Sohn born of a virgin, and recognised the 'Apostle to the heathen' as such, while other Ebionim rejected him. The testimony of Hieronymus is no proof of the existence of two *sects* of Ebionim, but that his own immediate Nazarenes near Beroea varied a little by renouncing circumcision and accepting "Paul" as an Apostle to the heathen. Lipsius, p. 131, 132, also mentions Essaean Ebionites ("essenischen Ebioniten"). As the abode of these Nasaria, Epiphanius gives Gilead, Basan, and the transjordan land, from the Dead Sea to Iturea and the neighborhood of Damaskus, and to the land of the Nabatheans. The original settlements of the Ossaians are Nabathea, Iturea, Moabitis and Arielitis. The Ebionim dwelt from the Dead Sea to Coelesyria and to Nabathea. So too in the case of the Sampsaioi or Elkesaites. At that time there was no distinction between Nazaraioi and Ebionites. The identity of the Nazōraioi and the (Christian) Essaioi is shown. Elxai, the representative of *Essene Ebionism*, is expressly connected with the Nazōrenes. The Nazōraioi in the Beroian, Dekapolitan and Basan districts were greatly disliked by the Jews of the synagogues, who called them the Minim; but these last occupied a much less extent of country than that which was the abode of the Nasaraioi, Ossaioi, Ebionim and Elkesaites. The Minim that the Jews so greatly disliked were the Elkesaites, the renegades of Beroea, the Nazarenes of St. Jerome (—Lipsius, 136; 129–137), and the Ebionim, apparently, of Irenaeus, I. xxvi. After all the research of Lipsius, it is easy to see that our Four Gospels were composed about the time of separation between the Ebionites upon the question (in the Old Testament) whether the Messiah was to be a man or the Angel Metatron (Iesua), and a further impulse to the success of the theory of the two natures was given by the composition of an 'evangel.' The Haeretists had their books. But the Siphri di Minim do not necessarily indicate any special work, such as the Gospel of the Hebrews, but something still earlier. Most Ebionim probably agreed with Kerinthus in the Christology, although the Ebionim themselves differed in regard to the Christology (Lipsius, 138; quotes Origen, v. 61, 65; Euseb. H. E. III. 27). In the time of Epiphanius (c. 350) the Essene branch of the Ebionites was the more important.—

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[1] Philo, ibid. 53. Speaking of the more matured and perfect Gnōsticism, Milman, p. 208 says: This was perhaps at its height from about A.D. 120-140; in all the great cities of the East in which Christianity had established its most flourishing communities sprung up this rival. But Milman was mistaken. Christianism did not precede the gnōsis. Chaldaean and Jewish gnōsis preceded Christianity. The Jewish Bible has plenty of gnōsis in it.

[2] Codex Nazoria, III. 76, has the name 'Agab the King.' The names Iacob and Iagab could not be easily differentiated when spoken. So Aqabara and Agabara would give about the same sound in pronunciation. Aqabar or Agabar is the Mighty Angel Gabariel, or Iacob Acbar.

Lipsius, 139, 142; compare Matthew, x. xi. xii. 48–50; xviii. 34, 35; xix. 7–12. If the hint of Lipsius, p. 140, 141, is correct, the connection between Kerinthus and the Ebionites is concealed by substituting one word for another; but, as there were various opinions among the Ebionites, the Ebionite relationship to Kerinthus may have been closer than Irenaeus would lead one to suppose. Epiphanius, says Lipsius, p. 143, traces the Essaian Ebionism back to Elxai. Christianism was born of the gnōstic mysticism of the East, and received its present shape in the narratives of the Evangels. Let the Therapeutic people always strive to SEE the sight (théas) of the Self-existent Being, and pass by the *visible*[1] sun and never leave this position that leads to perfect happiness. . . . Then through the longing for the immortal and blessed life, thinking that now the mortal life is ended, they bequeath their properties to sons or daughters, or to other relations, willingly making legacies to those not related to them, companions or friends.—Philo, de vita contemplativa, 2, Paris, 1552, p. 610. All the testimonies seem to make it clear (even when the name Christos has been turned into Iesus in the Latin translation) that the original doctrine of the Christos was a recognition of him as a supernal being, asarkos, without flesh. Compare fourth Esdras, xiii. 28, 29, 51, 52. But this is not meant to exclude the early Jewish expectation of a great king.

The Sabians on the peninsula of Mt. Sinai practised abstinence. There is the evidence in Philo's treatise de Vita Contemplativâ, that the Therapeutae preferred the convent life, like the Essaians, Sarapians, and Budhists. As the growth of ideas is gradual, it is reasonable to infer a gradual growth of the communist theology which in the time of Philo was already of considerable extent, connected as it was with gnōsis. There is an Ebionite fragment of a gospel (supposed to be Mark's evangelium), found buried in the sands of the Faioum in Egypt, which has not the verse Mark xiv. 28 in which the Resurrection of Iesu is maintained. In this case, that passage is wanting, although the other verses before and after Mark, xiv. 28, are said to be there, but with only this one verse

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[1] The Essenes, Therapeutae, etc. adored the SUN (as we learn from Josephus and Philo), not the visible sun, but the God in the sun.—Ps. xix. Septuagint, Arabic, and Vulgate texts. Further on we shall find Jacob as Angel.

upon stone! Luke follows Josephus as closely as if he had copied him. Epiphanius, I. 121, says that the Nazōrians were before Christ and knew him not! So that we have to go back to the Iessenes for the origin of the Nazōraians.

The Apokalyptic John of the Book of Revelations and even the apostle Paul tell almost nothing of the history given in the first three Gospels concerning Iesua the Nazōrian. The Pauline writer seems fully satisfied with the incarnation and crucifixion, being doctrines sufficient for him. It is not safe to rely on the purity of the text in the case of works of this class (the Apocalyptic sort) which have come down to us through Christian hands. As we have seen, four chapters of Christian composition, which were originally quite independent of 4th Ezra, were at first attached to and finally incorporated with it. In verse vii. 28, where the Latin copy reads 'My son Iesus shall be revealed,' the word 'Iesus' is peculiar to the *Latin*. The Syriac and Arabic have 'my son Messiah'; the Aethiopic has 'my Messiah'; and the Armenian (copy) has 'the Anointed of God.'—Drummond, 'Jewish Messiah,' p. 90. Since all the oriental copies adhere to the meaning Messiah (Anointed) and only the *Latin* (the Western copy) varies, it is made clear how the Roman tampered with and altered the oriental idea. The Angel Iesua (ths oriental Saviour) becomes the man Iesus of the *Western* notion. It makes little difference whether some orientals may have had or not have had the *Western view;* it is of no consequence which view was the one in Isaiah. Let us not be deceived here by a logical fallacy,—the begging the question. The point is 'what was the original *oriental* opinion! Four versions give the oriental view, excluding the name Iesu. The Latin version alone gives the *man* Iesus in place of the oriental Saviour *Angel.* Of course, theological bias, astronomical and astrological prognostications and popular superstition are responsible for this change of an oriental Gnōstic Angel into the *man* Iesu; but an authority for it is to be found in 1 Samuel, xvi. 10, 12. The oriental doctrine was that of psalm, ii. 2, 12, Isaiah, lxiii. 8, 9, and Philo Judaeus. After all, the Jewish Messiah was (in one point of view in Isaiah) an expected king descended from Dauid. Any one can see at a glance that the Gospel Iesua is not the Warrior king of Judaism or the type of the Apokalypse of John xix. The Apokalypse is Mithraic, transjordan in its aspect, late Ebionite, apostolic, and gnōstic; Rev. xix. 11 f. suits with Matthew, xxv. 34, 40, and with Philo's doctrine of the 'Kingly Power' of the Logos. But the changing of the word Anointed, Messiah, or King in the oriental Mss. of 4th Ezra into Iesus in the Latin Ms. is essentially dogmatic, Roman, and partisan. The Christos is the earlier view, which the Pauline writings hug (Colossians, i. 15, 16, 27: this Mystery among the Nations, but the Christos in you!) as does the Apokalypse. The foundation doctrine in all the Logos-churches was that the 'Anointed' is the Power of the God.—1 Cor. i. 24; vii. 17; x. 16, 17, 32, 33. The *crucifixion* of the 'Christos' was apparently a later addition to the other.—ibid. i. 21; x. 16. Consequently, to be crucified, it was essential to crucify the human flesh! But the ♀ crux ansata was the emblem of immortal life on the cover of Pepi Merenra's sarcophagus in Egypt—*anch ra kha*, according to Chabas's reading of it (—Chabas, Papyrus Magique Harris, p. 8; Tableau phonetique, plate I.); but Brugsch reads ānch ma-rā, 'lebend wie die Sonne.'—Ägypt. Zeitsch. 1881, p. 5. In the Mithra-religion Christ's dwelling was largely in the sun. Seyffarth read its Coptic equivalent kh,—thus agreeing with the *kh* of the reading, in Chabas, of said hieroglyph. The sun symbolised time, eternity, and the resurrection. No religion that looked forward to the Resurrection could possibly do without faith.—1 Cor. xv. 50. On the sarcophagus of queen Anchnes, Osiris (Asar) is styled King of the period of the pure spirits.—Palmer, Egypt. Chron., 688; vide Matthew xxv. 34. These are the 'Mysteries of the dead' in the ancient world.—Acts, xxiii. 6–9. The Saddoukees denied a resurrection, angels, and *spirit*.—ibid. 8. The Pharisees therefore set up the Jewish gnōsis and its mysteries.

The God was named by the Kabbalists Adam ha-elion, the Man Most High.—Bodenschatz, Kirchliche Verfassung der Juden III. p. 152; quotes Emek hammelech, fol. 3. col. 4. cap. 3. Neither Adam was transgressor who was brought into existence by the hands of the God, nor was Nōe intoxicated, who was found more just than all creation; nor did Abraam live with three women simultaneously who on account of his chastity was considered worthy of an extended progeny, nor did Iakōb commune with four, two of whom were sisters, who was the father of 12 tribes.—Clementine Homily, ii. 52. These words the Homily puts in the mouth of Peter the Apostle. In the 'Acts of the Apostles' we find (Acts, v. 18; vii. 6) active apostles. In Acts, iv. 37 the apostles evidently perform the function (in this instance) of the Iessaean stewards or managers. The Essaioi being just moderators of anger repress wrath.—Josephus, Wars, II. viii. This is the Iessaean doctrine in Matthew v. 22–26. The Essaioi are the Essenes, and the Iessaean Healers are a sect of the Essene Healers,—not named after Iēsu, but from the 'Essaioi iēsómenoi,' the Essene physicians.—Jos. II. vii. 6. Peter and the Apostles are named.—Acts, ii. 37. These Iessaian apostles were Messianist Hagioi, missionaries, prophets. Antiqua Mater, 43, regards these apostles (Iessaean Hagioi) as the actual founders of the Nazarene Sect,—after Antioch, called Christians. The Essaeans love one another more than the other sects do.—Josephus, Wars, II. viii. 2. 1 John, iv. 7 says: Beloved, let us love one another. The Iessaeans have the distinguishing traits of the Essenes. If we love one another God dwells in us.—ibid. iv. 7–12. The Essene neophytes had to prove their self-denial by certain tests. See this rule applied in Matthew, xix. 21 by the Iessaeans.

Christian Nazarenes claim as their founder the Baptist John. The Ebionites were Nazōrenes, the Nazoria.—Luke, vi. 20, 21; Acts, xxiv. 5; Matth. xxi. 26. Matthew lays down the gnōsis that the Healer was born of the holy spirit by the virgin. Luke brings in the Angel Gabriel (the representative of Herakles and the Logos), and two evangelists refer to John the Nazarene as a witness to the Baptism of the Jordan. When therefore we read that the Ebionites differed as to the degree of relationship in which the Healer stood to the holy spirit we see that the Good Tidings of Matthew were available for either form of the controversy, inasmuch as Matthew, iii. 16, 17, could lend support to even Kerinthus. Our Gospels were not composed in a hurry. If Luke's Gospel appeared in the 2nd century, he had abundance of time to copy the narration of Vespasian's encampments out of Josephus. If Krishna (Herakles Aaqabar) was finally regarded as an incarnation of Vishnu, why should not Iesu receive the Christos in himself?—John, i. 32–34. The Budhists were known on the Ganges in the time of Alexander. The general council of Budhists was held at Patna in B.C. 258. At the time of the Christian era Budhists were known in Babylon and had appeared in Alex-

meaning Arabia-Petraea; and among other places he mentions the surrounding neighborhood of the Dead Sea, on the Eastern shores of the lake. Elksai, before he went to Palestine, arose in the year 97 A.D. in the north-east of Arabia in the regions of Wasith and Bassrah. The Christian Gnōstic sect of the Mandaites or Mendaeans regarded him as its originator. The Arabian writer En-Nedim calls him Scythianus, and his disciple had been Therebinthus-Budha. Elkesai (Elxai) joined the sect of the Ossenes, some remnants of which (in 403) were still to be found in the same regions of Nabatea and Peraea towards Moabitis (Moab territory). The connection of the Book of Elkesai with Parthia is very important, as the Parthians formed a bridge between the asceticism in Mesopotamia and that in India. The Mendaites were called Disciples of John and 'Sabians of the Marshes' between the Arabian Desert and the lower Euphrates and Tigris, the Mogtasilah, or Washers. So 'John the Baptist' may be regarded as a transliteration of 'John the Essenian.'—De Bunsen, 111–115; Chwolsohn, I. 114–118, 130. In those days came John the Baptist preaching in the Desert of Judea. His clothing of camel's hair, and a girdle of leather round his waist. This was a Nazarene! and a Sabian! He is made in Mark, i. 7 to proclaim the Coming Messiah.

> Art thou the Coming One, or do we look for another?—Matthew, xi. 3.

Elxai gave out that he was the founder of the Ebionites, Nazōreans, Ossenes and Nazarenes. The Kerinthians and Nazarenes were related to the Ebionites (with whom again the Sampsaioi and Elkesaites were allied) and all wash summer and winter.[1]

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[1] Chwolsohn, Ssabier, I. 116, 117, quotes Epiphanius. The Sampsaioi (from Shems, Sun) were the Heliacoi.—ibid. 117, 118. New religions have to contend against the vis inertiae. The Jerusalem theocracy would naturally be reluctant to have their sectarianism, confirmed too by circumcision, invaded by Budhism. The expedient of one or two Messiahs referred to in the Prophets would partially counterpoise the succession of Budhas by a succession of Prophets, so long as the power of the Pharisees lasted. But when Rome's stern hand removed that party there was room for the other demonstration,—as when a forest is cut down a new one takes its place, but composed of entirely different trees. It is evident that while Herod was king and the priests and the Pharisees controlled Jewish religious destinies neither Budhist nor Baptist nor Nazarene could occupy the ground.

Spencer considered the Sabian doctrines made up of Chaldaism, Judaism, Gnosticism, Kabbalism, Platonism and Pythagorism,—Chaldaism predominating.—Chwol-

The fourth book of Esdras, chapter xiii., unequivocally speaks of a Logos-Messiah *not in the flesh.* The Babylonian and Philonian Logos being purely spiritual essences (asarkoi), neither Saturninus, Karpokrates, Kerinthus, nor the Nazoria, nor Ebionites, until Markion (nor in fact any of the *earlier* gnōstics), were very likely to have heard of the virgin Maria, Ioseph, or Iesu. We may feel sure of this in the case of Kerinthus; for if Irenaeus could have shown that Kerinthus knew the formula "born of the virgin Mary" he never would have left out such a piece of evidence, one so much in favor of the side on which he argued. Looking at all the evidence in the case, it seems doubtful if Kerinthus had ever heard more than the names Mithra, Logos, Messiach or Christos in connection with the general gnōsis of Antioch. The account of Kerinthus in Irenaeus, I. xxv. may have been derived from hearsay, or mere unfounded inference. Kerinthus could not have known Markion nor Matthew. Hence (as Irenaeus, I. xxv. stands) Kerinthus is singularly represented (by implication) as knowing the story of the virginal birth and disbelieving it! As Kerinthus was connected with the Ebionites and Judaizers, and as most of these, in the time of Irenaeus and the lawyer Tertullian, regarded Iesu as a mere man, the son of Ioseph, Irenaeus may have given this Ebionite view as the view of Kerinthus; but it is not so clear that Kerinthus knew whether thê Iesu was crucified and rose again,[1] or that any considerable part of the Ebionites in the time of Tertullian

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sohn, I. 40, 167. Elxai was one of the oldest if not the very oldest representative of post christian gnōsis. There is no doubt that individual gnōstic elements existed already before Christ in Western Asia and particularly among the Jews.—ibid. 112. Mandaism the source of Manicheism.—ibid. 130. Mani born c. 190.—ibid. 132. The Arab writers have not strongly distinguished the Chaldeans, Nabatheans and Syrians. The Arabs call the Syrians Nabatheans.—ib. 162, 163. The Sabians were a Syrian race (A.D. 722) whose religion was composed of Judaism, Magism, and Christianity.—ib. 185-188. There were two sorts of Sabians (according to el-Karchi, died, 955), one recognises Jesus Christ as Prophet, the other denies that he was a Prophet and adores the Sun. To this statement regarding two sorts of Sabians Chwolsohn, 191-193 enters an objection. But the Manicheans regarded Christ as Mithra (vide Matthew, xvii. 2; xix. 28; Rev. i. 16; xix. 11, 13) and the sun is the emblem of the Logos. All we have to do is to admit that the Sabians, some of them, acknowledged Jesus Christ as Prophet and connected him with the sun through the pneuma or spirit (Diodorus, I. 7, 11; Matthew, iii. 16). Then the late Arabian writers are substantially confirmed in the first third of the 2nd century. The Egyptian priests understood the doctrine of spirit, in the oriental philosophy, as well as the Jews did.

[1] anastanta ek nekrōn, kai anabanta eis ton ouranon.— Justin, Trypho, p. 42. Justin could furnish the phrase.

admitted this. As Kerinthus could not be made to say that Iesu was the Christus, he could be *represented* as admitting, although contrary to the doctrine of Saturninus, the crucifixion and resurrection. Justin p. 54 leaves out Kerinthus, when speaking of the Markionites, Oualentinians, Basilidians, Satornelians, and others of various names; but Irenaeus contrives to get off upon him two admissions, that one would not expect from those who denied the virginal birth and held that Iesu was not the Christos. The shrewdness of Irenaeus is here exhibited. If he could not make out that Kerinthus believed that Iesu was born of a virgin, he does the next best thing in making him admit (in *Irenaeus's own* parenthesis) an acquaintance with the hypothesis. Now if that hypothesis after 140 or 155 was in Matthew directed *against Markion*, how could Kerinthus who lived in 115 (as "Antiqua Mater" thinks) have had any idea on the subject? The Apokalypse does not mention it. The Gospel of Matthew is not early, Justin Martyr never quotes it. His quotations are taken from the "Gospel according to the Hebrews," at least as ancient a gospel as any. The Assumptio Mosis (in 139) mentions no Messiah, although it knows Ezra's Messianism; it is because of Bar Cocheba's destruction and Adrian's Kolonia Aelia.[1] Not a word of the Temple.[2] *Revenge* is seen in the Apokalypse (Rev. xviii.; xix. 11); and "I come quickly."—Rev. xxii. 20. This "Coming" shall bring the Vengeance on the wicked Heathenism of Rome; for Israel all that remains is the full, severe, faithfulness to the Law, worthy of Akiba,[3] wherein the higher hope rested. Have we no temple and no Jerusalem more; indeed at the end of the whole Roman earth no native land left? The Lord comes and lifts us up, chastising the Heathen and annihilating their idols. God will make you to float in the Starheaven, instead of your home, and you will look down from on high and see your foes on earth, and recognize them, and be happy.—Moses, Prophetie und Himmelfahrt, xii.; Volkmar, 46, 72. After unheard-of cruelties, the Romans left the unfortunate Jews no resource but their God! Prepare for death, said R. Akiba, for horrible days will come upon us! Let us rather die than break the mandates of the Lord! But the "Coming" of the

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[1] Volkmar, Mose Himmelfahrt, 69, 70.

[2] in Assumptio Mosis.

[3] The great leader in the Law of Moses.

abandoned in consequence of Bar Cocheba's death in about 134. It would be a Messiah of the Iessaians, a Iesua Christos, instead a Jewish Messiah. Now which of the gospels bears out this view? Matthew's certainly does. He gives the Essaian sermons, mentions the miracles, attests that the Iesua is of David's line, renders to Caesar the things that are Caesar's (and Hadrian was master of about all there was in Iudaea), announces open hostility to the Scribes and Pharisees, just as if he were a Galilean, Jordan or Transjordan missionary, and finds a rock on which to found a Church and establish a bishop Peter over it. To have relinquished the Sibyl's doctrine of a *Messiah in the sun descending as a King* changed the whole character of Jewish Messianism, created a new policy and a new religion, required all the time of St. Matthew until after 145 or 160 perhaps. The Gospel according to the Hebrews was exclusively used by the Ebionites (—Euseb. H. E. iii. 25) and was in such repute among the earliest Christian communities that it was generally believed to be the original of the Greek Gospel of Matthew.[1] Justin did not use our Matthew, but one in many respects like it. But what throws the strongest light on the date of the Gospel of Matthew is the proposition (in a Churchgovernment of Presbyters previously) to make Peter the Head of the Church.—Matth. xvi. 18, 19. Matthew represented the Jordan and Transjordan Nazōrene-Ebionite Ecclesia; and as the Ebionites and the Nazoria were become Minim in the Second Century, it might be expected that the Petrine tendency in Matthew's Gospel would be connected with the Ebionite-Petrine tendencies manifested in the Clementine Homilies,—even if it made its appearance in Matthew's Ebionite Gospel (x. 6) somewhat earlier than in the Homilies. That Matthew, x. 6, would not like the Samaritans, Simon Magus or Markion is clear; and the Homilies (or the pamphlet against Simon Magus, Paul, and Markion, which is said to have been the original groundwork and basis of the Homilies) indicate a sympathy with Matthew's Gospel on these points. The Ebionites reject the Apostle Paul, calling him an apostate from the Law, and use only the Gospel according to Matthew (?).—Irenaeus, I. xxvi.; so Matthew, v. 17, 18. Irenaeus knew the Ebionites as they were in about A.D. 190. So that there is nothing in this to lead one to date

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[1] Supernat. Rel. I. 423, 424, 425.

Matthew's Gospel any earlier than the previous considerations may warrant. In rejecting Paul, the Ebionites selected Peter. Matthew's Gospel does the same. But what knowledge any one had of Peter more than that his name had been associated with Iessaians, Nazoria and Ebionites for sometime it would be hard to say.

Here we have Philo's description of the prevalent sacred gnōsis. "To cover up and hide hidden mysteries in ordinary words under the pretext of a certain history and narration of visible things. Therefore an account of the visible creation is introduced, and the condition and hypothesis of a first Man. . . But in a wonderful way the account of even the battles was arranged, a diversity descriptive of those now conquerors, now conquered, by which things certain unspeakable sacraments are declared to those who understand how to explore sayings of this sort. But also the Law of truth and the prophets is woven in with the Scripture of the Law through the admirable instruction of wisdom, which divine things have been each *covered up* by a certain art of wisdom, as if some investment and concealment of spiritual meanings: and this is what we have called the corpus of Scripture; so that even through this that we have called 'clothing of the writing' woven by the art of wisdom many could construct and progress who could not do so by the mere words."—Philo Judaeus. Of such seem to have consisted the writings of the scribes of the gnōsis.

The religious beliefs of all Europe are founded on traditional conceptions of Oriental origin. Stuart-Glennie compares the ideal conceptions of the life, death and resurrection of Osiris or that of the soul and its Other-world progress to the region of sacred repose with such ideal conceptions as Universal Gravitation, Universal Attraction and Eternal Evolution. These ideas are as taking to some now as the Osiris-myth was in the centuries before our era. The earlier conceptions of Causation were ignorant! But they led, as in the case of the Adonis-myth, to the conception of a divine King, expected to come on earth as Osiris is said to have done. In this way minds got used to the expectation of the appearance of a divine personage on earth in human form to aid humanity in its straits. We see at this moment an instance of this habit of thought—the belief in el Mahdi. As divine judge Osiris appears, like Sabaōth Adōnaios and the Messiah. Amōn[1] and Thoth represent the divine Logos. The deceased calls on Osiris to save him from his accusers, from the Lake of Fire and his tormentors.[2]

"The hierophant then taught them that there was one supreme cause of all, alike free from imperfection and change, who by his providence regulated the course of events throughout the universe."[3] This of itself implies Osiris, who (as spiritus and logos) corresponds to the idea given out in psalms civ. 30, cxxxix. 7–13, Genesis, i. 2. The Semite priests, then, had taught that the *spirit* is the logical cause of all things. Thus Patah's World-Egg in Egypt and the 'Egg of Cyprus' with a Bull on it represent the kosmos pervaded by *spirit*. The Bacchi bulls, Apis, Mnevis, and Iroboam's bulls represent the vital spirit and Power of Osiris. These two leading symbols of Egyptian allegory, the bull and the cow, indicate, one, the divine spirit that begets, the other, the power that brings forth,[4]—the Wisdom in the moon. Hence the word Elohim means these dual powers in ONE! The light surging from the water, the principle of fire receiving birth from the humid principle, such is the point of departure of the Egyptian mythology.[5] According to certain passages in the Book of the Dead the divine monad has lifted himself up as the light of the chaos, has commenced the great work of creation and has made of the kosmos his body or his dwelling place.[6] The Light has itself been the Creator who has suspended the heaven, erected the column of air, established the ground, hollowed under the earth the abyss of Tartarus[7] as his impenetrable mystery, and brought into existence the innumerable beings of creation.[8] Not enough allowance has been made for

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[1] Kneph is about the same as Amon.—Baethgen, p. 63. Kneph in Hebrew means celatus, concealed, ablatus volatu.—Ign. Weitenauer, Hierolexicon, p. 143; so Baethgen, Sem. Rel. 28, 29, 63. Amon is the concealed.—De Iside, 9.

[2] Stuart-Glennie, in Morningland, p. 369. Gabriel Angel of Fire; Herakles, King of Fire. Keb is Saturn in Egypt; Iaqab is Herakles the Akbar, Gabar.

[3] Essay by Dr. Hill of St. Andrews, quoted in Landseer, Sabaean Researches, p. 193.

[4] Pierret, Revue Egypt. p. 127. Light and Darkness are the two natures or principles in the philosophy of the Sethians, and in the centre between the two is the unmingled spirit.—Hippolytus, v. 19.

[5] ibid. p. 209.

[6] Compare Genesis, i. 2, 3.

[7] Enfer; Hades, Sheol.

[8] Pierret, 129. The divine force resides in the bosom of primitive matter, and, in

Phœnicians regarded all Gods as different forms of manifestation of one and the same Chief Deity.—Baethgen, 121.

About the time of the Christian era and in A.D. 105 from Damaskus to Petra, into Middle Arabia and Sinai the Nabatheans adored Dionysus-Dusara. — Baethgen, Semit. Rel. 91–101. The name Asara (Osara), which is Osiris, resembles Ousir and Usara, Osirian names. Du (meaning Lord) may have been prefixed to Sar (Asar); as Sar-Azar = Lord Azar, Asar. The Dusares-worship was in all the land east and south of the Israelite country. According to Suidas, the God's form was a black, four cornered, unhewn stone which stood on a golden base.—Fr. Baethgen, Semit. Rel. 93; Wetzstein, Reise in Hauran, 113. This black stone, as an emblem, identifies him with the Arabian Saturn at Mecca, with the color (black) of Osiris, and with Dionysus in Hades. Dionysus was the Sun, having the pomegranate and (under the name Baal-Chamman) grapes as symbols (—Baethgen, 95, 96, 97); and being the chief deity of the Nabatheans, the manly God who breathes into the souls womanless life (Movers, I. 338, 339, quotes Marinus and Damasc. vita Isadori, in Photius, Bibl. p. 347). This has the look of Nazarene self-denial as well as Nabathean Dionysus-worship. Dionysus was called Elel.—Ovid, Met. iv. 15. When we remember the Semite-Hebrew tendency from a to e (as Allah, Elah) we need not hesitate out of Elelat (the feminine of Dionysus) to collect the form Alilat. Alal will turn to Elel (Eliel); Alilat is the Ourania of Herodotus, III. 8.—Baethgen, 97. Urotal is, then, the Semite firegod; and has the GRAPES that Josephus mentions as among the symbols on the temple at Jerusalem. So that it is easily inferred that Adon, Asar, Dionysus, Seb, Dusares, Osiris, Saturn, Urotal and El are all names of Dionysus-Bel in Hades, mourned as Adon the Deathgod Adonis. Tanat was Artemis (Virgo) and Venus (Astarta), the Virgo Celestial and Celestial Juno. Tanit was Mother and Spouse; the face of Baal,—the Mighty Mother.—Baethgen, p. 58. The Nabathean worship of Dusares brings us near to the Jordan peoples as well as to the Osirian resemblances to Christianism in its earliest period.

> Zeus has carried Semele up to Olumpos[1] the Mother of Bakchos,
> And he will bring Dionusos into Aethēr.—Nonnus, xxxi. 231.

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[1] Compare Oulōm, time, eternity. Here we have Father, Son, and spiritus vitae; and the Virgin.

The Aithēr, the abode of Semele.[1]—Nonnus, xxxi. 255.

The kōmos of Chthonian (Subterranean in Hades) Luaios!—Nonnus, xxxi. 149.

Dionysus having life's end the again-recalled commencement.—Nonnus, vi. 175.

Homage to thee, Ra, the beetle[2] that folds his wings, that rests in the empyrean, that is born as his own son.

The scarabæus which enters life as its own son.[3]

Here we have the Melqart-Astarta, the Hermathene Adon. See Baethgen, 39, 40, 47, 48, 72.

Towards thee too Aidēs was merciful, and for thee She,
Persephone, altered her savage, eager desire,
And thee, a mummy, restored to life[4] for brother Dionysus.
You did not die as died Atumnios; nor water of Styx
Nor Tisiphone's fire nor Megaira's eye didst thou see.—Nonnus xii. 235–240.
You have all the form of Zagreus; but do you grant
A lately-performed boon to him from whom you sprung;
For you rose up from the heart of the primal Dionysus so celebrated in song.
—Nonnus, xxiv. 47–49.

As mortal, and weaving traps, Dionysus concealed an immortal shape.—Nonnus, x. 195.

But along the neighboring plain of law-administering Beroe,
Ye Lebanon[5] Muses, chant the hymn of Amumōnē,
And of sea-ruler Kronides and of the well-hymned Redeemer[6]
The war of waves and the strife of the Vine.—Nonnus, xli. 13.
Dionysus, Guardian of the human race.
And God twines about his locks as crown
A reptile lying upon the dark-colored ivy,
Having a snaky mitre, a sign of his Youth.—Nonnus, vii. 99.

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[1] We see that the word Semal makes, as name of the moon, the feminine Semele.

[2] khepr. Maspero calls the scarabaeus khopirrou, khopri, from the root khoprou to become, devenir, to come into existence.

[3] The scarabaeus was once regarded as self-produced. It symbolises generation and a father, because it is engendered by the father alone. Khepr was said to form his own body continually from self-originated substance, and the father acts as if he were the gestator and bringer forth of the child before the time of lying-in. Taht the lunar God is called the self-created, the never born. The beetle was a lunar emblem before it was assigned to the solar god.—G. Massey, I. 119, 193. But we have already Dionysus as lunar divinity with the horns.—Nonnus, ix.

[4] Zōgreō (Zoē and ageirō) a word used of the resurrection of the dead. In Hebrew we have Zakar, the male principle of life, of which the Greeks made Zagreus. We see Iozachar.—2 Kings, xii. 21.

[5] Nonnus, xxxi. 203, places the Syrian Aphroditē alone, deserted, sitting on the Lebanon. Compare her image of jealousy.—Ezekiel, viii. 5.

[6] Luaios. "The first altar is of Dionysus, called Saviour" . . . "Dionysus Saōtēs." —Pausanias, Cor. xxxi. xxxvii.

And him She restored to life : and to the long eyes
Of the long-haired Redeemer allotted such youth—
If ever mortal womb bore so youthful a form !—Nonnus, xxxv. 338–340.
And about the southern isthmus of the heart-gladdening earth
Unto the southern surf are sandy paths
To the land of Sidon where the variety of garden trees
And the grape-bunches adorn . and with spreading branches
The thick-shaded strip extends for wayfarers that cannot miss the road.—Nonnus, xxi. 41–44.

Alexander Balas, about 153, sent Ionathan the purple and the diadem and made him Highpriest. About the year 143 before Christ the Highpriest Ionathan received the golden crown of Ierusalem from the Syrian king. In 142 the Jews began a new era ; and in 131 Hurkan rendered them for ever independent of Syria and conquered Edom.[1] From 143 to 130 the Jewish priests conceived hopes of increasing their territory. They then had a motive for writing Sacred Books which should lay claim to all Palestine and bring crowds from other cities to the Temple at Ierusalem.[2] Not far from B.C. 162 Judas Makkabaeus had marched against the Idumeans (Edom) and had destroyed Hebron and surprised Asdod.—Schürer, Gesch. d. Jüdischen Volkes, I. p. 164. About B.C. 142–143, they dated records and contracts from the years of Simon, Highpriest and Prince of the Jews.—Schürer, p. 191.

At this time (B.C. 150–145 about) says Joseph Salvador,[3] a sect grew up which, setting out from the principle that the observances of the Law had for their object to serve as a rampart to the Law, multiplied the practices in order to oppose a barrier to the moral influence of the strangers, and then increased its rigorism to grasp the power : it is the sect of Pharisees. Another refuses to accept the mass of traditions that the Pharisees distributed, wishes to stay in the primitive doctrine and repulses the foreign opinions admitted by the Pharisees themselves : these are the Sadukeans. A third finding neither calm nor repose in the actual status of the nations throws itself into a spiritual world sheltered from the shock of armies, from intestine discords and from ravage : it is the sect of Essaeans or Essenes, principal source of Christianism. Sadok, disciple of Antigonus of Socho, had laid the foundations of

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[1] Munk, Palestine, 504-511, 527.

[2] Micah, iv. 2 ; psalm, ii. 6.

[3] Hist. des institut. de Moise et du peuple Hebreu, II. liv. vi. chap. 111.

land in number and gathering more than the stars in heaven" he not only had in view Numbers xxiii. 10, xxiv. 7, 14, 24, but also the existing Diaspora "Iaudim" in Egypt, Cyrene, Rome, the Isles of Greece, Antioch, Nisibis, East of the Jordan, Cyprus, Assyria, Mesopotamia and Arabia. The prophecy does *not* seem to have preceded the fulfilment thereof. Such appears to be history. All agrees with the status in times posterior to the year B.C. 166; even the prophetic style of speaking is merely an oratorical device transferred from the usage of the priests to the pages of scripture and metamorphosed history. Moreover, it is a general principle that the latest edition of the oriental Sacred Books reflects the latest period of oriental thought before our era,—even in the case of some of the later Zoroastrian writings.

The fourth book of *Josephus* gives the polity of the Sanhedrin (or the Government, Jos. IV., chapters vii., viii.); a regular Jewish orthodox polity (in which the goats had a better chance than the sheep) ad ultra against the outside neighbors. The Ghebrews or 'Hebrews were "to be obedient to those whom the God wills you to follow, not to prefer another code of laws than the existing one, nor to change to another form of religion."—Jos. Ant. IV. 8. 2. They were well tied up. That is the only way the later Christian fathers held that the οἱ πολλοι could be kept within bounds—only by force. And the world has always kept them so. Because society can only protect its members in their rights of property by a due exercise of force.

The fifth book opens with a miracle (in the priestly style). The Jordan is at times easily fordable. But Josephus, Ant. V. 1. 3 says that the river became fordable as soon as the priests entered it, and after all had forded the priests let the stream go as usual. What is to be noticed is that the Khananites occupied the land (V. 1. 4) and that the Ghebers (Hebrews) harvested their grain; also that Joshua kept the Seventh Day, showing that the Seven Planets were kept holy as in the year B.C. 100, the Seventh Day being sacred (Satur-day) to Saturn. This was late Sabian usage, as Chwolsohn testifies concerning the Seven Planets. Josephus, Ant. V. 2. prophesies *according to the will of the God* to deliver the Hegemonē (leadership) to the tribe Iouda (the Iaudi) for the extermination of the race of the Khananites; and not being at first able to take Iebus, they transferred their camp to Khebron (Hebron). Unfortunately for this story, Dauid was king in Khebrōn (Hebrōn—2 Samuel, ii. 11; v. 1) and had not yet got possession of Iebus (Ierusalem). —2 Sam. v. 6, 7, 13. That is, they did not get Jerusalem for nearly 400 years; and the Moabites (Jos. V. iv. 1) were entirely independent of the Iaudi, being at war with them. But it was easy to describe the conquest of Khanan and the Transjordan districts, whether it happened or not. Almost anything can be put down on paper.

We find in Arabia the name Aud, and the Audites. Judging from their name, they worshipped the "blood-besprinkled Aud." Jews (Iaudi) sprinkled the blood on the altars of (Audah or) Ieudah.[1] The Moabite Stone shows that Moab was independent of Judea in circa 900 before Christ. As a result of the successes of the Makkabee leaders of the native element (as opposed to the Hellenic party) among the Jews, they had acquired Ekron, Joppa and Asdod, and the Jewish State was (for the first time during a very long period) in a prosperous condition. Having been gaining in power since the death of Judas Makkabeus, this state of things was expected to continue, and as might be expected preparations were made with a view to further aggrandizement. This is seen in the Jewish topography (extending to the parts around Tyre) as laid down in the Book of Joshua. It was politic in making further claims, to assert previous rights of possession. From this point of view the Books of Moses and Joshua become intelligible as an assertion of the Jewish right to as much more territory as they wanted (as far as Tyre, Sidon, Hamath), basing their claims upon a prior right of which evidence was offered in books written by themselves, and apparently at a very recent date. After Simon Makkabeus, (B.C. 142) the Highpriest and Prince of the Jews, succeeded his brother Jonathan, freedom from Syrian rule was obtained.—Schürer, I. 191: "The yoke of the heathen was taken from Israel." This was the time, if ever, to substantiate the claims to independence by making a big biblion,--a 'Record of the Past' to which all nations should turn for such information regarding its antiquity that Judaism or the Jewish State was prepared to give,--under the superintendence of a Highpriest. But, according to Schürer, I. 211,

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[1] Od was the name of an altar just beyond Jordan.—Joshua, xxii. 23-25, 27-29, 33, 34. Od also means a witness.

219, Judea's independence of Syria was again substantiated after B.C. 128; and the conquest of Samaria was made between B.C. 111 and 107. Comparing the territorial claims in the Book of Joshua[1] with the political position in B.C. 107, the Pentateuch and Joshua are not older than B.C. 100. With these conquests we may connect the importance that the Jews attached to a conquering Massiach, king or leader. Zeal for the Mosaic Law had its vital source[2] in the expectation of a Messiah. Zeal for the Law (by a Legal course of life the effort was made to become worthy of the Grace of God which was the thought mainly to be manifested in future and further off) and Messianic hope are thus the two central points about which the life of the Israelites was in movement.[3] The doctrine of the Mediator and

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[1] In 84–81 before Christ Alexander Iannaeus took on the east of the Jordan Pella, Dium, Gerasa, Gaulana, Seleucia, and the fortress Gamala. In the south, the Idumeans were subjected and judaised. In the north, Alexander's power extended to Seleucia on Lake Merom. The seacoast, on which formerly Joppa had been the first acquisition of the Makkabees, was now nearly all under the rule of the Jews. All seacoast cities from the borders of Egypt to Carmel were conquered by Alexander, and he governed beyond Jordan from Lake Merom to the Dead Sea.—Schürer, I. 226, 228, 240. This is about the position described in Joshua, xii. 1; xiii. 5, 6, 9, 10–21, 25–28, 29–32; xix. 28, 29; xx. 7, 8; xxi. 6, 27, 30; xxii. 7; xxiii. 4, 6, 7. Is there any doubt that, as fast as Alexander Jannaeus' conquests were extended on the north and northeast, the *land carte* of Joshua was kept up to the standard of his successes by the Temple scribes? Probably not.

[2] Lebensnerv. The whole plan of the Books of Moses and Joshua is political. It is a scheme of further Jerusalem conquests in Phoenicia, Arabia and Philistia, and the word *Hamath* left the Government policy open, which of the two Hamaths, the nearer or the more remote, on the Orontes, it might be desirable to go for, at a future time. But the gnōsis in Genesis is evidently of even date with the book itself,—not long prior to B.C. 100. The conquests by Aristobulus in Ituraea and Galilee were in B.C. 104–105.—Schürer, I. 219. Gadara (Gad), Amathus, and Gaza had been taken by the Jews, by the year B.C. 96.—ibid. 222. Soon after, the Galaad and Moab were made tributary by Alexander Jannaeus.—ib. 224. Had the Jews ever held Moab previously?

[3] D. Emil Schürer, I. p. 4. Diogenes Laertius (Prooem. vi.) shows that the Magi held the doctrine of the two principles (good demon and evil demon), that the Gymnosophists are descendants of the Magi, and that the Jews are (some say) derived from them. So "Mankind," p. 451.

The expectation of the Messiah, under frequently modified aspects, had formed a living part in the religion of Israel. Primitive Christianity, reviving and recasting this ancient hope, was only distinguished from Judaism, with whose worship it continued in all points united, by a single doctrine, which did not in itself pass beyond the limits of the national religion: the belief that Jesus of Nazareth was the Christ, the promised Messiah. This was substantially the whole of its creed. The Synoptic Gospels, and more especially the first, are clearly a history of Jesus as the Messiah of the house of David so long announced and expected, and whose life and even his death and resurrection are shown to be the fulfilment of a series of Old Testament prophecies.—Supernat. Religion, III. 116, 117; Matthew, i. 1, 17, 18.

(Zerdusht-Nam. 16), the Healer does the same thing, Matthew, xiv. 25, 26. Zoroaster fasted a long time in the Desert before he carried the Law of Ahura-Mazda to the Arians ; the Healer was 40 days fasting in the Desert and hungry ; but he thrusts a text of scripture into the Adversary, and overcomes both hunger and the Devil. In Zerdusht-Nameh, 26, Zoroaster meets Ahriman in Hell, who says : Give up the Pure Law and you shall have in the world all that your heart can desire. Here we find the Persian Law ; and the Jews too had their Law ; in Luke, iv. 5, 6 the Adversary (Diable) offers the Healer all the kingdoms of the world with all the power and glory of them, to tempt him. But the Nazōrene (after Titus) expected the end of the world ! The Adversary only offered him chaff and fire. Zoroaster came forth against the false Magians ; the Healer went out against the *Pharisees*.[1] Blindness has partly happened to the Israel until the complement of the foreigners should come in, and so all Israel shall be saved, as is written : From Siōn the Savior shall come.—Romans, xi. 25, 26 ; Ps. ii. 2, 6 ; lxix. 35. This psalm has a late aspect. But the Christians and Jews of the Second Century could quote it against the Romans. The Nazōrenes of the Jordan and Arabia were initiated into the Mithra-Mysteries, since they kept the Sacred Supper.—Compare Justin Martyr, I. 66 ; Hammer, 161 ; Dunlap, Sōd, II. 120. As representative of Ahura Mazda, Mithra taught in the Chaldean Mithriaca the resurrection of souls through fire-lustrations and water-baptisms.—Movers, Phönizier, I. 391.

Budhist tradition is a comparatively late deposit of ancestorial wisdom. We know of no Medes without Magi. Already since B.C. 711 the Magi are connected with an old-established institution ; while in the Book of Daniel the Magi are identified with the Chaldaeans. A considerable part of the Budhist legends transmitted to us by the most ancient Budhist literature may be safely asserted to date back to pre-Christian times. Among these legends, says Ernest de Bunsen, pp. 1–18, the most ancient are those which refer to the incarnation of Budha, as Angel-Messiah. The Divine Wisdom, personified by the heavenly Budha becomes man, according to Iranian tradition, and it had a pre-mundane personal existence according to Zoroastrian and Budhist records. Owing to this Divine

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[1] F. Nork, Mythen d. alten Perser, 68–70.

Power in the incarnate Budha he can pray to the highest Spirit and be at one with him. In the assumed but uncertain year of Budha's birth, B.C. 625, in the latitude of Benares, on the 25th of December, at midnight, the birth of the Anointed One was expected. The sign Virgo was certainly rising on the horizon at midnight December 25th in the year B.C. 625, as seen in the latitude of Budha's birthplace.—Bunsen, 20, 23. The symbolism of the sphere on Christmas-day points to Isis with the infant Horus, to the virgin Maya with her infant Budha,[1] to the Virgin Maria with the infant Healer[2] fleeing for safety into the Desert from the Serpent that on the sphere follows Virgo. —Bunsen, 24; Rev. xii. 1–6, 10, 13, 14. The prophet Hosea, xi. 1, said: For a boy (was) Israel and I loved him, and out of Mazraim I called to my son. Hosea uses the expression, "son," of the boy Israel. Matthew ii. 15, applies the word "son" not to *Israel* in Egypt, as Hosea does, but to the Healer Iēsous. The Ebionite Nazarenes in the fourth century used a Gospel of Matthew which contained an account of the supernatural conception and birth of Iesou.—Library of Univ. Knowledge, V. p. 236. But Tertullian distinctly says that Ebion (Ebionites) considers Jesus a mere man, only a descendant of Dauid, not the Son of God.

In ancient Osirianism as in modern Christianism, we find the worship of a divine Mother and Child, a doctrine of Atonement, the vision of the Last Judgment, and the resurrection of the body of the mummy. These resemblances arise out of the evolution of Christianity from the Adonis-Osiris belief. The whole doctrine of modern orthodoxy appears but a transformation of the Osiris-myth. Zoroastrianism and Osirianism are the missing links between Christianity and the past! Only in the moral spirit of Christianity is there a change, but this in no way affects the objective validity of the myths in which it is expressed. These continue to be but a *language*; a language in which other sentiments were expressed before Christianity; and a language which, after Christianity, will still survive for the expression of ideal emotion.[3] The oriental doctrine was that the SUN is the Saviour (—Julian, V. 173) the Raiser of Souls to heaven, and that there are Solar Angels.—ib. IV. 141, V. 173.

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[1] called 'the great physician'—E. de Bunsen, p. 20.

[2] The Baptist Sabians or disciples of John (according to Bunsen, Angel-Messiah, 114, 115) regarded Iēsous as the incarnation of the Angel-Messiah. This is Christian Gnosticism. Compare Elxai and the Mandaites: That Christ is the spirit, transfused into many bodies; and now in Iesus.—Bunsen, 116; Hippolytus, x. 29.

[3] Stuart-Glennie, p. 377, 378.

> In the sacred hymns of the Osiris they call upon Him who is concealed in the arms of the Sun.[1]—de Iside, 52.
>
> The Sun sees the pure vault of heaven.—Cory, Ancient Fragments, p. 266.
>
> In sole tabernaculum suum posuit.—Vulgate psalm, xix. 4.[2]
>
> In the sun He placed His tent.—Septuagint psalm, xix. 6.

The festivals of the birth of Mithra and Christmas were celebrated the same day. The Nazōrenes were evidently a sect established in reference to the adoption of Essene morals and rules of life, communism and selfdenial. In their hope for the Messiah's kingdom they were supported by Matthew, xvi. 27, 28:

> For the Son of the Man is about to come in the glory of his Father.
>
> Verily I say to you that there are some of those standing here who shall not taste of death until they see the Son of the Man coming in his Kingdom!
>
> Watch then, because ye know not in what hour your Lord comes!—xxiv. 42.
>
> Gathering them together he directed them not to depart from Ierusalem but to await the summons of the Father which ye have heard of me. For Iōannes baptised in water, but you shall be baptised in Holy Spirit after not many days. Then they came and asked him, saying: Lord, will you reinstate the kingdom[3] for the Israēl?

In Rev. xxi. 23 the New Jerusalem has no need of the sun or the moon to light it, for the Glory of the God lights it, and its Light is the Lamb. But this idea is borrowed from the Mithra Mysteries, where the Glory of the Lord lights all with its radiance. Plutarch, de Iside, 45, 46, says that the most ancient opinion was Dualism, that is, two principles,—one the origin of evil, the other of good; one called Demon, the other Deus. So Zoroastris the Magos held, who regarded Mithra as Mesitēs (Mediator) between Auramasda and Areima-

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[1] Osiris and Mithra represented the Sun. The Mithra-worship was carried to Rome about B.C. 67.—Nork, Mythen d. alt. Perser, p. 80.

[2] So also Septuagint psalm xix. 4, and Numbers, xxv. 4. So that the Bible has the Osirian creed.

[3] The king of Israēl, in Matthew, xxvii. 42, is a reference to the Jewish monarchy. The Jews were still harping on Jerusalem!—Acts, i. 4–8. It is clear that Acts, i. is posterior to Jerusalem's destruction in A.D. 70. It results from Julian, Orat. IV. and V., and from the doctrine of Chaldaeans, Sabians, Samaritans and Jews that when Saturninus spoke of the Sōtēr, or Salvator, he understood the SUN, the King, Massiachà, and Saviour. According to Irenaeus, I. xxii., he does not mention Iesu.

majority, it follows that the multitudes at the Jordan must have been Jordan Mithra worshippers, as none of the Pharisees were baptized. So that the Gospels and Codex Nazoria describe the Aramean Nazorines. "From whence was the Baptism of Io*ch*an" if it was so hostile to the Pharisees that Io*ch*an had not baptized them? It is more than probable that, after the destruction of Jerusalem, the power of the Pharisees was gone and the Jordan, Transjordan, and Nabathean Nazōrenes came to the front. By combining the Essene-Iessaean self-denial and morale with the Ebionite adherence to the Law of Moses and to the Prophets we arrive at the protoplasm of the Gospel of Matthew, v. vi. vii. 12; viii. 17.

By adding Mithrabaptism (Matth. iii. 13, 16, 17) we connect the Apokalypse with Mithra and the Evangels. Mithra was regarded as closely connected to that Hidden Wisdom that, in Proverbs, viii. was before all worlds,—"Mithra and Varuna," Mithra and Saturn, the God of the earth. Saturninus held that the God of the Jews was the Chief of the angels, for whose imperfect laws [the laws of Moses] the purifying principles of asceticism were to be substituted, by which the Children of Light were to be re-united to the source of light. Basileides favored a fusion of the ancient sacerdotal religion of Egypt with the 'angel and demon' theory of the Persians.—Milman, p. 210. The Persians when they conquered Egypt brought their *Mithra* with them. From the Mithra-baptism (the Mithra-worship noticed in Persia and the Vedic hymns) in the Tigris, Euphrates and Jordan sprung such personages as John the Baptist and the *Southern Nazoria,* as did the Christian Nazorenes between Antioch and the Dead Sea,—two streams, that had their beginning in one [1] grand source, Chaldaea, Nabathea [2] and the Jordan. This is the reason Justin Martyr (Dialogues, p. 87) was so much discomposed on account of the undeniable resemblance of the Mysteries of Iesua (the Saviour) to the Mysteries of Mithra, " the king of the Glory, the Lord of the Powers."—Justin, p. 50. The " Magi from Arrabia " found him in a manger, and Esaiah prophesied (so says Justin, p. 87) 'respecting the symbol of Him in the Grotto;' and Justin says that " by these words those delivering the Mithra Mysteries in a place called by them 'Grotto' are taught by them, and were put up by the Diable (Devil) to say it." Here Justin admits that the resemblance between the Mysteries of Mithra and the Mystery of the Christ (as Paul has it) is *undeniable!* Only he charges it to the machinations of the Evil Spirit, Satan. That was *all he could say.* Yet he could say (Trypho, p. 84) " This saving mystery, that is, the suffering of the Anointed." Were not the sufferings, the passion and decease, of Osiris too taught in the Egyptian Mysteries? And was not the Mystery of Mithra known in Egypt also!

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[1] Chaldeans, Persians, and, more than others, the Sabaeans were addicted to the Nabathean Religion. The people of Saba, Chaldaeans, Nabatheans, and the people of Charran (Harran) are regarded by the Arabian writers as the same in their rites, ceremonies, and general superstition.—Chwolsohn, Ssabier, I. 28, 29, 82. Josephus, Ant. xiii. 5. 9, carries the sect of the Essenes to B.C. 145.

[2] Ebionites had the *Opinion* of the Nazorenes, the form of the Kerinthians (who fable that the world was put together by Angels) and the appellation of Christians; and having been conjoined to the Nazorenes, each imparted to the other out of his own wickedness and decided that *Christ* was of the seed of a man.—Epiphanius, contra Ebionitas, xxx. 13. The Ebionites were instructed by the Nazarenes. And I am not sure whether our Nazarenes also were not disciples of the Gnostics. The name is the same. It is ancient, and the name of a nation. The name Nabatheans was added later: which was taken from the region thus named, situated between Syria and Egypt and a desert, and for a long period a spot sought by the Sect of the Ebionites and

A. Franck says: We have no doubt that all important metaphysical and religious principles that make up the groundwork of the Kabbala are older than the Christian dogmas, to compare them with these is moreover beyond our purpose. Whatever sense one may connect with these principles, their form alone gives us the key to the explanation of a fact that, we consider, is of an important social and religious interest: a considerable number of Kabbalists have become converts to Christianity, among others Paul Ricci, Conrad Otto, Rittangel, the last editor of the Sefer Jezira, and the son of the famous Abravanel, Leo the Hebrew, the author of the " Gespräche der Liebe." Towards the close of the last century, Jacob Franck, a Pole, after he had founded the sect of the Soharites passed over with some thousands of his followers into the lap of Catholicism. Knorr von Rosenroth, Reuchlin, and Rittangel, after he changed, have collected all passages of the Sohar and

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the Nation of Nazarenes, who have possession of it. They don't differ. The ceremonies are the same. Their ancestors had the usage not to immolate victims, which their posterity also abstain from sacrificing: since evil Genii preside over the 12 Zodiacal signs. Instead of sacrifice, the religion of Baptism was instituted.—Norberg. Preface to Codex Nazoria, v. Neither eat nor drink in reference to animals of the 12 Zodiacal Constellations.—Codex Nazor. I. 34, 35, 181; II. 253. The Nazarene *Christians* annoyed Paulus greatly about eating meat offered to idols Now there is a certain sameness of ideas between the two prohibitions; both being forms of idolatry at meals.

the New Testament that have any resemblance between them, in the hope to break down the barriers that separate the Synagogue from the Church.—Gelinek, Franck, Die Kabbala, 249, 250. Rabbi Simeon ben Iochai (about A.D. 90) delivered the arcana of divinity and distinctly and most clearly makes known the mystery of the divine trinity.—Petr. Galatinus, de Arcanis, p. xiiii. anno MDXVIII. Simon ben Iochai died in the beginning of the 2nd century of our era.—Gelinek's Franck, die Kabbala, p. 70.

When the Kabbala says that "no substance has come out of absolute nothing; (that) all which exists has had its origin in an eternal source of light, in God" it speaks the language and utters the cherished doctrine of the oriental gnōsis. S. Munk has seen the Kabbalist ideas in our New Testament, traces the doctrines of the Kabbalah to the Exile, and, says (Munk, Palest. 520): "This science chimerical, which offers a sad spectacle of the bewilderments of the human spirit, has doubtless been drawn from the superstitions of the Orient during and after the Exile to Babylon; some of the Apocryphal Books of the Old Testament, as well as the Evangels, the Acts of the Apostles and the Talmud offer numerous traces of it." It was not necessary for the distinguished author to have gone so far back as the Exile for the Kabbalist Tradition. It is in the Old Testament and pervades the Palestine Scriptures of the first two centuries of our era. But think of the preaching of this Kabbalist gnōsis in the first centuries of Christianism, supported by Romanists, imported with the Reformation into Holland, England, and borne into New England and the New Netherlands—the East in the West. We now have an opportunity to reduce a world of fiction to the world of fact,—a chance to upset the Alexandrian system of Allegorical Interpretation, to read again Moses as he was originally read at home, and to let the Light of the Gnōsis clearly appear. Like Munk, we admit that the oriental speculation has all been wrong in Judaism, Philonism, Alexandrian Gnōsis, Jordanism, Kabalist and Christian Gnōsis. Let the dead bury its dead, and let us find out truth by a better study of the materials that Nature offers, and by rejecting equally gnōsis and superstition and mere oriental imagination and baseless dreams. Human life has wandered down to us from among the Ages. Accept its progress, slough off its errors. The theological opinions of

The Hindus had a sect of Physicians or Healers, called Iatrikoi. The Physicians worshipped Mithra the SUN.

> τὴν ἰατρικὴν Απόλλωνος.—Philo, Leg. ad Caium, 14.

According to Philo, Therapeutae are so called from practising a better iatrikē than that in cities,[1] for that cures only bodies, but this cures also souls afflicted with all the evils that the Nazoria escaped. The Physicians were a branch of the Hindu ascetics, a sort of Jogis who, because they were credited with a knowledge of divinity, practised medicine. They were penitents dwelling on the mountains and clad in gazelle skins. They carried sacks full of roots and medicaments and sought to cure by means of sorcery, incantations and the laying on of amulets. According to Megasthenes they were received into houses as guests and all was given them.[2]

> τῷ αἰτοῦντί σε δός.—Matthew, v. 42.

Give to him that asks thee. And turn not away from one seeking to borrow from thee! This is quite the Hindu Shamanism; especially since the Egyptian *physicians*, the ascetic Therapeutae, had their huts and villages *in a circle*[3] like the âçrama mandala, the "circle of hermitages" of the ancient Hindus.[4] The Syrian and Arab *physicians*, the Essenes, prophesied, like the Hindu Semnoi from the signs in the heavens. There was in India a class of Sarmana that wandered through the cities and villages as prophets, and were acquainted with the ceremonies to be observed for the dead as well as with the addresses which have reference to them; and another, more beloved of people, which knew the rules for a God-fearing and holy life and the traditions of the dead.[5]

The Budhists came from Kashmere through Afghanistan to Babylon. The way was open by the Persian Gulf. They were in Alexandria about the time of the Christian era. The monks of Sarapis and the ascetics of Mons Nitria near Alexandria were already present. The treatise De Vita Contemplativa was probably written by one acquainted with Greek philosophy who knew the contemplative life in the cells of Mons Nitria. P. E. Lucius in writing about the Therapeutae has disregarded the askēsis of the Indian Gymnosophists, Arabia filled with saints, the eunuchs of Isaiah lvi. 3–5, the Persian Dualism, Lucian's De Dea Syria with its eunuchs, the recluses of Sarapis, the cells of Mons Nitria, the Essenes, Budhists, and the Gospel of Matthew, xix. 12; Luke, xviii. 29. When we call to mind the oriental asceticism of the Brahmans or the Budhist wiharas for nearly five previous centuries it would be a piece of boldness to deny that Syrians, Egyptians, Jews were very well acquainted with the ascetic life in the first century of our era. The reference at the close of the treatise to Moses (Mosia=Saviour) and the Red Sea is no more than might be looked for from an Alexandria Jew living under the Ptolemies. The article may be regarded as an exhortation to Egyptian monastic life. Josephus in the first century met it in the desert where the Nazoria and the ascetic Banous lived, who, if he chose, might have made some mystical allusion to the passage through the waters of the Red Sea. At all events, as a Baptist, he bathed frequently. The Egyptians had the doctrine of spirit and matter and Nazarene askésis had reached even the women. The Nazers are mentioned in Numbers, vi. 2.

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[1] We find the modern doctor associated with the clergyman at every fatal sickness. But they usually differ about causes.

[2] Lassen, II. 714. After the forest hermits, the vânaprastha, the *physicians* were the most honored.

[3] αἱ ἐν κύκλῳ ἐπαύλεις τε καὶ κῶμαι.—*Philo*, Vita Cont. 3.

[4] Lassen, II. 714.

[5] Lassen, II. 714; quotes Megasth. Fragm. 40, p. 437, a. See Chwolsohn, I. 526, 545, 546, 640. Num res necessaria sit uxor?—Philodemus, de vitiis et virtutibus oppositis et de rerum subjectis et objectis. In the museum at Naples.

> Let him deny himself!—Mark, viii. 34; Luke, ix. 23.
>
> Not eat flesh, nor drink wine nor (do that) through which thy brother is grieved—Romans, xiv. 21.

Josephus claims that the Jews are a Brahman sect, the adherents of Kalanus, which thing implies dualism enough to fulfil all Lucius's requirements. Finally, the Greek Philosophy in De Vita Contemplativa, § 1 is too early for the fourth and fifth centuries. The Christian monks at that period talked about mortification of the flesh, and not about the UNIT, about Christ come in the flesh, not about the *Monad.* When the treatise de Iside and Osiride was written there were abstinent sects. There were sects floating between Judaism, Sabianism and the gnōsis in the first century of our era.

> I am the Great Brahma[1] that is eternal, pure, free, constantly happy, being without end. He who regards nothing else, who withdraws himself into a lonely spot, annihilates his desires and subdues his passions, he comprehends that the Spirit is one and eternal.[2]—Sankara Atma-Bodha.[3]

Lucius seems to have entirely overlooked the Serapis monks before our era, and to have paid no heed to Eusebius (Eccles. Hist. Book Second, chap. xvii.) who claims the Therapeutae (Healers) as Christians (because of their Essene self-denial and their rejection of marriage, drinking no wine, tasting no flesh) and regards Philo as the author of the treatise de vita contemplativa. Whether Eusebius was right or wrong, he stands in the way of Lucius, who seeks to drag 'semneion' and 'monasterion,' in that treatise, down to the fourth century. Supposing Lucius to have got at the exact truth, what becomes of Eusebius and his view that Philo wrote the treatise? It leaves Eusebius in a worse plight than usual. He was bishop of Caesarea in 313, and *must have known* if the Therapeutae and Therapeutrides (females) were only a body of Christian ascetics in the fourth century. He died about 338. The testimony of Eusebius therefore refutes Lucius entirely, for he maintains that the treatise is an early one about the male and female Healers. Moreover, its being found in the same collection with Philo's writings affords a presumption in regard to its antiquity which the arguments of Lucius are not strong enough to overthrow. There is nothing in the treatise inconsistent with its having been produced at Alexandria in the first or second century. Philo also wrote concerning the Essaians (Healers). Then was the time when there would have been some reasonable motive for giving them a special *distinctive* name, as constituting a new, or at least a *separate* haeresis or sect, which the treatise de vita contemplativa in some measure claims for the community of the Therapeutae. But what would be the use of giving the name *Therapeutae* to any body of Christian monks back of Alexandria in the fourth century? They were one of the ascetic communities of the first century. In the treatise de Iside et Osiride, 78, (ascribed

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[1] The Sun is the Brahma. Brahma bore the world-egg. The Sun is the Breath of Life, the Spiritus.—Wuttke, II. 293-295. The moon is Matter.—Wuttke, II. 302. In Plato τὸ μὴ ὄν means Matter. Here we come upon the Hindu doctrine of Maya, delusion.

[2] Colebrooke's Essays, 217, 238.

[3] Wuttke, II. 259, 260.

losophers dwell in a sacred grove in front of the city within an enclosure of due proportions, living simply, on straw mattresses and skins, abstaining from eating what has life and from the pleasures of love, hearing serious discourses and holding communication with those who desired it. The listener must not hawk or spit, else he is expelled the same day as intemperate. They think that this life is, as it were, but a point in the conceptions or pregnancies, but that death is the being born into what is really life and blessed for those who have sought after wisdom. For which reason they use the most ascetic discipline[1] for being ready for death.

They believe many things through myths or fables; but, as regards many things, they think like the Greeks; for they too say that the Kosmos is come into being and is perishable, and that the sphere-formed God who created and inhabits it entirely pervades it. But the beginnings[2] of all things are different: of the creation of the world water is the beginning; and beside the four elements there is a fifth nature,[3] from which came the heaven and the stars, but earth was established in the midst of the whole.

And about sperma and soul he says things similar, and others in addition; but they interweave also fables, as did Plato too about the incorruptibleness of the soul and the judgments in Hades, and other such things.

The most honored Sarmana, he says, are named forest-dwellers, living in the forests on seeds and wild fruits, their clothing the bark of trees, abstaining from the pleasures of love and from wine. They consort with the kings who inquire by messengers about the causes (of things) and through them[4] serve and pray to the Divinity. And after the forest-hermits, the "Physicians"[5] hold the second place and are philosophers so far as concerns the man, being themselves plain but not rustics, feeding on rice and barley-groats, which everyone who is asked and receives them in hospitality gives to them; and they can make men have many children and males and make them the fathers of females by means of medicine; and the CURE[1] is brought about more by dietings and not by drugs. But the most esteemed of the remedies are the ointments and plasters, the rest have their share in a good deal of harm. And others are, some, diviners, and having magic powers and skilled in the matters and usages regarding the dead, begging in cities and villages; but the better educated and more polished of them do not themselves abstain from the common babblings about Hades such as seem to contribute to piety and holiness; and the women too philosophise with some, themselves also abstaining from connections with men.

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[1] ἀσκῆσὶς, asceticism.

[2] ἀρχαι.

[3] Aithēr, the burning.

[4] The Bra'hman anchorites; or perhaps the Djeins, as Jacolliot supposes.

[5] These are the Iessaeans (Iessaioi) of Epiphanius, the New Testament Healers. Iaso and Iēso, Iĕsomai, mean to heal; as does Iesua. To *heal* was, in the oriental reasoning, to *save;* iesŏ and iesuŏ mean "to save" and "salvation," in Hebrew.—Ignatio Weitenauer, Ṣeder Leshon, pp. 132, 133, Augustae Vindelicorum et Friburgi Brisgoiae, 1759; Bagster's Concordance of Hebrew and Chaldee Script. p. 403; Isaiah, lxiii. 9, Hebrew text.

As regards the Indian *Physicians* of Strabo, Josephus says something similar about the Essenes or Jewish Healers, that they devoted very great study to the writings of the ancients, selecting especially those for the profit of soul and body. Hence for the *therapeia pathōn*, or cure of sicknesses, medical roots and the properties of minerals are the subjects of their researches.[2] The religious mendicants of the Vishnu-Baktas in Ceylon, who always live by alms, are met in large bands on their religious "Walks." They spread themselves in the villages within reach of their route. Each inhabitant lodges a certain number of them, and they are thus relieved of the expenses of the "Travel."[3] The brâmanacaraka are the TRAVELLING bra'hman-disciples, WANDERERS.[4]

> The strangers that make their appearance, the TRAVELLING ascetics, disciples, begging and pilgrim monks.—Lefman, *Lalita-vistara*, p. 57.

Neither the gymnosophists nor the Semnoi allowed themselves intercourse with the other sex.[5] On account of this self-denial they regarded themselves as holy. They did not trouble themselves about the future.[6]

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[1] Iatreia.

[2] Josephus, Wars, II. cap. 7.

[3] Jacolliot, Voyage au pays des éléphants, 178.

[4] Lefman, Lalitavistara, p. 58.

[5] Lassen, Ind. Alt. III. 356.

[6] ibid. 356. The tract "On a Contemplative Life," 3, says that there are many such in many parts of the world, mentioning Greece, the foreign lands, and Egypt, particularly around Alexandria. And twice every day they are accustomed to pray, about dawn and about evening, at sunrise asking for a good day that is really a good day, that

Then take no care for the morrow, for the morrow will take care for itself. —Matthew, vi. 34.

Take no care for your life what you shall eat, nor for the body what you shall wear. Is not the soul more than the food, and the body more than the clothes ?—Matthew, vi. 25.

their thought be filled with heaven's light, and at sunset, for the soul, entirely freed from the weight of the external perceptions and what is apprehended by the senses, being in its own council-chamber and place of session, to pursue the traces of truth. And the entire interval from morn to eve is for them Askēsis (discipline). For meeting with the sacred writings they philosophise their inherited philosophy, using allegorical interpretation, because symbols of literal interpretation they think are of a hidden character, which is revealed in covert meanings.—de Vita Contempl., 3. Here we have Egyptian Mysteries again ! Scriptural allegories ! This is the view of Origen and the Sohar.—Dunlap, Sōd, I. 175, 176; Franck, die Kabbala, 119, 121; Sohar, III. 152. Lucius, Therapeutae, 18, 19, comes very close to proving the Therapeutae to have been Jews.—Philo, peri biou theōrētikou, §§ 1, 3, 4, 5, 8; Lucius, 44, 49, 129. There was asceticism in Palestine. Compare Josephus contra Apion I. where he speaks of the ascetic Jew of Coelesyria; also his account of his own instructor, Banous, in the desert. Compare the Sons of the Prophets, the fasts of the Jewish Adonis-worshippers, the bald-heads, the Rechabites, the Vows and nazers of the Talmud and Numbers, vi. The Therapeutae may not have been mentioned by any author before Eusebius (Lucius, 80, 84), but philosophical dualism led to asceticism.—Lucius, 54. Dualism was the all-prevalent philosophy for centuries before Philo Judaeus wrote. It called into existence Mazdaism, Osirianism, Mithraism, Budhism and Judaism ; also wiharas, convents, great dwellings in Egypt, Iatrikoi, Sarapis-healers, Sabian-healers, Baptists, Jewish healers and Christians,—all systems founded in the oriental philosophy, resulting in idealist coenobites and monastēria of the Levant. The tracts *nazir* and *nedarim* are but the fuller treatment of the asceticism cautiously intimated in Numbers, vi. 2–4, but plainly seen in Daniel, i. 8, 10, 12–15, 20. Genesis vi. 3, speaks of the FLESH, intimating *dualist* gnōsis. The Oriental Scribes were none too communicative ; they did not publish all they knew. But what was eunuchism but self-denial and asceticism ? Compare Isaiah, lvi. 3, 4 ; 1 Samuel, i. 11, 15 (shaving the head to Adonis-Adonai, and refraining from wine and spirits). The *shaving* belonged to the Dionysus worship in Arabia, and Moses forbade it. The *fasting* to obtain grace.—2 Sam. xii. 22, 23. The doctrine of the soul's resurrection is plainly indicated in verse 23. The reason why *Eusebius* claimed the Therapeutae as Christians is just because they were gnōstic ; if they had been Christians there would have been no object in singling *them* out to *claim* them. If Christian, the Therapeute very adroitly contrives not to mention Christ at all ! His worship of the Light-principle is Sabian and Egyptian, ascetic and perhaps Mithraite. Christ worshipped in the sun would be either Sabian, or Mithraic, or Serapis worship. Sabians partly adored the Sun, and a part worshipped Christ. The Therapeutae must have been a strange sort of *Christians* in the 4th century, to resemble Sabians, Sun-worshippers, Mithra-worshippers, Sarapis worshippers and Nazarenes; and yet the treatise on the Therapeutae never once mentions *Christ* or *Jesus*, or *Judas of Galilee* or Christian or *Sarapis*, nor even the Donatist and Circumcellion Monks. But it does speak of Anaxagoras and Dēmókritos ! These were heathen authorities, Greeks, known in Egypt, owing to Ptolemaic government perhaps. It refers also to Homer ! and *dikaiosunē !* It refers to Mons Nitria, ὑπὲρ λίμνης Maria, which, at a later period, after Philo's time, became a Christian coenobium. Its "ancient men, the leaders (or founders) of the sect" may refer to Philo's time, possibly, but are a singular denomination of Christians. Their sacred *pervigilium* was conducted under the leadership of Moses the prophet and Meriam the prophetess.—Compare de Vita Contemplativa, 11 ; also, 7,

Ioudaioi by the Syrians! This man, being entertained by many persons and descending from the lofty locations[1] to the places by the sea, was Hellenic not alone in speech but in soul also. And as we were then staying in the Asia, venturing into the districts in which we were, he falls in with us and some other scholars trying our wisdom. And as many erudite persons were assembled, he rather delivered himself somewhat of what he held. And these things Aristotle said, from Klearchus, and also relating in detail the great and astonishing endurance of the Jewish gentleman in diet and chastity.[2] Circumcision is a flagrant symbol of continence, asceticism, and self-denial practised before Ia'hoh the God of life, the Arabian Dionysus. The world is crucified unto me, and I unto the world.[3]

The serpent is the symbol of desire, as is shown, and the woman, of *sensation*, but man, of intellect.[4] Therefore desire becomes the worst cause of sin and it deceives the sensation first, but the sensation carries away the mind.

The scripture is proved, since we have as evidence what we have seen. But as regards such opinion it contains allegory. Since the serpent is symbol of desire, figuring a voluptuary; for it creeps over the breast and the belly, filled with food and drink, is nourished like the water-fowls[5] by insatiable desire, incontinent in eating FLESH, so that whatever pertains to food, all is something earthly; on which account it is said to eat earth. But desire is naturally at enmity with sensation which it has symbolically denominated woman: . . All these things[6] of every sort the woman suffers who shares the life of a man, not as a curse, but as necessary. But symbolically human sensation is subjected to cruel labor and pain, stricken and wounded mortally by domestic disturbances. But those sensations are servitude: sight of eyes, hearing of ears, the sense of smell in the nostrils, the taste of the mouth, the approach of touches. Since the life of a bad and wicked person is sorrowful and indigent it is necessary that, too, all things done in sensation[7] should be mingled with fear and pain. In regard to *mind:* sensation turns to a man, not as to a coadjutor, for it is subject, as being bad; but as to a master, because it has chosen force rather than justice.—Philo.[8]

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[1] on the Lebanon and hills.

[2] Josephus, contra Apion, I.

[3] Galat. vi. 14.

[4] The earth connate with man is body, whose farmer is intellect.—Philo, Quaest. et Solut. I. 50. So 1 Cor. xii. 8.

[5] aithuiai.

[6] dissolution, paralysis, sicknesses.

[7] secundum sensum, according to sense, sensation.

[8] Quaest. et Solut. I. 47-50. Compare Epistle to the Hebrews, xiii. 4; 1 Cor. vii. 32-40. Therefore the Law of Moses required a girl to scream; else she was a particeps criminis.

What is most interesting to modern Christians is that the worshippers of Serapis were Healers. Nazarenes are mentioned, in Jeremiah, as Rechabi, who were *strangers*, and could not be induced to drink wine, living not in houses, but in tents and having neither vineyards, fields nor seed.[1] The Osirian rites, in their origin, had no immoral character; even the Isiac rites numbered many sincere and ascetic persons among those who were of this faith.[2] In the passionate interview between Mistress Phutiphar and Ioseph, the Hebrew gentleman behaves according to the rules of the synagogue and follows the prescription: Ἔξω αἱ πόρναι! Ἔξω οἱ κύνες![3] Ἔξω οἱ πόρνοι![4] Ioseph is here the type of the *spiritual* man, Mrs. Phutiphar representing the FLESH, by Philo called Egypt.[5] This strictness of Nazarene conduct was recently required in Bokhara.[6]

> If a man be found lying with a woman married to a husband, then they shall both of them die. . . . So shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto a husband and a man find her in the city and lie with her, then you shall bring them both out unto the gate of that city and you shall stone them with stones that they die: the damsel, because she did not scream although she was in town (where she could be heard).—Deuteronomy, xxii. 22–24. When a man persuades a virgin who is not betrothed, and lie with her, as a dowry he shall endow her to him for a wife.—Exodus, xxii. 16.

From the period when Kapila lived (when much that is now called budhist was not so marked a distinction as it became later, when the boundary lines between the two great sects were not so strictly defined, and the Aryan monk lived as a hermit) to the Hebrew HOLY MEN, seers and prophets, who drank neither wine nor strong drink and lived, some of them, in companies or colleges, as did the later Essenes, refrained from association with women, and lived on the Jordan as nazarenes in their abstinence, is but a single step in the science of religion. In India, Kashmere, Mesopotamia, Arabia and Egypt the ascetic doctrine was the source of devotion. To mortify the body John wore his dress of camel's hair and Banous his bark of trees, and Isaiah wore no clothes at all

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[1] Jer. xxxv. 8, 9, 10.

[2] Kenrich, Egypt, I. 393, 394; Liv. liber 39; Propertius, Eleg. 2, 33.

[3] Dogs = foreigners, those of a different church.

[4] Rev. xxii. 15.

[5] 1 Cor. v. 9; vi. 13; Gal. v. 19.

[6] Vambery, Travels, 224, 225, 231 note.

(—Isa. xx. 3) for three years. Their God, the SUN, was a heap of fire from which the souls issued like sparks of life. By abstinence or dirt they expressed the soul's contempt for matter. The rite of circumcision of the Egyptian priests indicated mortifying the flesh, pars pro toto. Why did Egyptians, Jews, Syrians and Phoenicians require continence to the God of fire, light and life, Adonis-Osiris-Ia'hhoh, before participating at the annual festivals in the solemn mysteries of the Syrian religion? Soul is the divine fire. Matter, body, are but sensuality! They had to become "a holy people." In Palestine, Syria, Egypt and among the Karu or Peleti some made cuttings in the flesh, in India and Phoenicia some became eunuchs. Lucian mentions the Holy Men.

> There are eunuchs that have made themselves eunuchs on account of the kingdom of the heavens.—Matthew, xix. 12.

The Jogi (the ascetic) who is sunk in Cognition (of Brahma) looks neither up nor down, neither to the right nor to the left, he is calm and without emotion. Who like a blind man sees not, like a deaf man hears not, like a stick is without feeling and movement, know of him that he has gained the peace.[1] The soul is two-fold, pure, and impure, impure when deceived by the senses, and pure when free from desire. Now the soul is a cause to men of bondage and of freedom; of bondage [2] when it depends on what is external, it is free when free from the external. Therefore, who seeks freedom, turn away the soul from what is exterior. When, turning aside from the external world, and turned away in the heart to itself, the soul forgets its very self, that know to be the highest grade! Hold it in until it in the heart is dead! That is *knowledge*, and that too *thinking*, all else is only book-knowledge; so one reaches the Most High, Brahma.[3] Budha was the reputed founder of the Sabian religion,[4] Budhists, Egyptian priests, and Arab Sabians had the tonsure; but Leviticus, xxi. 5,[5] prohibits it. Paul shaved the head as a Nazarene ascetic. In the time of John the Baptist Babylon had be-

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[1] Praçma-Upanishad.—Wutte, II. 366. Pax vobiscum!

[2] whom Satan hath bound.

[3] Amritavindu-Upan. See Wuttke, II. 376.

[4] Chwolsohn, Ssabier, I. 798, 799, 134 f.

[5] a *late* book probably, as it stands.

A man left his wife and children for others to care for, and joined a Budhist community,[1] shaving his head and abandoning his property. He also shaved the superfluous hairs of his body, got a long garment, and dwelt in a wihara or convent. All day long they debated about religious questions, had stewards to manage the houses, ate rice, bread, apples and vegetables. When the Samana entered the great dining hall, on a signal given by the sound of a bell they all prayed. At the second stroke of the bell the steward[2] brought to every monk his own separate dish. The monks ate very fast.[3]

> Resignation, the act of rendering good for evil, the temperance, probity, the repression of the senses, the knowledge of the sastras, that of the Supreme Soul, veracity and refraining from anger: such are the ten virtues in which duty consists.—Manu, VI. 92.[4]

The question being put which is *the copyist?* Jacolliot replies, "supporting myself on irrefutable documents:" Christianity. And this is confirmed by turning to Lassen, Indien, 1st ed. vol. III. pp. 380, 404. The higher antiquity of the Indian doctrines is undoubted.[5] And this Logos which they name God is embodied and clothed with a body outside of itself, just as if one put on sheep's clothing; and that when the surrounding body is stripped off it is plainly manifested to the vision. But the Bra'hmans say that there is a conflict in their own body (and they think the body full of enemies to themselves) against which they contend arrayed as if against antagonists.[6] But the Bra'hmans putting off the body, like fish jumping out of water into the pure air, see the SUN.[7] Apollo is depicted nude.

> God is NAKED.—Seneca.[8]
>
> They knew that they were NAKED.—Genesis, iii. 7.
>
> NAKED is the *Mind!*—Philo Jud., legal alleg., II. 15.
>
> Thy prophets the Selioi with unwashed feet, sleeping on the ground.—Homer, Il., xvi. 23.
>
> Not nakedness, not platted hair, not dirt, not fasting or lying on the earth,

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[1] ibid. 356.

[2] Compare the word Diakonos in Greek, deacon.

[3] Lassen, III. 367, reminding one of the priests, who *walk fast* in the street.

[4] Jacolliot, Christna. et le Christ, 243.

[5] Lassen, III. 404.

[6] Hippolytus, I. 24. p. 44.

[7] ibid., p. 46.

[8] Mankind, p. 159. Naked bliss in Adon's Garden of golden apples.

not rubbing with dust, not sitting motionless can purify a mortal who has not overcome desires.—Budha's Dhammapada, 141.

Saul stripped off his clothes and prophesied. . . . He fell down NAKED all that day and the whole night; therefore they say : Is Saul too among the *prophets?*—1 Samuel, xix.

Let him DENY HIMSELF.—Mark, viii. 34.

Clothes are the parts of the IRRATIONAL and overshadow the INTELLECTUAL. —Philo, *legal alleg.*, II. 15.

The nature of FLESH has no participation in Mind.—Philo, Quod Deterius, 23.

Spirit shall not always strive against Adam because he is also FLESH.—Genesis, vi. 3.

The pious soul, putting off the body and what is dear to it.—Philo, legal alleg., II. 15.

The Jews then were Nazorians long before the Christian appeared; Eusebius was near the truth.

The Ebionim of Edom shall rejoice.—Isaiah, xxix. 19.

Those called lovers of virtue are almost all persons of no renown, very despised, POOR, in want of the necessaries of life, more unhonored than subjects or slaves, DIRTY, pale, reduced to a skeleton, exhibiting in their faces hunger caused by fasting, most unhealthy, anxious to die!—Philo, Quod Det., 10.

The Essenes consider it honorable to be DIRTY.—Josephus, Wars, II. 7.

Thy disciples eat bread with unwashed hands.—Mark, vii. 8.

Renouncing baths and unguents, or disregarding the coverings around the BODY, or habitual sleeping on the ground and hard lodgings—then through these things counterfeiting SELF-DENIAL.—Philo, Quod Det., 7.

Every one of you that does not forsake all his property cannot be my disciple.—Luke, xiv. 32.

When a Hindu dies, his corpse is sprinkled with lustral water,[1] and a small piece of gold[2] is placed in its mouth by the oldest son of the deceased to pay his passage when he shall arrive at the river of fire which bars the entrance to the realm of Yama, the King of the dead. The Hindus must die on the ground. The middle of the street is selected. They leave their rich men to die in the mud of the holy river Ganges. Greek Salvation came from the Orient; and, as regards Jewish relations with Chaldaea and India, we may suspect that there was some connection between the ascetic Physicians of Hindustan and the Semite Iatric sects, such as Essaians, Iessaians, and Therapeutes. At all events, Josephus carries the Essenes back to 143 before Christ.

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[1] Cette eau consacrée par les prières des brahmes prêtres, dans laquelle ils mettent dissoudre une poignée de sel, un peu de poudre d'encens, de myrrhe et de sandal, a cela de bon quelle n'est pas chère; pour quelques sous vous pouvez largement en asperger votre cadaver et la place où il va etre brûle, et en conserver encore pour l'usage de la famille.—Jacolliot, *Voy. au pays des brahmes*, pp. 279, 283.

[2] Two oboli for Charon.

> Divine is the tapas[1] which purifying our nature assures us of Brahma's eternal bliss. The cultus of the Wise is the gate of happiness; the Wise are those who have equanimity of soul, are calm, free from anger and virtuous; it is these who have no other aim than the love for Me, and are not disposed to live as heads of families with a wife, with children and property, and who only live so far in the world as is absolutely necessary.—Tejovindu Upanishad.
>
> The body is the source of evil.—Tejovindu Upanishad.
>
> Let not the eunuch say, lo I am dry wood; for thus says Ia'boh to the eunuchs who keep my sabbaths and choose that in which I delight[2] and keep my covenant. And I will give to them in my temple and within my walls a place and a name better than sons and daughters, a name of eternity I will give to him which shall not be cut off.—Isaiah, lvi. 3, 4, 5.

The expansion of the ascetic life belongs not to the oldest time of the Veda but to the period of about the fifth century before Christ. The nudeness of the ascetics is the external expression for turning away from all that is worldly and for complete indifference towards all emotions. Vishnu himself, appearing as an ascetic, gave a high type of the right self-torment:

> Naked,[3] the hairs tangled up, like a frenzied person, he went about as beggar, like one weak of mind, blind, dumb or deaf, wearing no clothes other than such as one throws away, always SILENT, even when they spoke to him.[4] —Bhagavat Purana, V. 5.
>
> Be not over careful for your life, what ye shall eat or what ye shall drink; not yet for your body what ye shall put on. Is not the soul more than the food, and the body than the clothing?—Matthew, vi. 25.

The Jainas (Gainas) or Arhatas go bare of clothing " clad by the regions of space." The less strict order of Swetambaras " clad in white " is of more modern date.[5] Iesous was described clad in long white garments like the appearance of Serapis.

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[1] askēsis, abstinence, selbstpeinigung, self-denial, burning.

[2] Celibacy of the Romish clergy. Rabbi means Wise man. The brahmans are the Wise.

[3] Isaiah, xx. 3. Josephus said that the Jews were descendants of the Brahman sect of Kalanus.—Jos. p. 1047. Coloniae, 1691.

[4] Wuttke, II. 370. Pythagoras and his followers kept silence. So did the munis and the Essenes. Let your word be yea, yea, nay, nay; for what is more than these comes of evil.—Matthew, v. 37. A man is not a muni because he observes silence, if he is foolish and ignorant.—Budha's Dhammapada, 268.

[5] Colebrooke, 245.

Before the period assigned by Josephus to the Essenes there was a sect of Physicians that Megasthenes names Iatrikoi, essentially curative in their usages, chaste, ascetics, killing and eating nothing that has life, raising the dead, prophesying the future and exhibiting the usual indications that the kingdom of heaven was at hand, generally. They had ten commandments and made TRAVELS, like the Iessenes, the Nazorian Iessaians and Saint Paul. The Book of Manu was finished in the 7th century before Christ, according to Dunker.[1] According to Wuttke, the latest parts of Manu are earlier than the fourth century before Christ.[2] Some things in the work are a complete parallel to Christian sayings. It is probable that the asceticism in India was at about the same time parallel in Iudaea. See Isa. lvi. 3, 4, 5. There was a Jesuit, who tried to prove that the Bhagavad-Gità was suggested by the writings of Clemens Alexandrinus and other Christians! The asceticism mentioned in Manu ought to be as ancient as that in the Book of Daniel or that of the Chasidi of Psalm clxv. 10, or cxlix. 1; these being the casti (chaste) and zadikim (just), consecrated and initiated.[3] Movers identifies the kedeshim with the Galli (eunuchs), and Isaiah, lvi. 3, 4, 5, sustains him; while Lucian de Dea Syria, 50, confirms him.[4] The Hindu gnōsis sustains the Hebrew!

The fundamental practice which characterised the sect of John has always had its centre in Chaldea in the Mithrabaptism. We find, says Renan, in the region over the Jordan sects floating between Judaism, Christianity, Baptism and Sabaism. The religion of the Sabians is essentially that of the Old Chaldeans. They were a people between Jews and Christians. Some were regarded as sectaries of the Jews and Christians.[5]

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[1] Dunker, II. 95.

[2] Wuttke, Handbuch der Christlichen Sittenlehre, p. 28. The completion of the work is to be set down as prior to the sixth century before Christ.—Wuttke, Geschichte d. Heidenthums, II. 335. The date of Manu's law book is altogether unknown. —Max Müller, Hist. Anc. Sanskrit Lit. p. 62. It was compiled 9 or 10 centuries B.C. a compilation of previously existing usages and laws.—Allen's India, 366.

[3] Movers, Phönizier, 683, 688; Allen's India, 366. Jennings, Jewish Ant., 262; Hieronymus, Comment. ad Hos. Tom. III. p. 1261 sq. The eunuchs who keep my sabbaths and choose that in which I delight (namely, chastity).—Isaiah, lvi. 3. See Genesis, vi. 3; Matth. xix. 12.

[4] 2 Kings, ix. 32, mentions the eunuchs as common at that time. So 1 Kings, xv. 12; 2 Kings, xxiii. 7.

[5] Chwolsohn, Ssabier, II. 633.

In the eastern and southeastern parts of Palestine, all the way to Chaldea, there was a conflux of different races and religious communities.[1] The Sabians shaved the head as the Dionysus-worshippers and St. Paul did. At least, they shaved the middle of the head and deprived themselves of virility.[2] This sort of thing Mr. Jacolliot says still obtains in India. Jordan gnōsis and that of the Ganges were intimately interwoven together. Paul seems not to have been far behind the requirements of his time in this respect, and Origen went beyond Paul. There were two sorts of Sabians. One kind recognized Jesus Christ and read psalms; but the rest denied him entirely and worshipped the SUN.[3] They both ought to have been satisfied with the first chapter of the Apokalypse, which puts the solar symbolism in great prominence.

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[1] ibid. I. 119.

[2] ibid, I. 187, 635.

[3] ibid. I. 192. Julian did. The Jewish Sibyl had long before said "from the sun God shall send a King" and psalm, xix. 4, had declared that "Iahoh's (Iaō's) tent he placed in the sun."

CHAPTER EIGHT.

THE NAZARENES.

> "*τὸ βάπτισμα τοῦ ἰωάννου πόθεν ἦν ?*"
> "The vow of a nazer unto Ia'hoh, continence."
> "NAZORIA who have not eaten the food of the children of the world."
> "fear not them that slay the BODY."

There was a wonderful activity in the Hellenist and Palestine exegesis from the time of Aristobulus down.[1] The Greek translators of the Bible could not withdraw themselves from the powerful influences that stretched out from the motherland over all parts of the Jewish Dispersion.[2] And, like the Seventy, the later writers Aristobulus, Ezekielos, Philo stand in the same relations of dependence upon Palestine and its exegesis.[3] Some have preferred to date the Septuagint Version (which Munk says was made at different times by different authors) as made during the reign of Ptolemy Philometor B.C. 225; and as the story of the Seventy's labors is mythic and the able Josephus is authority for the Philadelphus-story, the suspicion increases on the mind that Josephus may have put things still more out of chronology than the substitution of Philadelphus for Philometor. At any rate, it is not supposable that the Septuagint was *written* all at one time; for it is not so much a translation as an in places independent work. It has been called a targum; but it varies in the "*Prophets*" more than even a targum usually varies, and to a surprising degree sometimes.

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[1] Compare J. Freudenthal, Hellenist Studien, 66–68. Alexander Polyhistor refers to Demetrios the Chronograph, while Alexander himself lived in the time of Sulla, born B.C. 138, and Crassus, B.C. 71, 70. He extracted from Eupolemos who may have lived near the beginning of the first century B.C. The Polyhistor therefore wrote in the first part of the first century before our era. See J. Freudenthal, 124, 125, 127.

[2] Diaspora.

[3] ibid. 66; Frankel, Vorstudien zu der Septuaginta; Einfluss d. paläst. Exegese auf d. alexand. Hermeneutik; Ueber paläst. und alex. Schriftforschung.

spheres contain ensouled and living (spirits); and the earthly bodies partake of none of them, but of good order by accident,[1] not by taking the control.—Aristotle.[2]

It is a "fact that the idea of a highest Being, a God of the Gods and Lord of the Lords, out of which a sort of Monotheism gradually was developed, taught by the philosophers of the earlier period, little by little spread itself, and during the first Christian centuries became common property of the then cultivated world."[3] Plato speaks in innumerable passages of that highest Being, the Father of all things and the Creator of the Gods, whom he also calls "Greatest of the Gods" and "the Governor of the whole;" and Porphyrius defines, in his history of philosophy, the "Only God" of Plato to be such that no name and nothing human is suitable to Him, and all his appellations inappropriate.[4] Gnōsis again! Saturn's star among the Egyptians, Chaldeans, Phœnicians and Greeks was called Phainōn. In a temple at Charran[5] (Carrhae) in Northern Mesopotamia the Sabians invoked the planets, celebrated Mysteries, worshipped idols, images,[6] and stars as divine beings,[7] as mediators.[8] Saturn was the first of the planets.[9] "Consecrated into the star of the Kronos."—Philo, Sanchon., p. 42. The Egyptians and Chaldeans dedicate the Seventh day to Phainōn.—Lydus, de Mensibus, p. 25. Orelli, Sanchon, 42.

The Augustan age became the heir to all the systems of the East. To the Pythagorean numerical theory were added Babylon's UNIT and the Monad[1] from the ONE, the Mithra-worship, the Egyptian Wisdom, with all the forms and theories of dualism. Cicero, Philo and, later still, Josephus lived in this period of the gnōsis and its tradition, when from the UNIT were derived all the power and Powers of the universe, when the notion of a Kingly Power[2] was reached in the Babylonian doctrine of the "Father" and the "Son,"[3] when Enoch had pointed to the Messiah-King (Henoch, lii. 2, 4; 1 Tim. iii. 16), and the idea of the trinity lay dormant in the three conceptions of Spiritus Creator, Father, and Son. Josephus beheld the divine manger in the skies, which the Magi had long before perceived, whence the Son of the Man was to come forth. The Son of the Man sows the good seed . . . the field is the world . . . the tares are the children of the Wicked One, the Adversary . . . the harvest is the End of the world.[4] Here, then, we have in Judea the dualism of the Persian Mithra-worship. The oriental was logical in his theory of causation, for he distinguishes between his Good God and the Eternal Cause of evil.[5] So did the Ebionites.

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[1] "as may happen."

[2] in Plutarch, placit. phil. II. 3. Plutarch has all the arguments respecting "Quid sit Deus." The Sabians considered that the stars are deities, the planets deities of a higher grade, and the sun the highest god.—Chwolsohn II. 452; quotes from Maimonides, Text V. § 3. Hence, further on, the Egyptians are demonstrated by Khaeremon to have been Sabians. In the early time the Kopts were Sabians.—Abulfeda, Text VIII. § 7. Chwolsohn, II. 501.

[3] ibid. I. 718.

[4] Chwolsohn, I. 719; Euseb. pr. ev. IX. 12. I saw the Head of the days as He sat on the throne of his glory, and the books of the Living were open before Him, and his whole army that is above in heaven and around Him stood before Him.—Henoch, xlvii. 3. The Kronos is the Lord of the spirits.—Compare Henoch, xlvii. 2.

[5] the Haran of Genesis, xi. 31.

[6] Chwolsohn, I. 200.

[7] ibid. I. 236, 684, 686.

[8] 687.

[9] Movers, 255, 260, 287, 315. The Chaldeans called the God Iaō instead of Intelligible Light.—ibid. 265; Lydus de mens. iv. 38. p. 74.

The first one is the inactive, resting cause.[6] The second is the active cause which is conditioned by the first.[7] In the second, the first acquires *form.* For the second sets itself forth out from the first and therefore is named (as among the Orphic philosophers) the one "that is his own father," who produces himself. This is not the place to show in detail out of what parts of the oriental emanation-theory this form of doctrine has developed itself and how it stands in the nearest relationship not so much with the Neoplatonists, particularly Plotinus, but much more with the Neopythagoreans, the worshippers of Moses, and Numenius.[1] In the Book of Mysteries the doctrine is found as Hermetic Wisdom:

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[1] Jupiter Syrius vel Sol.—Movers, I. 182. Spartianus, Caracalla, c. 11.

[2] Massiach, Anointed. Such a being, carried into action (ἐνέργεια) by the Light, is subjected only to sight. And the Light is its form, as if matter were strewn beneath and extended beyond to the bodies.—Julian, in Solem, p. 134. The light is without body and the rays, its extremity, like a flower.—ibid. Compare Genesis, i. 3, 4.

[3] Dunlap, Vestiges, p. 181, 182; Cory, 253, 254. Compare Henoch, xlvi. 1; xlviii. 2; lii. 4; Movers, Phön. 265; 4 Esdras, vii. 29. He is the Creator, the Revealed Saturn, the mystical Heptaktis or Iaō of the Chaldean Philosophy.—Dunlap, ibid. p. 182; Movers, 265; Proklus in Tim. iv. 251. This Iaō is the Hebrew יהוה Iaoh, or Iahoh, whose sacred numbers are seven and four.

[4] Matthew, xiii. 37, 38, 39; Rev. x. 6; xiv. 15-20.

[5] Job. ii. 4, gives Satan credit for wit.

[6] Gen. ii. 2.

[7] See Cory, Anc. Fragments. 253, 254; Dunlap, Vestiges, 181, 182; Movers, 265, 266; Proclus, in Tim. iv. 251; Πατρογενες φαος.—Proclus, in Tim. 242.

> Before the things *really existing* and the whole *beginnings* there is One God the First (in respect to the first God and King) unmoved, remaining in the unity of his own oneness. And from this unit, the God that is sufficient to himself caused himself to flash forth.[2] Wherefore he is both his own father and sufficient to himself. . . .
>
> These then, therefore, are the beginnings, the oldest of all, which Hermes puts before the aetherean and empyrean and superheavenly Gods.—Iamblichus, viii. c. 2.

These Hermetic doctrines are exact parallels to corresponding passages in Genesis and John's Gospel, i. 1. Light (Aur, Horus) appears as Logos, Son, Word and Life, and Chaldeans, Sabians, Jews, Egyptians and Syrians held to the doctrines of Hermes.

> There is heaven's Great God, a Moving Word, exceeding great and everlasting, undying Fire, at which all trembles, earth and heaven and the sea, the depths of hell and shuddering demons.—Harlesz, ägypt. Mysterien, 19, 22: the Oracle.
>
> The Father of all things consists of life and light. Holy art Thou that hast created all things by thy Word.—Hermes, I. 21, 31.
>
> All was one light.[3] Then arose in one part a Darkness which separated itself from the Light and tended downwards. This Darkness became changed into a moist and inexpressibly confused chaos, and giving out a smoke as if from fire and a certain sound resounding, unspeakable, mournful. Then a discordant voice was emitted from it, so that it seemed to be the voice of the Light.—Hermes, I. 5.
>
> Doth not Wisdom cry (—Proverbs, viii. 1, 23, 24). From eternity I was effused, from the beginning.
>
> Athana springing upwards shouted with an exceeding great cry: and Heaven and Mother earth shuddered at her.—Pindar, Ol. vii.
>
> For in the construction of all things from the beginning heaven and earth too had one form, their nature having been mingled. And after these things, the bodies seceding from each other, the world assumed all the arrangement which is visible in it, and the air acquired continuous agitation, and the fiery part was massed towards the most elevated parts, such an element as this being borne up owing to its lightness. For which reason the sun and the remaining multitude of the stars remain in the whole whirl; but the earthy and dark part of the composition, with the waters, took position in one and the same spot: and, being whirled round on itself and continually revolving, made from the waters the sea, but from the more hard the earth muddy and altogether soft.

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[1] Harlesz, Egyptian Mysteries, 12, 22.

[2] Genesis, i. 3.

[3] Gen. i. 3.

great religious revolution that was to end in the triumph of Christianity. The new spirit gathers, develops, fortifies, and exalts itself in solitude and in silence. It animates all that it touches. Is it in truth the religion of Homer and Hesiod that Julian and his priests Maximus and Chrysanthus practise, when they give themselves up to all the rigors of asceticism?[1] It is the grand light of *idealism* that illumines all the doctrines of the schools; it is the great voice of *mysticism* that presides over all the chants of the temples. All philosophy becomes the science of the pure *spirit*, all religion its adoration.[2]

Those initiated into the Eleusinian Mysteries were shown the two principles of darkness (Ezekiel, viii. 12, 14) and light in successive scenes. There were several enclosures, as in the temple at Jerusalem, which were only entered by degrees. A great veil separated the different species of pictures and prevented certain classes of the initiated from seeing the objects exposed to view in the interior of the sanctuary. Certain statues and certain pictures in the temples in which the initiated met could be seen by everyone; but others were concealed in the interior which were forms that the Gods assumed in the magical apparitions. These were only known to the initiated, and the great advantage of initiation was to be able to enjoy those mystic exhibitions, and to behold the Divine Lights. It was for them that the veil fell which concealed the sanctuary of the Goddess from others and that the sacred robe was removed which covered her statue, and which a divine light suddenly surrounded. This ceremony, which was called phōtagōgē (the light-bringing), announced the epiphany of the Gods. The sanctuary was filled with the divine light, the rays of which struck the eyes and penetrated the soul of the initiated who were admitted to behold this beautiful vision. They were prepared for this moment of bliss by fearful scenes, by alternations of hope and fear, of light and darkness, by the flashing of lightning, by the terrible noise of imitated thunder, and by apparitions of spectres and magical illusions which struck simultaneously both eyes and ears.[3]

The God of day was at his birth confined in a dark place until he reëntered his empire of light. This is why Christos and Mithra, or the winter sun, receive the worship of men in a dark subterraneous place which represents the lower portion of the universe, in which the sun at that time was held to reside.[1] Elysium only existed for those that were Initiated. Mark Antony was initiated in the Mysteries of Osiris. The profane were excluded from the ceremonies of the Initiated. The same was done by the Christians. "Withdraw, profane." "Let the catechumens and those not yet admitted depart." The author of "Mankind" clearly identifies the Apokalypse with the Mysteries of Mithra.[2] So, too, in the Ram of Aman (or Amen) at Thebes, may be found the Amanuel "associated to the perfect spirits of Manu who are beholding thy beams in the morning."[3] The God appears from the eastern heaven "in his form of the Living Ram."[4] The Codex Nazoria, I. 98, mentions Amonel (Omonael) as the name of life-giving Iesu, the Messiah mendax who will call himself Iesu that gives life. Compare John's Gospel, v. 26, 27; xi. 25; xiv. 19; and the Gospel Infantiae. It is clear that the Codex Nazoria knew the claims of the Christians at some period before A.D. 1040.

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[1] E. Vacherot, Hist. Crit., I. 116.

[2] ibid. 117.

[3] Mankind, 636, 637.

"The aim of all initiation is to connect man with the order of the universe and with the Gods. Who does not know that the mysteries and initiations have for their object to withdraw our souls from this material and mortal life, to unite it to the Gods, and to dissipate the darkness which impedes it by spreading divine light in it?" An archangel presided over each planet according to the Kabalists. "The seven towns in the Apokalypse are not chosen indiscriminately, but are arranged in a continuous and circular form, which includes the whole of ancient Lydia. Ephesus is the first because nearest to Patmos and sacred to Diana the moon. If we look on initiation as a real institution of Freemasonry, which had several lodges, we must presume that the number 7 determined the number of these lodges, and that each of them was put under a planet. Thus the lodge of Ephesus was called that of Diana the Moon. The number 7[5] is often taken to signify the universe, and consequently the universality of the Church as

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[1] ibid. 503.

[2] ib. 521 et passim.

[3] See Records, vi. 50.

[4] Rec. viii. 95.

[5] says Isidore of Seville (Orig. VI. cap. xvi.).

John has done in the Apokalypse where the universal Church is represented by the seven Churches, throughout which her universality appears to be distributed."[1] Those who asserted the gnōsis were given to mystic astrology in many cases. "Those who denied the authenticity of the Apokalypse and rejected this work as not written by St. John the Apostle based their denial on the fact of there being no Christians at Thyatira at the time that John addresses them, the religion of that town being at that time the Phrygian sect. If, then, Thyatira belonged to this sect, the other towns which are addressed belonged to it also, and the whole work must belong to the Phrygian sect."—Mankind, 528. But if we date the Apokalypse circa 130–136, there were Christians there then, some sort of Christians, half Jews, perhaps.

The genius of Light, clad in a dazzling robe, who appeared to Priscilla, or the prophetess,[2] strongly resembles the genius glowing with light who appears to John. The attitude of expectation in which the seven virgins awaited Christ resembles exactly that in which the faithful and the friends of the Lamb are when the prophet John announces to them that Christ is about to appear and is at hand: See he is coming with the clouds, and every eye shall see him and those who slew him, and all the tribes of the earth shall bewail him.[3] Now, as the theology of the Priscillianists countains the account of the travels of the soul through the sphere, we cannot hesitate to recognize here an allusion to the spheres in the addresses to the seven lodges of initiated persons who were subordinate to them. We shall now, after having followed the enthusiastic spirit of the hierophant in this journey, pass to the eighth heaven, the heaven of the fixed stars, which is immediately above the seven planetary layers,[4] and which forms the celebrated Ogdoad[5] which designated mystically the universe, earth, Jerusalem, etc.

Clemens Alexandrinus,[6] explaining the passage in the tenth book of Plato respecting the path of the souls over the meadow, which arrive at their destination on the eighth day, says that

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[1] Mankind, 525.

[2] Epiph. l. II. cap. xlix.

[3] Rev. i. 7; xxii. 12; See, I am coming quick. For *slew* read pierced.

[4] orbits, circles, districts.

[5] Irenaeus, I. cap. i.

[6] l. V.

The sectateurs and charlatans of the Mother of the Gods and Serapis were a low, ribald and wandering tribe who made oracles for slaves and the women of the people.[1] What, however, seems to indicate a connection with the Jews and Christians is their abstinence from women, pork and garlic.[2] They were Hagnoi, chaste; just as the Jews were! Holy Chasidim! "This is the Gate of Ia'hoh, let the Zadikim enter through it!" The Zadikim are the Chasidim, the Casti.[3]

If the collection of New Testament writings had been the work of the earliest period of Christianism there would have been no uncertainty which were canonical. A. D. Loman's argument is that there was a real Paul in history for whom the Ebionites had great respect, but that he was not the Paul of our New Testament canon whose epistles are late; that we have in our canon no epistles of the time and from the hand of the Paul of history (Quaest. Paulinae, II. 99); that the opposition to the admission of the epistles of Paul canonicus was made not only by the party of Jew-Christians (the Old-Christian salvation-men) but also, from wholly different motives, by the Encratites connected with Markion. The Old Katholic party sought to canonise the products of the post-apostolic time as Apostolic writings, then there existed an old tradition of Paul as a highly esteemed Apostle in Nazarene, that is, in Jew-Christian or Old-Christian circles; consequently, the external proofs of the genuineness of the epistles standing in the name of Paul are of the same intrinsic value as those for the apostolic origin of the Fourth Gospel. The Book of Acts is unreliable and unhistorical, and is later than the Epistle to the Galatians, and that no conclusive proofs for the existence of this Epistle can be obtained from the Old-Christian literature prior to the last quarter of the Second Century (pp. 99, 100). He regards this as an apocryphal work proceeding from a Church party that followed what at that time was the usual way of signalising their opinion of Christianism as the true Pauline, and we discover that against this effort to find more general reception for the new ideas through the authority of an old name an opposition immediately appears in the circles of those who are distinguished for their adherence to the Old Tradition; then the difficulties in question disappear and the other known facts and phenomena became immediately explicable. Pseudonymous writers have been taken into the canon (such as Paul, Peter, Jacobus, Judas, Johan) in case they were found worthy of it. The whole literature of the time was pseudepigraphic among Heathens, Jews, and Christians; there was a lack of the sense of truth among the very best of this time; Origen did not fear to bring an intentional plea for the cloaking of the truth, where the interests of religion and Christianity depended on the game. Somewhat earlier Celsus is mentioned who already had revealed the secret of the "working over" of the evangels for the demands (needs) of the cause. Loman then describes, p. 108, Eusebius as a thoroughly dishonest historian of antiquity. To this may be added that Irenaeus I. xxv., xxvi., in his curt accounts wears anything but the appearance of an entirely credible witness. Loman (p. 110) takes the ground that the New Testament writings represent, for so far as their genuineness cannot be proved, the Christendom of the post-apostolic period. What have we to do with the New Testament Paul in the pre-hellenic period of Christianism? If it is shown continually clearer that the answer must be in the negative, so much the livelier will the demand be felt for a review for our idea of the Principal Epistles.—Loman, p. 113. The question then arises whether Galatians, ii. 2, 6, 9, with the irony[1] attending the use of the expression dokountes einai ti and dokountes stuloi, could not have been written in an animated argument in an apocryphal epistle in Paul's name, as well as by Paul himself, and with as much natural feeling against the Ebionite adherence to Judaist observances, without any regard to the date of the epistle. In fact prior to A.D. 66–70 is too early, apparently, for the conflict between Greek Christianism and Jew-Christianism to have arisen, for Josephus mentions no Christians at Jerusalem when the war broke out just before the City's destruction. If the Christians at Rome could write apocryphal works, like the Book of Acts, it would give them very little trouble to insert the names Iēsous,

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[1] ibid. 170, 179; Plutarch de Pyth. orac. 25:—a set of cheating vagabonds, beggars and vulgar mendicants! Compare with these the mendicant eunuch priests of Adonis, the mendicants on the Jordan, the mendicant Jews, and later, the mendicant orders in Rome, even to this day.

[2] Foucart, pp. 123, 147.

[3] Dunlap, Sōd, I. 41; Jennings, Jew. Ant. 262.

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[1] I consider that in nothing am I inferior to the overmuch apostles.—2 Cor. xi. 5; xii. 11.

Christos, and Iakobos the brother of Iēsous who is called Christos, in the last books of the Jewish Antiquities in the Manuscripts of Josephus.[1] At any rate, Justin Martyr (c. 145–167) does not mention Paul at all. But Justin belonged to the Petrine or Jewish Christians. How would the date 125–140 answer for Paul's four epistles considering that Markion mentions ten of them?

If ye conversed with some that are called Christians but do not acknowledge this and dare to blaspheme the God of Abraam and the God of Isaak and the God of Iakōb, and who say there is no resurrection of the dead, but when they die their souls are taken up into the heaven, do not suppose them Christians.—Justin, Trypho, p. 89. This is, seemingly, the opinion that Josephus, Wars, II. 8. 11 ascribes to the Essenes. Justin follows the Apokalypse, i. 5, in regarding Iēsu Messiah as firstborn from the dead. So that Justin and the Apokalypse are one with Matthew, i. 1 ; ii. 1, 20, 23. The doctrine was settled.[2]

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[1] The interpolation in Josephus, Ant. xviii. 3. 3, actually interrupts the narrative, having no connection with the events that led to the War with the Romans, nor with the bringing into Jerusalem images on the Roman ensigns. Josephus, xx. 8. 5 gives as a reason why God rejected Jerusalem the murder of the Highpriest in the Temple by the Robbers, the temple being rendered impure. Josephus calls them Robbers; for they robbed Romans and neutrals. Justin charges the destruction of Judea to their crucifying Iesous.

[2] Matthew, vii. 15 ; xxiv. 24 ; 2 Peter, 1 ; Justin, Trypho, p. 89. Justin, 86, 87 has the beginning of Matthew about the Magoi, the beginning of Luke, about Kurenios and the first registration, about the Mithra Mysteries in the cave, the children Herod slew ; and seems to have got near the fountain head of all the stories in the Gospels that the study of the Old Testament could suggest to an oriental rhapsodist. "Leaving the God and placing hope upon a man, what safety is yet left," says Trypho. Then he recommends the Jewish Law, and suggests that the Messiah is, anyway, yet unknown until Elias coming anoints him and makes him visible to all. And you glorifying a mere report figure up for yourselves some Messiah and for the sake of him inconsiderately utterly destroy the things of the present.—Justin, p. 37. We here have a reference to the report of the *Resurrection*, which the Jew denounces as a foolish rumor, and the abandonment of their worldly goods (as in Acts, iv. 34, 35 ; Philo, On the Essenes or Iessenes) in the expectation that the Anointed would be soon Coming on the clouds of heaven ;—which would make them all brothers and sisters. Justin sneers at the 'fleshly circumcision' of the Jews, while "Paulus" professes to live only for him who died and was raised from the dead for all; so that we all died to the flesh in him, and therefore are a *new creation.* The old has passed away, the new is born ; and 'although having known Christos in the flesh we do so no longer ;' 'from the present moment we know no one in the *flesh.*'—2 Cor. v. If that was a fling at the heads of the Ebionite presbyters in Judea (as some have thought) it was dressed in angelic colors. For somehow it leaks out that to know the Anointed in the *spirit* is better than to be related to him otherwise (κατὰ σάρκα γινώσκειν); but the Crucifixion of the flesh belongs to the gnōsis between the Ganges and the Jordan.

Justin, Apol. I. 26, 58. Justin mentions Markion in his First Apology before Markion had yet come to Rome.—Harnack, 24, 25, 26. Irenaeus has a different order of succession in his list from Justin, who lets Markion follow Menander.—ibid. p. 23, 30. Justin apparently knows only two haeresies, Gnostics and Markionites ! Traces the Gnōstic haeresy to Heathen speculations into which gradually Christian distorted ideas came. And Justin could not have regarded the Ebionites as haeretical Gnōstics (—ib. p. 34) his position towards them being different from that of the later Churchfathers. Harnack, p. 41, holds that Justin's Suntagma contained the haeretical leaders in the following order: Simon (Kleobienites, Dositheans, Gorathenians, Masbotheans), Menander, Markion, Karpokras, Valentinus, Basileides, Satornil. The order of succession in Irenaeus is apparently not chronological.—See Harnack, p. 52, 53, who considers Basileides placed too early by Irenaeus. Harnack's idea of the succession in the Suntagma of Justin is Simon, Menander, Markion, Karpokras, Valentinus, Basileides, Satornil. This would put Kerinthus [1] so late that he might have known the Gospel of the Hebrews and been acquainted with Nazōraioi, Ebionim, and Nikolaitans, at least by hearsay. Irenaeus, I. xxx. xxxi. mentions Simon and his followers with Markion and Saturninus all together, considering the last two as Nazorians, opposed to marriage. Irenaeus and Tertullian, both, used Justin's Syntagma.—Harnack, 66 f., 70, 71, 72. The Karpokratians were Christian Gnōstics, regarding the body as a prison. —Irenaeus, I. xxiv. pp. 122, 123. They said that actions were good or bad, as men thought.—ibid. 122 ; Harnack, p. 73. Tertullian, De Anima, 35, connects (anschliesst) Karpokras to Simon, pariter magus, pariter fornicarius. Justin has in his Syntagma copiously and accurately handled only Simon, Menander and Markion, while the rest are treated as "all impelled by these." The systems of Valentin, Basileides, Satornil must have just come out when Justin wrote his Syntagma and his Apology, and had not yet acquired their subsequent importance ; while the systems of Satornil and Basileides were later than that of Markion, which last preceded the period of the great Gnōstic system.—Harnack, 78. The Jews from Daniel down had proclaimed a Messiah in the flesh ; and the Sohar together with the gnōsis and psalm ii. had (like Philo) acknowledged the Angel Logos and King,—Metatron the Angel-king. Compare Matthew, iii. 16, 17 ; iv. 11. The Jews had the Persian Mithra always in mind.

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[1] Karpokrates and Kerinthus are said (Supernat. Rel. I. 421) to have made use of a form of the Gospel according to the Hebrews. Coming from Epiphanius, in the last half of the fourth century, it does not amount to much ; for if a knowledge of the contents of the Gospel of the Hebrews were brought home to Kerinthus, this would not prove that gospel to have been accurate or true ; and if it was so, why was it dropped by the Church which has held on to the Four Gospels ? Besides, Irenaeus says, Kerinthus, like Karpokrates, believed that Iesu was the son of Joseph. Daniel, ix. 26, mentions the Messiah's death ; and the tradition is that Kerinthus was an Ebionite Judaist, adhering to the Law of Moses. If Kerinthus lived about 115-125 it might be difficult to prove that the Gospel according to the Hebrews was in existence so early. Twenty years before the Christian era it was one vast field of gnōsis from the Ganges to Antioch, Jerusalem and possibly Alexandria. From the date of Daniel vii. 14, 18, viii. 13, ix. 25, 26, to A.D. 80 there was Persian-Babylonian Messianism and Jewish Messianic gnōsis. The fall of Jerusalem in A.D. 70 gave a further impulse to Jewish Messianism and Samarian-Antiocheian gnōsis. It makes no great difference whether we date Kerinthus about 115 or about 125, as to his Messianism. If he was a Judaist he must have known that Messianism was all around him. Basileidian opinion might rather predispose one to adopt the last of the two dates for Kerinthus just given, in accord with the views of the later Gnōstics, who denied the flesh to the Christos. At all events, the connection between Christian Messianism and the National Party to which Judas the Galilean belonged is seen (Acts, i. 6) in the question : Lord, wilt thou restore the (Jewish) kingdom (the monarchy) to the Israel at this time ? Such Christians as these Messianists were not extinct at the end of the first century.—Josephus, Ant. XVIII. I. 1, 6 ; Daniel, ix. 26. Perhaps in 135 they had not all died in the time of Bar Cocheba.

The Nazoria on the Jordan, beyond the Jordan, in Nabathea, at Bassora, or the Magi in Arabia were, like the Iessenes, well versed in the names of the Angels. Philo Judaeus was well versed in the doctrine of Angels, Aeons, Powers, and the Logos of Plato. So must the Jews, very numerous in the Grecian city of Antioch, have been versed in the traditions of the Lebanon, Jordan, and Idumea. The Jews then were in communication all the way from Antioch to Alexandria. The Old Testament recognised the gnōsis, kabalah, and the Angel manifestations. When the Ebionites or Nazoria (Nazōraioi, Nazōrenes) had their aeons and the Essenes their Angels, the doctrine of the Unknown Father and the Powers or Angels must have been well represented among the Samaritans, Simon Magus, Menander, as well as Saturninus, Karpokrates, Kerinthus, Basileides, and Oualentinus. The doctrines of the Jewish gnōsis seemed heretical at the end of the 2nd century to Irenaeus, Hippolytus, and, later, to Epiphanius. Justin Martyr, Irenaeus, Hippolytus were in strong opposition to Menander, Saturninus, Karpokrates, Kerinthus, not only on account of their substituting an angel or seven angels in the place of One Supreme God as creators of the world, but also because they were the predecessors in certain forms of spiritual gnōsis which (as in Philo Judaeus) concerned themselves only with such purely spiritual beings as the Salvator, the Angel Iesua, and the Christos as entirely distinct from any being of flesh and blood. Matter could not inherit the kingdom on high! The idea of a Jordan Nazarene in the flesh being the Christos was not a view likely to be taken in the first century; and only to be accepted by some Ebionites, Syrians, Asians, Greeks and Romans.—Mark, xii. 35–37; Matthew, xx. 30. Irenaeus, Hippolytus and Epiphanius are constantly befogging the real views of the gnōstics by using the words Christos and Iesus indiscriminately one for the other. Saturninus does not use the word *Iesus* at all! Consequently, when we find it in systems (in Irenaeus) later than Simon, Menander, and Saturninus, it is a puzzle to imagine how it got there; for Karpokrates and Kerinthus evidently do not consider Iesus to be the Christos, and as we approach 140–150 neither Markion nor Apelles accept a human Christos. Turning back to Isaiah, lxiii. 8, 9, and to Philo Judaeus, and to the Jewish 'Angel Iesua,' we find a Saviour Angel, but no human being, no *flesh* mingled with the *spirit* of the Saviour Angel. Therefore no real gnōstic was likely to entertain the idea. It is possible that a Greek of Antioch or an inhabitant of Asia Minor may have conceived such an idea; but from the account given by Irenæus of the opinions of Karpokrates and Kerinthus neither of them recognised a man of flesh as the Christos. If the Christian story in the Gospels of Matthew, Mark, Luke and John had been the original one, there could have been no contest on the part of the so-called Gnostics in the years from 140 to 160, if they had to spring out of one original account like that in the Four Gospels. The haeresies had Chaldean, Samaritan, or Essene gnōsis for a basis, not the life of a man, as given in our Four Gospels. Just because prior to A.D. 140 Palestine was only gnōstic, for this reason we find so many Gnōstic systems. The gnōsis of the Christos had got to come first, from Daniel and Philo Judaeus to Kerinthus, before the thought could spring up of applying the adjective Christos to any human being except a king in Isaiah. This adjective later expresses the addition of a quality of being, a mode of superhuman existence, a manner of the

the unit, issues.—Compare Dunlap, Vestiges of the Spirit-History of Man, pp. 179–183, where the passages from Babylonian gnosis are collected from Cory, Anc. Fragments, and Proclus, in Tim. iv. 251, and from Hindu philosophy and Aristotle. Philo after his fashion accepted these results of the oriental philosophy. The so-called Gnōstics followed, and the Jewish writers in the Kabalah and the subsequent Midrashim. So also Matthew, xi. 27. "Saturninus, like Menander, discloses One Father Unknown to all, who has made Angels, Archangels, Powers, Authorities."—Irenaeus, I. xxii. Menander (I. xxi.) says "A primal Power Unknown to all." In Oualentinus (I. vi.) we find in the Unknown Abyss (Buthos) a sort of primal Father ; in I. vii., "But many fight also, among them, concerning the Saviour."

But the Book of Daniel plainly asserts that the Messiah shall die. To sustain themselves against Markion and his followers it appears to have been a clear case of necessity for the Roman Christians to take up the theory that there were two natures in one man,—the holy spirit and the human flesh born of a virgin. Hence, heirs to the Gnōsis and decided to the uttermost against Markion and Apelles, our Four Evangels had to be written against Markion,—but not by any means free from the Gnōsis prior to Markion. The virginal birth looks like a Christian compromise with the Gnōsis in A.D. 177–180. Irenaeus, III. xxxii. says that they are in error who say that Iesu took nothing from the virgin, so that they may reject the inheritance of flesh and reject besides the similitude. The note to this on page 300 (Irenaeus, ed. Lutetiae, 1675) says that the *followers* of Simon Magus, Saturninus, Oualentinus, Kerdon and Markion held that the Christos either did not receive real flesh or was not conceived and born from a virgin: and hence that the Anointed did not come in the substance of flesh, Christum in substantia carnis non venisse.—Kerdon. An examination of the account of the doctrine of Saturninus (in Irenaeus, I. xxii.) shows that the word *Christus* does appear there, and his other words are Salvatorem autem innatum demonstravit, 'he demonstrated that the Saviour was unborn and incorporeal and without bodily form, but seemed man in appearance only.' Saturninus then (if he used the word Sotēr, Salvator) could only have had in view the Jewish Angel Iesua. See Isaiah, lxiii. 8, 9 ; Bodenschatz, Kirchliche Verfassung d.

Juden, II. pp. 191, 192. This Angel was also called Metatron (Mttron).—ibid. II. 191. Consequently Iesua is Metatron who stands before the Throne, called Gabriel in Luke, i. Among the Gnōstics, Gabriel took the place of the Logos (who is Mithra) while the Angel Iesua was Mediator and Saviour. Like Saturninus, Basileides is represented as holding that the Saviour was the Man on high (Gabariel).—Luke, i. 19, 26, 35; Metatron may also have been a name of the Archangel Michael (—Milman, p. 49) not a human being. The date of Saturninus is perhaps A.D. circa 105–110 or 110–125. At this period the Saviour was not yet, apparently, regarded as anything else than the Mediator and Redeemer of souls in the presence and sight of the Iahoh, like Metatron and Mithra. If Kerinthus is dated c. 115, or later, it is obvious that according to Irenaeus Saturninus must be placed before him, perhaps before the Nazoria were first called Christians at Antioch; but Adolf Harnack gives, as Justin's order of succession, Simon, Menander, Markion, Karpokras, Valentinus, Basileides, Satornil. If this were a chronological order, it leaves out Kerinthus entirely, and places Saturninus after Basileides and Valentinus, an order the reverse of the one that Irenaeus prefers.

Ἀρχὴ δὲ ἀγένητον.—Plato, Phaedr. cap. xxiv. The Beginning is Unborn; the Father, Unknown. But the spirit has its beginning from the God of all things.—Clem. Hom. xi. 24. Menander was in Antioch, and the Gnōstics shared the name Christiani.—Justin, Apol. I. 26. pp. 144, 145. Saturninus held that the Christos was the Supreme Power of the Unknown Father, that the God of the Jews was one of the Angels, for whose imperfect laws the purifying principles of asceticism were to be substituted, by which the Children of Light were to be reunited to the source of light. Lipsius (p. 144, note 3) seems to *notice* that Ebionism arose (according to Homily, II. 17) after Jerusalem's destruction. Menander persuaded his followers that they would never die (—Justin, p. 145). Compare with this Lucian's statement that the Christians in the Second Century believed that they would be entirely immortal and would live through time forever.—Lucian, Peregrini, 13. The Karpokratians were avowed eclectics. All three copies of Hippolytus agree in bringing the doctrine of Kerinthus into not merely external connection but expressly into inner relation with that of Karpokrates. Yet weightier is the circumstance that all three strongly emphasize the Judaism of Kerinthus!—Lipsius, 116. Jewish gnōsis had then sided with the Jordan party (with John and the Nabatheans, and against the sect of the Pharisees); Greeks like Justin Martyr joined themselves to this new party (to the religion of the Jordan) and proceeded to show that the Messiah had been foretold by Isaiah and the Prophets, extracts from whose writings they produced as evidence, and in some cases (Matthew, ii. 15, 23; Hosea, xi. 1; Isaiah, xi. 1) perverted and misapplied their meaning. Both Pseudotertullian and Epiphanius assert that Kerinthus had the conception that the Law was given by Angels (the Angels that made the world) but that the Lawgiver or 'God of the Jews' was one of these angels.—Lipsius, on Epiphanius, p. 116. Compare Philo, Leg. Alleg. III. 62. It was the well known late Jewish view that not God, but an Angel of the Lord, appeared to Moses in the 'burning bush,' and also to Manoah.—Judges, xiii. 22. Thus Justin, the School of Kerinthus, and the earlier two Targumists are brought closer together, particularly when we recall the fact that Justin was himself from Samaria. The Ebionites in their Christology were related to Karpokrates and Kerinthus.—Lipsius, zur. Quellenkritik d. Epiphan. 60, 61, 121. Lipsius, 128, 129 recognises an Essene-Ebionite Christology and also the existence, in the last part of the 4th century, of a Jew-christianity that continued untouched by Essene elements. Essene influences were intimately connected with Nazarene self-denial, from the time of John the Baptist and earlier down to the Iessaeans at Antioch. "The Nazarenes were before Christ, and knew not Christ."—*Epiphanius*, I. 121. Pseudotertullian names Ebion (the Ebionites) a successor, Philastrius (calls him) a disciple of Kerinthus.—Lipsius, p. 138. In all Judea and in Samaria were the Nazoria.—Acts, i. 8. And in Antioch.—Acts, xiii. 1. Galilean and Nazarene were nearly synonymous.[1] Compare also the gnōsis of the Codex Nazaraeus, the worship of Angels, and the "more than twelves legions of angels" in Matthew, xxvi. 53 with the Jewish kabalah and its angels. Colossians mentions enough angels to make out the gnōsis.

In the theory of the traditional kabalah and gnōsis, the

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[1] Dunlap, Sōd, II. vii. 40; Matthew, xxvi. 69, 71; Lucian, ed. Lipsiae, 1829. vol. IV. 359.

The reference to Archelaus in Matthew and to Tiberius in Luke indicates a late date for both gospels, since both writers wrote *after* the period to which they refer. If Luke's gospel belongs to the 2nd century he could have got his 'encampments' of Vespasian (Luke, xxi. 20) out of Josephus[1] who died about 103. Luke's prophetic utterance (xxi. 20) merely repeats Josephus's narrative.

The framework of philosophy, alluded to in Gen. i., existed in the beginning of the first century before our era, and somewhat earlier, perhaps in B.C. 160. Philo, and probably others, criticised it fifty years before the army of Titus entered Jerusalem. Moreover, Philo (Legis Alleg. III. 2) writes of the God (Exodus, xvii. 6): I STOOD before thee. Simon the Gittite must have taught the baptism by fire! It was the land of the fire-gods Herakles, Aqbar, Gabariel, Gabriel. Simon held that there were *two offshoots* of all the Aeons, having neither beginning nor end, coming from one source (root) which POWER is invisible SILENCE, incomprehensible: one of which appears on high, which is a Great Power, *Mind* of all things, governing all things, and Male; the other, underneath, the great IDEA, Female, producing all things. Then standing opposite each other they have union, and exhibit the interval in the centre, air incomprehensible, having neither beginning nor end. And in this is a father lifting all things and feeding all that has beginning and end. This is he who "stands," "stood," "shall stand," being male-female, in the preëxisting boundless power which has neither beginning nor end, being in unity. For, proceeding from this, the IDEA in unity has become two. (A very good account of the Adam and the Mighty Mother of all that live.) And he was One; for having her in himself he was solus, not indeed primus although preëxisting, but being manifested to himself from himself, he came into being Second. But he was not called father before She named him father. As then himself, producing himself by (through) himself, made

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Gnōsis. The Philonian and New Testament Gnōsis resembles the Babylonian Gnōsis of the Father and Son (like the UNIT and the Monad from the One). Some of the Ebionites believed that the Healer was born a man, like other men. Luke, i. 35, thinks differently. Matthew holds that the holy spirit (not Joseph) was his source of being. Some held that the holy spirit came to him at the Jordan at his Baptism. All this belongs to the gnōsis. The Hindu Iatrikoi prophesied, healed the sick, and Krishna raised the dead. So did Aeskulapius.—Pausanias, II. 27. 3. 4.

[1] Wars, IV. 9. 1; 10. 2. Jerusalem was encircled by Vespasian's encampments.

manifest his own IDEA to himself, so too the appearing IDEA did not do, but seeing him hid in herself the father, that is, the Power, and the IDEA too is male-female, whence they stand before one another (for power differs not from IDEA) being a unit. For from the things above (comes) power, from those below, IDEA. It is then so, and the appearance from them being a unit is found to be two, the male-female having the female in himself. So Mind is in IDEA, what are separate, being a unit, two are found. From the combination of these two primal offshoots Eua (Huē) claims to have gotten or possessed a Man who is Ia'hoh.

If anything were needed to prove the late date of the second chapter of Genesis the last extract would supply it; for here we have the bisex Adam of Genesis and the Clementine Homilies, the darkness of the Babylonian and Jewish gnōsis, the logos-idea of the Osirian philosophy, the aeons of the Christian gnōsis (Hebrews, i. 2, 3) and the Powers of Colossians, i. 16 and of Philo Judaeus. Simon held the *intelligible* and visible nature of fire; that the beginning of all things is boundless power. The seventh Power existed before all the Aiōns (ages) in the boundless power.

The Nikolaitans were a shred of the falsely named gnōsis. —Lipsius, 102. Irenaeus, I. xxx., states that the Nikolaitans were gnōstic. From Simon down we find thirty-two sects (mostly gnōstics) from whose midst (some of the gnōsticism having been weeded out) Roman Christianism appears, coming to the light of day. Philastrius seems to have borrowed out of Epiphanius those (as descendants of Nikolaos) designated "Gnostics." Epiphanius joins the "Gnostics" on to the Nikolaitans.[1] The Nikolaitans in the list precede the Naaseni (Ophites), Sethianites and Peratae or Kainites. The original writing, the foundation of the lists of Philastrius (A.D. 380) and Epiphanius (376–7), placed the Ophites, Sethianites and Kainites before, as if not Christian but *heathen sects* or parties. But Lipsius[2] lets the Nikolaitans (in the original list) immediately precede the Naaseni, Peratae, and Sethianites. When, then, in the Apokalypse, ii. 6, 15, we find the Nikolaitans at Ephesus we know that they were a gnōstic sect,[3] and have reason for dating in the second century the book which mentions them. This supports our argument elsewhere that the Apokalypse is the work of the second century. We must remember that the Greek Mysteries at Athens and those of Serapis continued in full sway into the fourth century in the time of the emperor Julian. These 32 sects and the Mysteries ran along, keeping step with the Sarapis-worship into the fourth century, when Julian in his fourth Oration said:

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[1] Lipsius, Quellenkritik des Epiphanios, 17.

[2] ibid. 6, 18, 43.

[3] ibid. 11, 17, 45, 65, 105, 108.

> One Zeus, one Hades, one Helios, is Sarapis.

"That which has preceded them is also that which has created them."—Havet.

Irenaeus mentions in succession Kerinthus, Ebionites, Nikolaitans.—Lipsius, 7, 44. But his order is not chronological. The Ebionites and Nikolaitans seem to have been before or about the time of Kerinthus, as far as Christianism is concerned; in the times of Iessaian ascetics. They were not all Galileans.—Compare Mark, iii. 7, Luke, iv. 14, xiii. 1, xxiii. 6, xxii. 59, Mark, i. 39, xiv. 70, Matth. iv. 12, 23. When Lucian speaks of the Galilean walking the air up into the third heaven, baptizing the people, and ransoming them from the sinful regions (compare the resurrection doctrine, and Menander's promise that his disciples would never die) we may be sure that the Nazarenes, Iessaians, and Ebionim were proximate to John the Baptist and to the Galileans. The statement in Acts, viii. 9, about the Samarian Magus was not put there for nothing! Justin Martyr (cap. 85, page 91. Trypho), who lived in or near Sichem in Samaria, says that the demons yielded to the name Iesua used in Exorcism.[1]—Acts, v. 16; x. 38; Mark, v. 13. They surrendered to the Iessaean name, as Josephus says the devils did to Essenes. The temples of Asklepios the healing god in these times were thronged by the sick. Salvation meant cure of body and soul. In the temple of Asklepios the sick awaited the nightly visits of the god. Lucian the Syrian knows that the strongholds of the *Christiani* are in Syria, Palestine and Asia Minor. Justin the Samarian mentions two villages of Samaria, Gitton and Kappateia, the homes of Simon and Menander his disciple, both 'magicians.' The latter practised his art in Antioch. He knows, moreover, one Markion of

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[1] Of course the Magus had the repute of casting out demons; but what need to bring him in unless to direct attention to the Magus, or to the Healer!

in his description,—that apostleship which was to be dignified with the name of Paul, and from which that of Simon Magus was finally dissociated.[1] Before A.D. 150 no book of the New Testament was termed 'scripture' or believed divine and inspired.[2] Lucian, born about 120 writes (after A.D. 165), mentioning the Christians, that their leader, who was at all events the Great Man, was crucified in Palestine.—Lucian, Peregrinus, 11. This statement has the effect of a date which there is no going back of. But Lucian does not mention the time when the crucifixion doctrine was put forth. His mention of it shows that it was probably not very ancient. With regard to the apostles and their *memorabilia*, this means (considering that the Saints took Messianism out of Isaiah, xi. 1, Dan. ix. 26, Zachar. vi. 12, Micah, v. 2 and the earlier treatises in the Kabalist work Sohar[3]) nothing more than that the words cited formed part of that floating mass of tradition and of doctrine brought forward at the worship of the First Day of the week, and which was assigned, for want of any ascertained authorship, to the propagandists of the new order of things. The rite of the loaf and the cup was used in the rites of Mithras.—Antiqua Mater, 119. Dunlap, Sōd, II. 120, refers to the identification of Christ with Mithra and the SUN, while Justin Martyr and Tertullian found the Eucharist in the Mysteries of Mithra.

Behold, I show you a Mystery!—1 Cor. xv. 51.

'Antiqua Mater' thinks that early Christianism partook of the sentiments of the initiated in the Mysteries. See Antiqua Mater, 113–117. It is the Apologist himself, then, who in his ignorance of a 'Luke' or a 'Paul' and of any source but certain anonymous note-books, points the historical inquirer to the Mysteries of Mithras for the origin of the rite in question. —ibid. 119. But where Mithra was (at the beginning of the Christian era) there came the Budhist Missionary proclaiming the loveliness of Budha's teaching and a christianity identical with that in Matthew, v. 39–48; vi. 19–34; vii. 12. Whether our Evangelists borrowed from the description of Apollonius of Tyana, or not, there is no reason to doubt that to the readers of Philostratus such an incarnation of the Divine in Asia Minor two centuries before was as credible as the analogous incarnation in Palestine at a like distance of time to the Christiani.[1]

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[1] Ant. Mater, 260.

[2] Davidson, Intr. to New Test. II. 520.

[3] parenthesis insertion, not by the author of Antiqua Mater, 118.

Justin Martyr had read (Justin, p. 100) something very like our Evangels, and (p. 94) has 'justification by faith.' He got this idea from Genesis, xiv. 6. He has (pp. 102, 103, 105, 140, 141) Matthew in the main, especially the first chapters. He apparently quotes Luke, i. 35, x. 22 and Matthew, i. 21, on pages 148, 161, and Matthew, xxvii. 42, on page 149. Justin in his first Apology (B), p. 151, says: David one thousand five hundred years before Christos, being born man, was crucified. Jules Oppert (—Salomon et ses successeurs, p. 96) makes David's reign begin B.C. 1058. So that Justin rather expanded a little! Then, again, Justin uses the word "graphai" with but one exception of the Old Testament scriptures.[2] The books of the New Testament were not generally quoted as scripture (*graphai*) until after the time of Justin Martyr. The three words Ecclesia, Graphai, Eucharistia certainly do not suggest the earliest period of the Christian community, for institutions require time to create. In fact nothing in first and second Epistles to the Corinthians suggests anything other than a completed Church or a large number of separate Christian or Ebionite synagogues in all the Eastern Mediterranean from Rome and Achaia to Syria. Paul's entire style and purport of his Epistles would make one think that the evangels had never yet been known, or left far behind. Paul's subjects and his way of treating them appear in some things suited to A.D. 150; for even Justin felt the need of some *proof* that Iesous *was* the Messiah, while Paul feels absolved from everything of the sort! *The work had been done by others!* Henceforward, he could expatiate upon the effects and results of the 'Crucifixion of the Saviour.' But what faith can be put in writings that claim that "Paul" saw Iēsous outside the Damaskus Gate, long after the Crucifixion, which "Paul" admits had taken place? The strongest evidence against the commonly received date of Paul's epistles is the use of the word '*graphais*.' But the Paulinist writer had before him the prospect of an enlargement of the Jew-Christian's sphere of action,—a translation to a broader mission, a transfer from Sion's hill at Jerusalem to the Capitol or the trastevere at Rome. "The enlarged conception that Paul had formed of the mission of Jesus necessitated an enlarged conception of his nature" (Jesus of Hist. p. 366). The central point in Justin's theology is the deified Logos who was the Son of God.—Antiqua Mater, 158.

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[1] Antiqua Mater, 263.

[2] Justin, p. 159, has ἐν γὰρ ταῖς Μωσέως γραφαῖς. The 'memoirs,' he says p. 164, are called "euangelia." Justin, p. 47, uses the expression ἡ γραφὴ σημαίνει of Abrahm's justification by his faith.

Gnōsis was before Christ, and Simon was not the first of the kind. Jewish gnōsis was a part of the tradition (kabalah) older, at all events, than Simon. Irenaeus has this order: "Simon, Menander, Saturnin, Basilides." Irenaeus called Simon the source and root of all the haeresies (sects). Karpokrates, in Irenaeus, follows Basilides; then follow in succession Kerinthus, Ebionites, Nikolaitans, Kerdon, Markion.—Lipsius, 47. Karpokrates was a gnōstic.—ibid. 109. Kerinthus was like Karpokrates; and held the Christos on high; the world made by angels; the adherence in part to Judaism; that one of the angels that made the kosmos gave the Law.—ibid. 115. Kerinthus is closely connected with Karpokrates, and his Judaism or Ebionism strongly emphasised.—ibid. 116. The gnōsis is with Kerinthus and Karpokrates.—ibid. 117, 118, 119. Matthew, iii. 16, 17.

The orient has always possessed individuals preëminent for their intellect. At Antioch, in Iturea, Bashan, Galilee, or Kokaba, Messianic evangel or evangels must have been in existence before our evangels of Matthew, Mark, Luke and John, and perhaps afforded suggestions on which the later gospels could have been based. This seems to follow from what we find in the writings of Justin Martyr who knows much of what is found in Matthew, yet *never mentions Matthew's Gospel*. Probably because it was written about the time of the circumcision controversy or later. The inference is obvious; since Justin uses the word 'euangelion' and Matthew never uses the word circumcision. Now we have from A.D. 160 back to A.D. 115 a period in which may have appeared the Gospel of the Nazarenes, the Gospel of the Hebrews, Gospel of the Egyptians, Gospel of Peter, and other forms of the Gospel of the Hebrews and 'the numerous gospels current in the early Church.'—(Supernat. Rel. I. 272). The Gospel according to the Hebrews, with modifications certainly, but substantially the same work, was very widely circulated throughout the early Church,—among the Nazarenes, Ebionites, Hegesippus, Papias, (and according to the best critics) the author of the Clementine Homilies, Karpocrates, and Kerinthus.—Supernat. Rel., I. 420, 421 quoting 30 authorities to support its opinion. There were native Palestine Messianic narratives carrying an Eastern stamp, an Eastern bias and flavor of the marvellous. Take all the 'haeresies' that Lipsius mentions (say, about

Four thousand Iessenes were in the Desert living in Eastern Monachism, " curing the sick, curing the sick " (as the Codex Nazoria says). Using the properties of herbs and mineral substances, they were called the Asaioi (and Iessaioi) the Healers; from *Asia* or *Asaia* meaning physician. Josephus mentions demon-expellers that exercised their art among the Jews. So does Justin, p. 91; Matt. ix. 12. But the Nazoria who continued to be followers of the Great Baptist were still at Basra in the year 1042, and (like the Disciples of John mentioned in Acts, xix. 2, 3) knew nothing about Iēsu the Nazōraios; or else regarded him as a false Messiah. The identification of Iēsu the Nazōrene with the sect of the Baptist Nazōrenes (Matthew, iii. 13, 16) carries along with it the inconvenient consequence that the Nazarene followers of John seem to have not recognised him, and in some cases (see Codex Nazoria) to have rejected him. Moreover, when Apelles denied that the Christos had a *human* body, but supplied himself from the elements (in sidereal orbs) with a real body he negatives the *man* Iesu in toto disbelieving his very existence. Apelles and Markion both deny the nativity and the human nature of the Christos.—Harnack, Apellis Gnosi Monarchica, p. 81. The older the Gnōsis so much the more 'doketic' its idea of Christos.—ibid. 81; Zahnii (Ignatius v. Antiochien) p. 399. The descent of Hermes (the Logos) taking on a human form, the death of the Adon, the death of Herakles, the death of Krishna, the avatars of Seth, were so many suggestions to the Evangelist authors. The real Sabians (of the Koran) were a Christian sect that dwelt in the marsh districts.—Chwolsohn, I. 141, 142. Aeschylus, Choephorae, 1, addresses Hermes as Saviour; and Saturninus regards the Salvator as incorporeal, merely *appearing* as if a man.

A Latin writer has said 'nemo repente turpissimus fuit.' No entire change is apt to be sudden. When the Nazarenes were called *Christians* at Antioch first, it was not their first taste of the gnōsis. *That* they brought along *with them* to Antioch; for the Nazōria of the Jordan, the sect of John, believed in Eons, and the Old Testament in " us " (Gen. i. 26; iii. 22; xi. 7) includes, by implication, all the "Powers," thrones, dominions, rulers, and "Archai." So, too, in Irenaeus, I. xxii., Saturninus lets the Seven Archangels say: Faciamus hominem ad imaginem et similitudinem nostram (in *our* image and similitude). Dan. x. 13, points to these principes of Angels. But Saturninus said the word *Saviour:* this was the turning point at Antioch; for he lived there, and there they were first called Christians; Kerinthus was there also; he too speaks of the Christus. We have now got back to where Saturninus does not mention Iesu at all, because he demonstrated that the Saviour is Unborn.—Irenaeus I. xxii. Gabriel belonged to the Seven *Princes* or Great Archangels of the God of the Jews; which was not completely what Saturninus wanted; so he in his system lets the Saviour Christos, on account of the hostility of these very *Principes* to his own 'Superior Father,' come to the "destruction" of the God of the Jews and the saving of the good. We have a remarkable confirmation of this portion of the theory of Saturninus in the Codex Nazoria which handles this point just as it was treated in the first century and by Saturninus:

> Woe unto you Nazōria whom Seven Planets have undermined (caused to waver) in the world.—Codex Nazōria, III. 66, Norberg. But Rev. i. 12, 16, v. 6 likes the Seven Planets.

Other passages to the same effect are I. 104; II. 256; III. 42, 46, 56, 64, 67; and Matthew, xxi. 25, 26, 32, Syriac; where the question is put to the Jews:

> The Baptism of John, was it from *the heavens* (shemin)?
> All held John himself as a prophet!—Matthew, xxi. 25, 26.

I go through the water, mine Elect, come near. Who has denied the Name of Life (Ahiah, chaiah, Iachi, Iachoh, Iahoh) shall undergo the second death. This is the word of the Messenger of Life, who, preaching, thus explicitly addressed his lovers: My Elect, submit your heart, attend, wash, cleanse, and recreate your mind by JUSTICE.—Codex Nazoria.

> "John came to you in the path of JUSTICE."—Matthew, xxi. 32.

The place which the Lords occupy is the place in which the good abide; and in the place which the Lords possess there is nothing, there is nothing vicious or untrue, neither does its own sun set upon this place nor are the rays of its own Light darkened (obscured). Life was in the land of light, from Life water[1] existed, from water splendor came forth, from splendor issued light, from light the Angels sprung, the Angels who standing, celebrate the Life. Life has not built the house in which you now stay. And the Seven Planets who now dwell in it shall not ascend into the land of light.—The Codex Nazoria.

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[1] Genesis, ii. 10. Water was in the Garden of the Adon. "From the Sun comes rain," the water of life. All oriental Gnōsis!

The Chaldaeans and Phoenicians, besides the Old Bel (the Father, Athik iomin, or Ancient of days), had the doctrine that this *Ancient* had a Son (Bel-Mithra, "Belus Minor," called also Iaō, which was his mysterious Name, and called the Seven, Sabaōth). His emblem in the Jewish Temple, in the adytum or holy of holies, was the Candlestick with Seven Lamps which, according to Philo Judaeus, were symbols of the Seven Wandering Stars. The Seven Planets therefore (planeta being feminine) have the feminine plural ending in ōth, Sabaōth, the *Seven*, in the right hand of the Mighty Fireangel Gabariel (Gabriel).—Rev. i. 13, 16. Another name for this hidden Power of God was 'Intelligible Light' (Mind-perceived Light), and still another name Ihoh (Iahoh), the Jewish ineffable Name (in 4 letters), meaning *Life !* The *Old* Father (according to the Chaldean gnōsis) has a Son who is the Light and *Life* of the world, the Logos of Philo and St. John. And this Nazorene King, this Saviour Christos, Saturninus saw in the spirit, 'ascending on high (ἄνω) and lifting the souls up to the Intelligible world;'—'the Unspoken Mystery about which the Chaldaean raved, bringing up the souls through him.' They burned incense to the Sun, Moon, and Planets.—2 Kings, xxiii. 5. For a short time they were called Iessaei (Essene Healers), —before the Disciples began to be called Christianoi.—Epiphanius, I. 116, 117, ed. Petavius. For before the Sun rises they utter none of the uninitiated but certain ancestral prayers, as if beseeching him to ascend!—Josephus, Wars, II. 7. Another name for the Saviour Power was Iesua! Life considering in secret with itself determined in secret to call forth a Son, and him when begotten He placed in Jordan of Living Water sprung from Life and endowed him with Justice.—Codex Nazoria, II. 116, 117. The Christians send Iesu to John to be baptized in the ordinary way. And there is a question whether our Bassora Nazarenes were not the disciples of the Nazoraioi and Ebionites. The name is ancient and the name of a people. More recently the name Nabatheans was added. The Ebionites and Nazarenes for a long time inhabited a place

dicunt (they say), meaning the doctrines of the followers of Karpokrates, his successors, his school,—or else common report. But the statement of Karpokrates that the soul of Iesoua (son of Joseph) was under the protection of a Power sent down (e coelis [1]) in order that it might escape those Seven Angels (makers of the world, one of whom Saturninus had previously said was the God of the Jews), that it passed through all of them (per omnes transgressa [2]) and in all respects freed (from the stains of matter) ascended to the God, is to be particularly noted! But they say (dicunt) that the soul of Iēsu brought up in the custom of the Jews despised them (*eos*, the 7 Angels) and therefore received powers (virtutes) through which it cancelled the passions inherent in men. The doctrine therefore must have been that the soul is a permanent vitality originally retained with the God (—Wagenseil, Sota, 72, 73) and that its resurrection unto the God could only be accomplished by stripping off matter with all its passions and stains,—when the purified spirit returns to its God, like the soul of Iesu. This is Essenism! The soul therefore (ea igitur) which like as that soul of Iesu[1] (quae similiter atque illa Iesu anima) can look down upon the Archons Creators of the world (potest contemnere mundi fabricatores archontas) can in like manner receive powers for operating like results (similiter accipere virtutes ad operandum similia). Now here Iesu appears simply as a superior man, like the prophets, like John, Pythagoras, Plato and Aristotle,—but carrying out to fulfilment in his own person the doctrine of the Resurrection. It is evident (from Irenaeus) that Karpokrates had heard the story of his Resurrection (aphēken tò pneuma.—Matthew, xxvii. 50). But he was not yet reunited to the Power, the Virtus, the Christos, according to Karpokrates (Touch me not; for I am not yet ascended to the Father.—John, xx. 17). He was liberated from the stains of matter! Markion was pleased because he never married. Even the lower order of the Iessene monks must not touch one of the higher order. It communicated a stain to his purity! Thus, as it seems to us, the step from the Essene or Nazōrene purity to not merely the Messiahship but the *Christosship* (if we may use the expression), was taken by Philo in the first century of our era. As a result thereof, behold the Ebionites, from whom the Church of Rome felt itself compelled to separate, and to class them among the heretics. In a statement about Karpokrates, why does Irenaeus drag in an illustration of his own apparently? After relating in the name of Karpokrates and his sect that "indeed some say that they are like Iesu; but some in addition, that they are in something stronger than he; who are more distant (from him) than his disciples," (Irenaeus adds) 'ut puta quàm Petrus et Paulus et reliqui apostoli,' as for instance Peter and Paul and the other apostles. This is an intimation on the part of Irenaeus that these apostles were really existent in the first century amid all the terror and confusion in Palestine from the death of Archelaus, the formation of the 'sect,' of Judas of Galilee and his successors, down to the year 60. In the midst of his dissertation upon the opinions of the followers of Karpokrates, regarding the 'soul of Iesus,' Irenaeus introduces a sarcasm implying that these apostles were 'there all the while,'—taking for granted *the very point at issue,* namely, whether they were anywhere, from A.D. 30–60. We want to know the truth about Karpokrates; but the (doubtful) statement is in Irenaeus, I. xxiv. that the Karpokratians had (calling themselves Gnostics) certain painted images and others fabricated of other material, calling them the figure of Christ made by Pilate at the time when Iesus was among men, and these they crown; but as he connects this with a certain Marcellina who came to Rome in the time of Aniketus (A.D. 157–168) it is of no value concerning the opinions of Karpokrates himself, while it indicates the partisan animus of Irenaeus. In the first place, Karpokrates lived too long before Irenaeus for the latter to have learned much about him and his doctrine except mere hearsay testimony in regard to the Karpokratians of a later period, and, if he was so fortunate as to have learned much about him, he tells us very little of what he *may* have known. As to the 'dicunt' (they say) of Irenaeus this means the Karpokratians or anybody. It cannot be Karpokrates, for then Irenaeus would have written *dicit.* If Saturninus speaks of a Christos and a Salvator (Irenaeus, I. xxii.) he mentions no Iesus. He does not recognise the man Iesus at all, although from Jewish gnōsis he must have known the theory of an 'Angel Iesua.' It therefore is open to question (considering that Karpokrates and Kerinthus *may* have lived from 125 to 145) whether Irenaeus argued from the Karpokratians of the time of Aniketus back to Karpokrates himself. The distinctions we have pointed out enter into the progress of the dogma, into the very essence of the controversy. There was, perhaps, a time when the names 'Angel Iesua' and Christos and Messiah were known, and the name Iesous yet unspoken; it is not probable that any one would have added to Iesous the title Christos or Messiah unless these names and titles had been known from an earlier period; and the time of Saturninus and Menander (to judge from the accounts in Irenaeus) has a weird look as if at that time the name Nazoria was well known, but not the name 'Iesu Nazori.' There is Iesi (Jesse) David's father, and Iesi in Isaiah, but no Iesi Nazōraios or Nazori there. But (for all we know) the name of the 'Angel

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[1] The word shemaim (heavens.—Gen. i. 1), shemin (Syriac Matthew, xxi. 25; coeli), affords evidence of Gnōsis, for the different heavens were peopled by various gnōstic Powers, Angels, and Lives. And there is every reason to regard the gnōsis exhibited in the Hebrew biblion as only part of that which was then current. Karpokrates and Kerinthus were decidedly Jewish.

[2] We follow the reading of Irenaeus; ea means ea anima (that soul). For the Iesu of Karpokrates, in Irenaeus I. xxiv., Hippolytus substitutes τοῦ Χριστοῦ, thus tampering with the passage. The point is whether, like Kerinthus, Karpokrates distinguished between the divine hypostasis Christos and the man Iesu. To substitute, as Hippolytus does, 'the Christ' for Iesu, upsets the distinction on which the gnōstics insisted, and to which both Karpokrates and Kerinthus adhered. The reading of Irenaeus is therefore followed here. Hippolytus, in the part relating to Karpokrates, uses *Christ's* name twice; but Irenaeus (uses the name Christus) only once. Matthew, iii. 16, implies that the Christos idea preceded the expression Jesu-Christos in point of date.

The Ebionites agree in opinion that the world was made by him who is in very truth the God, and about the Anointed (the Christos) they tell such untrue things as Kerinthus and Karpokrates. They have Jewish customs, saying that they are justified according to the Law, and that the Iesu was justified doing the Law; wherefore he was named Christos (Anointed) of the God, and Iesu, since none of the others observed the Law: for if any other performed what is prescribed in the Law he would be the Christos; and that those who do as he did are able to become Christoi (Christs) for they say that he too is a man the same as all —Hippolytus, vii. 34. Karpokrates was then a Jewish Gnōstic of the 2nd century and Platonist. His gnōsticism was for the most part founded on Platonism. Kerinthus taught circumcision and to observe the Sabbath. When Irenaeus I. xxv. says that those called Ebionites do not, in what concerns the Lord, think like Kerinthus and Karpokrates, we should observe that very many Jews, perhaps most, followed psalm 2nd. There were, however, two divergent views among the Ebionites, some being little different from Jews; the others, per contra, used a gospel containing an account of the supernatural conception and birth of Iesu. Some regarded him as Joseph's son.—Comp. Lipsius, Epiphan. p. 123, 138. All according to Hippolytus, held Iesu to be the son of Ioseph and Maria.—ibid. 138. But Irenaeus served as a guide to Hippolytus and Epiphanius, who followed him with partisan strictness.

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[1] The word Christus does not belong here. Irenaeus has Iesus. The fathers write as if handling the 'heretics' was for the *fathers* decidedly uphill work, difficult labor to successfully get round or discredit them.

tara (Powers, Genii) and Kings. The Kings are created from the Exalted King of Light their Lord.—ibid. I. 18. The King rejoices in the Sons of Light.—ibid. I. 20. Gabriel the Messenger is called Abel Ziua (see zio = fulgor; Greek Zeus, Sios).—ib. I. 22. Some of them will worship Angels of fire (Malaka di nura).—ibid. I. 114. Not only does the Codex Nazoria confirm 1 Corinthians, viii. 5, in regard to the Nazarene belief in and worship (Colossians, ii. 18; i. 16) of Angels and Lords on high, but it suggests that the original source of the Codex Nazoria was perhaps as early as the last part of the third century and that possibly it may or may not have resembled the "Hebrew Matthew" which St. Jerome found among the Nazarenes of Palestine in the last part of the fourth century and seems to be shy of it, as something destructive. In some degree this description (coming from a partisan of the Roman Katholic Church) tolerably fits the first two of the three volumes of the 'Codex' Nazoria ('Nazaraeus') published by Norberg in 1815. These Nazorians claimed John the Baptist as their founder, and were, very likely, Ebionites who lived in the Transjordan districts as far as the Euphrates. They addressed the Messenger of Life as 'Malcha di Autara' just as the Jews addressed in the Sohar the Angel Metatron as 'Malcha di Malachim,' King of the Angels. Angels came and ministered to him.—Matthew, iv. 11. All the Autara having been called, the Lord of Greatness descended with the Messenger of Life into the Jordan to administer baptism to the Messenger of Life; the Lord Jordan becomes excited. Then the Lord of Greatness says: Be quiet Jordan, that the Messenger of Life may be baptized in thee. Jordan of living water rested still, while Abel Ziua (Gabriel) was baptized in him, and his two brothers, and also four others called Lords.—Codex Nazoria, I. 242, 246. Abel Aeon is the most splendid of all the Autara (Angels).—ibid. 282. Abel Ziua, the prince of all generation, the Messenger of Life, by the power of the dove (the spirit-emblem) enters the place of darkness.—ibid. 246. The author of Codex Nazoria, III. 144, was a gnōstic; for he holds that the body will not ascend into the house of Life! He preaches John the Baptist, the Jordan, the King of Light, the Aeons of the King of Light who knows what is first and last, and what has been and what will be! Codex Nazoria, I. 102, 104, mentions the destruction of Jerusalem, and says that the captives of the Messiah will call themselves religious and just and Kriztiana (Christians). The Codex, I. 116 mentions Mahamad bar Bazbat as the fourth prophet. The Elchasites had the doctrine of the spirit (detested in the Codex Nazoria), and believed in devils.—Theodoret, Haeret. Fab. II. vii.; Hippolytus, x. 29. There are many resemblances (as we have seen) between Jordan sects and the author of the Codex Nazoria. Elchasites used baptism and had belief in a Christos in the year 101, the third year of Trajan. There were many credulous fools then.—Hippolytus, ix. 13, 17. The Elchasites held that there was One Unborn God called the Creator of all things. But they acknowledged one Christos on high who appeared many times in many bodies (compare the succession of Budhas), at one time as the spiritus, and last in Iesu.—ibid. x. 29. It is not clear whether the *followers* of Elxai had the idea of *Iesus* as early as A.D. 101. But they might have had a conception of Metatron the Iesua, and the Logos of Hermes, also the idea of a Christos, out of Isaiah lxiii. 8, 9, even earlier. Philo Judaeus had written concerning the Oldest Angel as Logos about A.D. 40 or earlier. Gabriel in the Jewish Kabalah was the Oldest Angel, and in the Codex Nazoria was the first of the Aeons (—Codex Nazoria, I. p. viii. preface) and in Luke, i. 19 replaces Metatron who stands before the Throne.

> I am Gabriel that stand in the presence of the God.—Luke, i. 19.
> Gabriel, Salicha, called, delegated and sent.—Codex Nazoria, I. 164.

The Codex Nazoria, I. 120, mentions Apostles. 'Antiqua Mater' supposes that to such missionaries and saints the New Testament Nazarene sect owes its origin. The Sethians held three principles, light, darkness, the spirit; and the spirit (a sort of odor, scent) is between the light above and the darkness beneath; but the power of the pneuma and the light enters within the darkness underneath: the darkness being terrible water, into which the light with the pneuma has been drawn down and changed into such a nature. The darkness has mind and knows that if the light should be abstracted from it the darkness remains desert, invisible, unilluminated, etc.; and so it strives with intelligence and plan to keep within itself the lustre and the spark of the Light with the fragrance of the pneuma. From water was the first beginning born, a wind vehement and swift, cause of all generation, effecting a certain agitation (or boiling) and movement for the world from the motion of the waters. And this produces a something very like to the hiss of a serpent. This they say is the pneuma of wind which is born a perfect God from the fragrance of the waters and that of the spirit and the lustrous light; and that Mind (Nous) of the female is generation. The face of a man is an image of nature, the pupil of the eye darkened from the subjacent waters, lighted up by the pneuma (spirit). The darkness maintains possession of the light so that it may have the serviceable spark and see, just as the light and the pneuma maintain possession of the power of themselves; and they hasten to recover unto themselves their mingled powers into the dark and dreadful water. All the infinite Powers of the three Archai (principles) are each according to its own nature endowed with mind and intelligence. . Then all thought and care of the light is from on high somewhat as from the death of the evil and darkened body the mind is freed from the father that is underneath which is the wind in agitation and disturbance raising waves and generating perfect Mind its own Son, not being its own according to essence (or nature). For a ray of that perfect Light from on high was held down in that dark and dreadful and bitter and foul water, which is the light-giving spirit borne over the water. . . The perfect Logos from on high in the likeness of the Serpent entered into the unpurified matrix (of creation, or matter). The form of this animal is that of a slave and this is the necessity for the Logos of the God to go down into the matrix of a virgin.—Hippolytus, V. 19, On the Sethians. Seth, the Sethians say, is a certain divine power. They held that there is a Christos, but *different from the Iēsous.* Their Christos came down from heaven upon the Iēsous the son of a virgin.—Theodoret. Haeret. Fab. I. xiv. It is this view of the Iesu that Matthew, the Greek writer, combines with the doctrine of the *Christos*, into one supernal being. The name Iessai would naturally suggest a Iessene Healer; so would the name of the Iesua or Saviour Angel of the Divine presence. Consequently, if the narrative was once *written*, the person need not have ever existed, and the story would require no confirmation. In fact, in the 2nd century no confirmation would be possible. The doctrine verified the book to all intents and purposes,—the doctrine of a Christos, the resurrection of the dead, and a general belief in demons

of demons from the sick. The Essenes were engaged in this business. The words Magoi, Herod, Essenes, Iessenes, Nazarenes, Elchasites indicate the scene of the New Testament narrative. The Magoi give the character of the country people as superstitious, under the influence of gnōstical teachers like Simon and Menander, such characters as Lucian and Acts, xxii. 24 describe; Herod dates the period sought to be described; the Essenes, Ebionites, Nazarene Healers (and the Therapeutae) supply a description of the religious tendencies. It is the movements of the Nazarene apostles or Healers (Iessaians) that the New Testament describes, as they went through the villages healing the sick, casting out demons and raising the dead.—Matthew, xvii. 15–21. Simon, Menander, Kerinthus and the Nikolaitans come in with their gnōsis to complete the picture, while over the whole the last hours of Herod and the ruin of Jerusalem were made to shed a lurid light. To this must be added that the Coming of the Messiah was looked for as imminent after Jerusalem fell. Now if we are right, the point, before the earliest of the gospels was issued, was the Coming of the Messiah. At that time most people expected the Christos to appear immediately. The *Coming* was what was hoped for, not the past. It is the present and the future that men look at! It might prove difficult to immediately supply the popular want; but much easier to describe his previous incarnation (in accordance with the gnōsis, goodness, mercy, healing, the Roman arms, the crucifixion, and the doctrine of the Resurrection of the dead, all popular subjects of interest) while retaining the advantage of the popular interest in the Coming of the Messiah. That this interest was still strong the rising of the Jews under Bar Cocheba demonstrates to a certainty. Therefore, between A.D. 90 and 132, the hope of the Coming of the Messiah was never extinguished. The writer of the Apokalypse partook of this expectation. At least, he has written the words Erchomai tachu, "I come quickly." Now the Gnōstics (Matthew, xxvi. 53; Tischendorf's Philonea, p. 150) were the first Christians. Kerdon and Markion lead on to Justin Martyr. Markion could "deny himself" as much as Matthew, xvi. 24 required; and the ascetic doctrines of the Nazarenes crop out in the three Synoptic Gospels. The introduction of Herod on the scene reminds one of Josephus's history and lends effect, but otherwise needs not be connected very intimately except with the astrology. Certain references to Jerusalem Destroyed indicate that our Four Gospels are later than the happening of that event; and an account of Christianism has to be first sought for in Justin Martyr (A.D. 165, or later), unless we go back to Simon, Kerinthus and the Nikolaitans. But the doctrine of the Jewish Messiah originally was connected with the leadership of troops, so that it took time to disabuse the Jews of that idea; while Greeks like Justin Martyr might be brought to a different view, that quite a century earlier the Messiah had come. Mithra was regarded by the orientals as the Word of the God, in the gnōsis. Kerinthus taught circumcision which means self-denial.

Justin Martyr as the earliest Christian author who has come down to us (about 159–170 years after the reputed birth of Christ—Justin, Apol. i. 46) mentions at the first page of his 'pros Trypho' τῆς γνώσεως ταύτης by which *Gnōsis* he means "whether one or also many Gods." Many Gods were a characteristic of the Gnōsis; and self-denial (ἐγκράτεια) was characteristic of Essenes, and Markion's followers; and at the same time one of the first things Justin mentions. On his second page (edition 1551. Lutitiae p. 33) he speaks of the noēta (things mind-perceived), 'the thorough knowing of the things without body' and of the 'vision of the ideal forms that excited his perception,' a very tolerable, substitute as a preparation of the mind to receive gnōstic fancies of any sort. He hoped to immediately have a view of the God! For this was the purpose of the Platonic philosophy: 'To display the Logos ruling all things!' Science is the something (Justin, Trypho, p. 34) that supplies Gnōsis of human things and of divine things. Supplies epignōsis (complete knowledge) of the divinity and righteousness of these. The eye of the mind can see and was given us for this, so as to behold that very τὸ ὄν (living unit), distinguishes by that very thing which is the cause of all the noēta, not having skin, nor form, nor size, nor anything that the eye sees, but some "ON" (unit) this very ὄν (being) of all being (essence), unnamed, unutterable, but alone beautiful and good, suddenly born in the well-being souls through what is connate and through love of KNOWING.—Justin, p. 35. Trypho. 'The bath of the repentance and of the Gnōsis of the God.'—p. 40.

This is Greek platonism, idealism, mere imagination! Nothing real, nothing true ever could be added to religion by it. But it is sympathetic with the gnōsis, kindred to it. This is hardly what the public would expect of Christianism. But in its inception it was perhaps a composition of Greek, Jewish and Nabathean gnōsis. Justin mentions the gnōsis, the Kingly Mind, the Christos, the Powers, the Graphai, the war in Judea, when the dialogue was going on; states that Trypho had read the precepts in what is called the evangel, precepts so wonderful and great that he would not suppose any one could keep them, mentions setting your hopes on a Crucified Man, and the expression of Justin, p. 39, 'In the name of him the crucified Iesous Christos.' In Justin's time there was one evangel at least. So in Markion's time. But Justin, p. 41, mentions the Second Coming of Christ, when in glory above the clouds he will be present.

The Nazarenes were to cast out demons, speak with tongues, take up serpents, drink deadly poison without injury, lay hands on the sick and heal them.—Mark, xvi. 17, 18. The Jews cast out demons.– Matthew, xii. 27. So did Ebionites.[1] —Luke, xi. 19. Justin speaks of the WATER OF LIFE. Justin's Baptism from anger, nature and passion (p. 40) is gnōsis in the Essene style of Matthew, v. 22–29, 44. The doctrine of being perfect, in Matthew, v. 48, must have been one of those precepts so wonderful and great that Trypho (p. 38) supposed no one able to practise them. Matthew's proposition that the "Children of the Kingdom" (of the Jews) "will go forth into the darkness that is further away"[2] was more likely to have been brought forward after the year 70 than before; for the Pharisee party was strong before Jerusalem fell. It is just the Pharisees and Sadukees (Matthew, iii. 7) that the Jordan Nazōrenes hated. Therefore the time for the Gospel of the Jordan (with its more pretentious title, Gospel of the Hebrews, etc.) to have been brought forward was after the year 135. Justin Martyr takes

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[1] Matthew, x. 1.

[2] What you alone now justly suffer; and that your lands should become deserts and the cities consumed with fire and foreigners eat up the fruits before your face, and none of you set foot within the Jerusalem.—Justin, p. 42. Here Justin sets forth, by implication, that the Jews were punished because they did not believe in the Crucified Messiah. "No one of you, as I think, will dare to say that the God was not and is not, too, a foreknower of the things about to happen and prepares beforehand what are deserved by each." Justin, p. 42; Matth. xxi. 43.

possibly a witness for one of the gospels, and is not the source from which to learn anything of the person of Iēsou except what they may tell. He quotes what we find in Matthew, xxi. 13. Justin knows the thunderbolt flung in Matthew, xxiii. against the Scribes and Pharisees; so that if genuine some gospels belong possibly to a time before Justin, before Kerdon and Markion. Kerinthus was in Antioch, Caesarea, Asia, and Egypt.

Bilanx is the balance (scales): Bilanx is Male and Female. The Male is here called Adam, and Adam is the interior formation in which the spirit consists.—Liber Mysterii, i. 2; Kabbala Denud. II. p. 48; Aidra Rabba, § 1128. The Adam was the Bilanx.—See Gen. ii. 22, 23. The Kabbalist Scribe who wrote Genesis, xviii. 1, 2, represents the Three Heads of the Ancient (which three make but One) in the form of three men.—Franck, 138; Sohar, III. 288 b. Gen. xviii. 2, 3.

Similar gnōsis to that exhibited in the three oldest tracts of the Sohar existed already in the first century in connection with the name Metatron. Moreover to be a Gnostic, looking always to the spirit and despising matter, one had to be a Nazōrene ascetic crucifying the body. As to the relation that Iesu bore to the Christos, Karpokrates gives us a status of the doctrine just one degree earlier than that of Matthew. Karpokratians held that Iesous was begotten from Iōseph; although like other men, yet more just than the rest, but that his soul (*life*) being powerful and pure remembered the things seen by it when it was borne round with the Unbegotten God, and on this account power was sent down by him to it (the soul of Iesu), in order that he could by means of it (the power) escape the (Angel-) creators of the world, which (power) having moved on through all things and in all having been set free ascended to Him clinging to what are like to itself. And they say that the soul of Iesu having been trained according to the Law in Jewish observances despised them and for this reason received powers by which he annihilated the passions that men have for punishments. That soul then, that, like the soul of the Christos (*Iesu*), is able to despise the world-making Archons, receives power to do similar things.—Hippolytus, vii. 32. Karpokrates held that the different Angels and Powers emanated from One God and the lowest of these made the world. He denied the resurrection of the body, because the doctrine of the transmigration of souls is evidently hostile to it (See Hippolyt. vii. 32. Lipsius, Zur Quellen. d. Epiphanios, 111) but admitted the resurrection of souls. Irenaeus, I. xxiv. does not let Karpokrates say that Iesu is the Christos; the word *Christos* is the insertion here of Hippolytus or Epiphanius.

The Sethians, the Ebionites, Kerinthus (according to Irenaeus) and Theodotion distinguished the Iesou from the Christos. Theodotus called the spirit Christos and considered Iesou a man (born of a virgin) on whom the spirit fell at the Jordan. Epiphanius seems very much perplexed in his mention of the Nazorenes. He admits that these for all he is able to say, may have been BEFORE the Kerinthians, but were at all events contemporaneous with them; and that all Christians at that time were equally called Nazōraioi (Nazōrenes).—Epiphanius, I. 117. What troubled Epiphanius was that Kerinthus in A.D. 115 or 125 or later was a Messianist Christian; and believed only in the Christos. Consequently, Epiphanius' testimony shows that the Nazōrenes (who were called *Iessaeans.*—Epiphanius, I. 120) were not called Christians at first, but Nazoria and Iessaeans. At first they merely held to Iessene (Essene), and Nazorian doctrines and believed in Messianic doctrines. Whether they at first had only these doctrines the gnōsis and Mithra baptism is not so clear. If they had the belief in Mithra one would think that this would have entitled them to be called Christians like all the other Christians who were equally called Nazōrenes. If we admit that Kerinthus was a Nazorean or Ebionite (See Lipsius, 44, 45) and did not confess Iesou to be the Christ, it may have happened that the great body of the Nazorenes, like Kerinthus, did not admit at that time that Iesu was more than an inspired man in whom the Christos dwelt for a time. Hegesippus knew the so-called relatives of the Lord, and they are mentioned in the Four Gospels, which seems to confirm the idea of his received humanity. Who is the liar if not he (Kerinthus, or Kerinthians) who denies that Iesou is the Anointed?—1 John, ii. 22. Now, as Iessenes, the Christian Gospels adhere to the Essene characteristic, Healing the sick; but who was the Iesous? Until the Nazōrenes had filled their minds at Antioch with Kabalist gnōsis, they might not assume the name *Christians.* For a short time they were called Iessei (which Epiphanius, I. p. 117 derives from Iesse Dauid's father) before the Disciples began to be called Christianoi. Essaioi and Iessaioi are the same word, meaning Healers; like the Essenes (from Iaso, Iēso, Iessaioi, the Healers) monastic ascetics who dwelt in the Desert. Some, Josephus says, lived in cities and towns, others made the Travels! These last appear in the Gospel. In the Desert Iēsous is depicted by Matthew, iv. 8, as being tempted by Satan with great worldly prospects, which the Healer scorns. Even Matthew must have confessed that such offers could never have been made to any Gnostic. Satan knew as much as that! For no spiritual essence could they possess the slightest charm. When charged with hostility to Rome, and when asked if he was king of the Jews he is made to admit the accusation (—Luke, xxiii. 1–7; Matth. xxvi. 69-71). Matthew's publication of the writing set up over the Healer's head, "this is Iēsous the king of the Jews" certainly implies complicity with the Jewish insurrection against the Romans; for the Messiah was expected to expel them. After Matthew makes Pilate say "What wrong has he done" he lets, by Pilate's authority, an accusation of that sort be set up, as if Pilate was a fool and the Healer one of those in arms against the Roman suzerainty.—Matthew, xxvii. 26. Then again he exhibits Pilate in full accord with the Pharisees in verses 62 f., although he admits the Healer's innocence. This vacillation and weakness is not the character that Josephus gives of Pilate but the very reverse. He sent troops after an adventurer, slaughtering a large number of easily gulled country folks; he had sent his soldiers in disguise with swords to stab the Jews who assembled in the public square in front of his quarters to petition him; and he was recalled for his severity to the Samaritans! How does the account of Josephus agree with that of Matthew? They differ in toto. The writer, John, too, makes a doctrinal statement which he *puts in the mouth of the Healer.* "No one has ascended into the heavens except the one who came down out of the heaven, the Son of the Man."—John, iii. 13. Matthew says that the Christos (in the shape of the hagion pneuma) came down at the Baptism of the Jordan; but how the *Healer* could say, before his crucifixion, that he *had ascended into heaven* is a puzzle. If it is exclusively *John's* argument, why does he put it in the Healer's mouth? Supernatural

Com. 368. Josephus, xviii. 1, describes his revolution as of the utmost importance, stating that the *undertaking advanced to a great degree of enterprise,* implying that somebody ran considerable risk! But he maintains an absolute silence respecting the fate of the hero himself, neither telling whether he lived, died in battle or was crucified. Nevertheless what Josephus did not say of the man is the highest encomium, for it implies that his conduct was beyond praise, and that Josephus in Judas the Galilean *had an elephant on his hands* that it would be dangerous to praise at Rome. Still he admits that this Judas was the idol of his party, the idol of the people to such a degree that a sect[1] derives its name from him! How could a *sect* be derived from a hero, a sect surviving his death down to the year 96? His son Menahem captured the tower Antonia from the Romans.—Josephus, Wars, II. xvii. 8. No doubt Judas was long remembered on the Jordan where Josephus records the presence of Banous the Baptist. But Josephus nowhere records the death of the Great Galilean! No one knows how he died.

If the Jews, before the Christian era, had no knowledge of any place called Nazaret or Nazareta (not mentioned in the Hebrew Testament, in Josephus, or in the Talmud) we yet know that there were Nazōrenes along the Jordan, and in Auranitis; of such was Banous. In fact, Isaiah walking the sands of Arabia for three years naked and barefoot was a great example, as well as a sign and a wonder to the Nazarenes of Nabathea. It apparently made little difference to those gnōstics whether they were in or out of the flesh, and clothing was likely to become, as long as the flesh was mortified, a secondary consideration. Epiphanius, I. 121, says that the Nazarene sect was before Christ and knew not Christ. Compare Isaiah, lvi. 4, 5.

The Prophets of the Old Testament kept alive in the popular mind along the Jordan a belief in the prophets of the 2nd century that belonged to the society of 'apostles' and 'teachers' of that period. Some of these prophets appear, like the apostles, to have been itinerant,[2] others were settled in particular places (—Antiqua Mater, 61, 64). These rustic prophets (or seers) are mentioned in 1 Samuel, ix. 9, 13; x. 10. In the time of Klaudius the Jews broke out into insurrection (—Josephus, Wars, II. xii. 1–3). It is said, whether truly or not is not settled, that the rumor of the resurrection of Iēsus spread in the first years of the reign of Klaudius; of course in connection with the opposition to the Roman Government in Judea. The sword of Bar Abba (Barabbas) somehow stuck out in all directions.—Luke, xxii. 36; Matthew, x. 34; xxvii. 37. Iēsous was on the side of liberty![1] Iēsous Bar Abbah[2] had been in the rebellion. No prophet (not even Isaiah, xi. 1) had prophesied "He will be called a Nazōrene." Ringleaders of the sect of Nazarenes existed after Christ; but Epiphanius, I. 121, says the Nazarenes were before Christ, and knew not Christ.[3]

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[1] It was the Pharisee party. Two celebrated Pharisee doctors, Iudah and Mathiah and some of their disciples were burnt alive by Herod for pulling down the Roman eagle from the oriental portal of the Temple somewhere in the neighborhood of four years before our era. After Herod's death the seditious lamented them vigorously.

[2] Nabaa, in Arabic, means to go about from place to place.—Jervis, Gen. 324; Codex Nasar. I. 58, Norberg. The Essenes made the "travels." Acts, xix. 13, men-

The Nazoria were found in all the mountain districts of Judea in Idumea, Moab, Galaitis, and Basan.

> "Galilaei, a Iuda quodam seditioso Galilaeo accepta origine."

It is evident that Samaritan, Greek, Nabathean or Jewish gnōsis has carried on the Ebionite idea to its two final forms in Kerinthus and Justin. Isaiah was the Messianist warrant that the Light (of the Messiah) had to come! Judas, chief of the Zealots came from Gamala in the mountain southeast of the sea of Galilee. Land Zabulōn and land Nephthaleim by the route of the sea (of Galilee) beyond the Jordan, Galilaia of the Nations! The people sitting in Darkness beheld a Great Light,—the Light of the Messiah! 'Judas the Gaulanite' was called also, by Josephus, 'Judas the Galilean.' Gaulanitis lay the other side of the Sea of Galilee, the east side—exactly agreeing with the description in Matthew, iv. 15. So that the Gospel in using Isaiah, ix. 1 locates the Messiah *in the birthplace of Judas* beyond Jordan.

> Judgment will be made concerning the Nazoria according to their works.—Codex Nazor. II. 144, 146.

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tions 'wandering Jewish exorcisers' who used the Name Iēsous over them that had demons. Josephus, Ant. viii. 2, 5, speaks of expelling demons. The Codex Nasaraeus, III. 87, 95, 279, holds that there are demons. The prophets were orators.—Munk, Palestine, 194.

[1] Matt. xvii. 26: Then the sons are free!

[2] Mark, xv. 7; Matthew, xxvii. 16.

[3] see Dunlap, Sōd. II. 47.

He shall be called a Nazōrene!—Matthew, ii. 23.
Iēsou the Nazōrene.—Acts, xxii. 8.
Chief of the sect of the Nazōrenes.—Acts, xxiv. 5.

The Jews were afraid to say Rome when they prophesied the Eternal City's destruction; so they wrote *Babylon* for Rome in the Apokalypse. They were afraid to openly pay honors to the memory of Iudas the Galilean; but under the name Iēsu they could honor the patriotism of any Galilean, or all.—Acts, i. 6.

The conspiracy against the chaste Susannah was upset when the witnesses contradicted each other. The genealogies of Iesu in the first and third Gospels differ irreconcilably from each other. Justin differs from both. In this passage another discrepancy arises. While Luke seems to represent Nazareth as the dwelling-place of Joseph and Mary, and Bethlehem as the city to which they went solely on account of the census,[1] Matthew knows nothing of the census and seems to make Bethlehem, on the contrary, the place of residence of Joseph,[2] and on coming back from Egypt with the evident intention of returning to Bethlehem, Joseph is warned by a *dream* to turn aside into Galilee, and he goes and dwells, apparently for the first time, "in a city called Nazareth; that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene."[3] Justin, however, goes still further than the third Gospel in his departure from the data found in Matthew, and where Luke merely infers, Justin distinctly asserts Nazareth to have been the dwelling-place of Joseph (ἔνθα ᾤκει), and Bethlehem, in contradistinction, the place from which he derived his origin (ὅθεν ἦν). The same view is to be found in several apocryphal Gospels still extant. In the Protevangelium of James again, we find Joseph journeying to Bethlehem with Mary before the birth of Jesus.[4] The census here is ordered

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[1] Luke, ii. 4.

[2] Matt. ii. 1. cf. Alford, Greek Test., i. p. 14.

[3] Matt. ii. 22 f. There is no such passage in the Prophets or in the Old Testament. It is *altered* from a word (nezer) meaning 'a root,' in Isaiah, xi. 1. Besides Idumeans Nabatheans, Galileans, Zealots, Robbers, and Baptists, was there any room for *Christians* in A.D. 30–68? How could Paul have written before Jerusalem's fall? The Nazarenes could have acquired no power while the Pharisees and Jerusalem were safe. Paul was Nazarene.—1 Cor. vii.

[4] Protev. Jac. xvii., cf. Fabricius, Cod. Apocr. N. T. i. p. 103; Tischendorf, Evang. Apocr. p. 30, p. 39.

Who in the middle of the 2nd century would have remembered what inscription was set over the Healer's head? It is not very likely that by Pilate's order a superscription was placed over the head of the Healer with a false indictment on it. If any superscription was set over his head it must have indicated what was the charge against him. An indiscreet superscription would perhaps offend the Caesar! But we are not yet done with the hero of Galilee. His blood continued to fight after he had perished. His two sons fought on until the Romans crucified them; and, finally, when Jerusalem was destroyed and all was lost, his descendant Eleazar exhibited the *blood of Judas still in the war;* for with a faithful band he had thrown himself into the impregnable fortress of Masada, and still held out, refusing to surrender. He was a descendant of that Judas who when Kurenius was despatched as censor into Judea prevailed on numbers of the Jews not to enroll themselves. For it was at that juncture that the Sikarii combined against those who were willing to obey the Romans, treating them in every way as enemies, plundering their property, driving off their cattle, and setting fire to their habitations. Against the Sikarii and Eleazar the Romans advanced surrounding the entire circuit of the fortress with a wall and distributing sentinels. The general himself encamped at that point where the rocks of the fortress adjoined the neighboring mountain.

Masada, a rock not inconsiderable in circumference, and lofty throughout its entire length, is encompassed on every side by ravines of such vast depth that they are unfathomable by the eye; precipitous withal, and inaccessible to the foot of every living creature, except in two places, where the rock admits a difficult ascent. Of these passages one leads from the Dead Sea and fronts the rising sun: the other, by which the approach is less difficult, is from the west. The former is called the snake, from its narrowness and continual involutions. Its line is broken at the projections of the precipices. In going through it the feet must alternately be firmly fixed. Destruction threatens; for on either side yawn deep caverns so terrific as to appal the most undaunted spirit. After thirty furlongs of this sort the summit is reached which spreads out into a plain. The Romans had to in part fill up the valley between the mountains to get space to plant their engines of war.

After destroying Herod's wall by a battering ram, and burning another built by the Sikarii behind the first, the place became untenable. But neither did Eleazar himself meditate flight, nor had he any intention of permitting others to do so. Setting before his eyes what the Romans would inflict on them, their children, and their wives, he planned the death of all. After reminding his soldiers of the Resurrection in heaven, and that life alone is miserable, he broached his plan to them. At daylight next morning the Roman army moved upon the camp of Eleazar "the first of all to revolt and the last in arms against them." But seeing no enemy and a dreadful solitude on every side, fire and silence within, they could not imagine what had occurred. Nine hundred and sixty persons including women and children, lay dead. When all the rest had fallen the scion of Judas the Galilean inspected the bodies to see if any remained alive, and then driving his sword with one collected effort completely through his body, fell down beside his family. The sect of Iudas, says Josephus, have a love of what is FREE hard to overcome!

> What do you think, Simōn? The kings of the earth, from whom do they take taxes and census, from their sons or from the foreigners?
>
> And when he said "from the foreigners," the Healer said to him:
>
> Then the sons are FREE!—Matthew, xvii. 25, 26.
>
> This is Iēsous the prophet from Nazaret of Galilee.—Matthew, xxi. 11.
>
> Tell the "Brothers" to go to Galilee and there they will see me!—Matthew, xxviii. 10.

The word Iēsua has the double meaning to save (Matthew, i. 21) and to heal. He (Iēsous) went down and dwelt at Nazareth, to escape from Archelaus the son of Herod.[1] When the territory of Archelaus was reduced to a Roman province under the administration of Koponeus the procurator, Judas, a Galilean, excited the inhabitants to revolt, denouncing the payment of tribute to the Romans.—Josephus, Wars, II. ch. 8. 1. Eleazar, a man of influence among the Sikars, was a descendant of the Judas.—Josephus, Wars, VII. 8. 1. Barabbas (Bar Abbah) was a Robber.—John, xviii. 40. The Patriots were called Robbers.

> Pilate sent to Herod (Antipas) the Iēsous under arrest, Herod succeeding Archelaus.—Justin, Trypho, p. 103; Luke, xxiii. 7, 8.

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[1] Tertullian vs. Marcion, Ante-Nicene Library, vii. 196; Matth. ii. 22.

They had then a distinguished prisoner, called Iesu Barabbah.—Matthew xxvii. 16. ed. Tischendorf, ed. Leipsic. 1850.

And there was the one called Barabbas, arrested with the rebels that had done some bloodshed in the insurrection.—Mark, xv. 7.

And they then had a noted prisoner called Barabbas.—Matthew, xxvii. 16. Codex, Sinait.

The pernicious superstition, repressed for the moment, again broke out not only throughout Iudea.—Tacitus, An. xv.

The Nazōrenes were still patriotic so far as regards interest in their race and country [1] (Acts, i. 6). Bar Cocheba's rising indicates the feeling of the Jews after the destruction of Jerusalem; so that the hope of the Messiah was always present 'through all the hill country of Judea.' Judas the Gaulanite, 'Iēsou Bar Abbah,' Eleazar and Bar Cocheba corresponded to this feeling of hostility to Rome and the foreigners, that existed among the lower and middle classes. It was not wholly unreasonable to expect some manifestation of sentiment in this connection among an outraged and shamefully abused people after the fall of their temple and the ruin of their hopes. Some Christian not far from A.D. 138–149 who had Josephus's writings before him, undertook the production of a work that should be Ebionite, Messianic, written in response to the national sentiment, and yet peculiar in this that the Scribes and Pharisees are detested while the Saints are made of paramount interest, and the whole scene is changed from war to peace, subjection to Roman sway, and the Resurrection of Iēsous.

My sway is not derived from this world.[2]—John, xviii. 36.

Justus of Tiberias wrote a history of the war of the Jews, but says nothing about Christ or Christians.[3] There were several

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[1] Acts, i. 6: 'If thou wilt reinstate the kingdom for the Israel!' Solomon's 'Jesus of History,' 13, 16, takes the ground that the followers of Judas of Galilee were the followers of Jesus; and psalm, ii. 6, 7, when quoted by Justin Martyr as foretelling the Messiah, applies to Judas (as the expected Messiah) and his followers the Nazarenes and Ebionites.—Solomon, 97, 102, 108, 172, 174, 178, 180, 181, 232–234; Luke, xxii. 34–36. The narrative is a jumble of historical events as illustrating a foregone theosophy, and is no myth, but the reflection of a real movement of a section of the Jewish mind before and after the national dissolution and dispersion.—Geo. Solomon, 201. No doubt other elements having more or less a historical root were added.—ibid. p. 202.

[2] My authority (right to govern) is derived from on high!

[3] Renan, l'Ant., 237; Photius, Biblioth. cod. xxxiii. died A.D. about 891. See Dict. Chr. Biogr. IV.

that there is a gap in the testimony to the Resurrection that has never been filled up : "As it is, no evidence is offered that Jesus really died." The Gospels do not pretend that any one was an eye-witness of the Resurrection itself. Paul passes over the event itself, and relies solely on the fact that Jesus was supposed to have been seen by certain persons to prove that he died, was buried, and had actually risen the third day.

might mean the books of the Elchasites, the Haeretist Gnōstic writers, etc. The Ebionites differed very little from Jews (—Origen, II. p. 15). Those of the Jewish people who believed in Iesu have not given up following their ancestral laws and are called Ebion (—Origen, II. pp. 429, 430). The Markionites declare utterly that Iesu was not born from a woman; the Ebionites say that he was generated from a man and woman, like us. And as to his human body, this is denied; some saying that he came from the heavens; others, that he had such a body as we have, in order through the likeness of the body to redeem also our bodies from sins and give us the hope of a resurrection.—Origen, II. p. 145. ed. Paris, 1619. Peter and James were represented as of the Ebionite sort.—Acts, ii. 44; x. 14; xv. 1; xxi. 20. It is evident that the 'resurrection of the dead' was a sore subject (Acts, xxiii. 6.) and that if the doctrine of 'spirit and matter' was true, there could not fail of a large multitude of sins accumulating against every man, and then, what was to become of him in the resurrection? The Pharisees courted this tribulation; the Sadukees denied the resurrection; but the Iessenes, Baptists, and Nazōrian-Iessaeans made the most of the doctrine. The Pharisees were on the side of the regular Church-elders and rabbis; it was assumed that their souls were safe. The Death-Angel was required every night to deliver their souls safely in Paradise. Lucian's description of the Christian excitable temperament is confirmed by the Jewish temperament described in Acts, xxi. 28, 31, 36, xxii. 22-24, xxiii. 6-10, 12, 21. Suetonius describes the Jewish Messianists as tumultuous on account of Christos. John the Baptist was said to be the Christus, which thing indeed some too said of Dositheus the heresiarch of the Samaritans, but some (said it) of Iudas the Galilean.—Origen, Homilia, xxv. in Lucam. Vol. II. p. 150. Barabbas had the prenomen Iesu as we have elsewhere shown. 'In many copies' (says Origen, II. p. 125) 'it is not contained that Barabbas was also called Iesus.' But the people called for Bar Abbah, one of the 'Robbers' (probably) who defended Judea against the Roman soldiery. It looks as if Origen tried to explain away certain similarities between Iesu, Iesou Bar Abbah, and Iudah the Galilean. But there they are still; and Origen is a witness to the existence of these singular approximations between Nazōrene, Galilean and Sicarian or Messianist history. The Saviour Angel (Iesua) was the Son of the Father, being, like Gabriel in the gnōsis, regarded as the Logos. Iudah does not mean Saviour; but both Iesu and Iudah are described as in favor of Jewish freedom, and both perish (in the accounts) at the hands of the Romans. This is not literally stated in the case of the Galilean Iudah, except in the Book of Acts. But the splendid conduct of his sons leaves nearly no doubt of the death of their father in fighting for the cause in which he had so greatly distinguished himself. But the point must be made that Matthew, xxvii. 17, 22, infuses a doctrinal (argumentative) piece of evidence into his text when he makes Pilate say "Iesus who is called Christos." Each of these two verses endeavors to include the specific doctrine of the *two* natures in Iesu. It did not happen accidentally, or by miracle. It is an argument (like Matthew, i. 18; iii. 16) in favor not of the pure gnōsticism, but of the combination of the Christos with the FLESH, which Kerinthus refused to admit. It was purposely done.

The Apostle states that the doctrines which he had delivered to the Korinthians he had himself "received."—Supernatural Religion, III. 483–485. "It might then, indeed, have been reasonably expected that Paul should have sought out those who could have informed him of all the extraordinary occurrences supposed to have taken place after the death of Iesus. Paul does nothing of the kind. He is apparently quite satisfied with his own convictions."—Supern. Rel., III. p. 494. "Does the mere passage of any story or tradition through Paul necessarily transmute error into truth—self-deception or hallucination into objective fact?"—Sup. Rel. III. p. 496. Bar means "son," Barabbas means 'Son of (the) Father.'

Saturninus's statement that the Salvator Sōtēr was only a bodiless man in phantom [1] not only indicates that he knew no Iesu, but seems to have called forth express replies in Luke, xxiv. and John xx. It is written that Basileides a founder of a Gnōstic system lived in Alexandria about the year 125. Alexandria had about a century or more previous learned the gnōsis of Philo Judaeus. Basileides, *it is said,* wrote a gospel, which certainly was called after his own name. He expressly states that he received his knowledge of the truth from Glaucias "the interpreter of Peter."—Supern. Rel. II. 41–44; Clemens Al. Strom. vii. 17. § 106. It is evident from Hippolytus, vii. 22 (Duncker and Schneidewin, p. 360) that Basileides was an Alexandrian philosopher whose speculations related to the ayin (non ens) and creation (as related in Genesis, i. 4), the Creative Word, and the holy spirit. The Sonship (υἱότης) bore a certain relation to the holy spirit (τὸ pneuma τὸ ἅγιον), and the pneuma to the Sonship.—Hippolytus, p. 363. Here we come upon the first stages of that doctrine which is later exhibited in Matthew, i. 20, iii. 16, 17, which is the relation the Son and Holy Spirit bore one to the other, and finally to the manifestation in the flesh. Writers in later times, like Irenaeus and Hippolytus, after the Christian system had fought its battle with certain developments of the gnōsis, would naturally be biassed in favor of their own system and contend against that of Basileides; but his system in its inception was a part of Jewish gnōsis. The Gospel of Basileides came first from the Sonship, he says, to the Archōn through the Son who sat with the Archōn, and the Archōn learned that he was not God of all things, but was begotten.—Hippolyt. vii. 26. The Gospel is the gnōsis of supermundane affairs.—ibid. vii. 27. Basileides and the authors of Christianism were then engaged in manufacturing the 'superior science;' and the author of 'Supernatural Religion' tells us that, at the period referred to, our four Gospels were not then in existence. But the Gospel according to the Hebrews (called also 'according to the Egyptians') was already there present; so that it would hardly be safe to assume that the Gospel History as contained in our Matthew was not already in some measure to be found in the Gospel according to the Hebrews. Indeed about A.D. 170–160 (or possibly still later) Justin Martyr proves this to have been the case. Still we need not surrender the point that the gnōsis preceded the narrative part of our Gospels. Canon Westcott says: It is just possible that Hippolytus made use of writings which were current in his own time without further examination, and transferred to the Apostolic age forms of thought and expression which had been the growth of two and even of three generations. The author of Supernatural Religion, II. p. 53, approves of this remark. Oualentinus A.D. 140–187 evidently attached no canonical authority to Christian Scripture. Clemens-Alexandrinus, however, informs us that Oualentinus, like Basileides, professed to have direct traditions from the Apostles, his teacher being Theodas, a disciple of the Apostle Paul (?). If he had known any Gospels which he believed to have apostolic authority, there would clearly not have been any need of such tradition.[1] Hippolytus distinctly affirms that Oualentinus derived his system from Pythagoras and Plato and not from the evangels.—Supern. Rel. II. 75, 76; Clem. Strom. vii. 17. § 106. So that the Alexandrine Greek-Jewish speculation was still at work. The Oualentinians in the time of Irenaeus had many gospels, one peculiar to themselves, and rejected the New Testament writings which they certainly would not have done had the founder of their sect acknowledged them.[2] There was absolutely no New Testament for

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[1] Dionysus the Saviour, a sitting statue.—Pausanias, II. 2. The Alkyonian Lake through which Dionysus came into the Hades to bring up Semele.—ibid. II. 37. 5.

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[1] The fact that there was *a tradition from the Apostles* upsets the claims of the Four Gospels, which are evidently later treatises, and we learn that there were Apostles from whom Basileides professed to have direct traditions. The word Apostles was an ancient term not at first but subsequently applied to the Christian Apostles. In the primitive sense Paulus may have been an Apostle from the Churches of Asia Minor and Antioch. The apostle was a messenger (angel) or delegate from the Ekklesia.

[2] Tertullian says that Valentinus at first believed in the doctrine of the Katholic

celebrated lawyers of the Jewish Law, pulled down the Roman Eagle over the gate of the Temple and died for the preservation of their Law,—which seems to have been the beginning of the Jewish war; for Iudah the Galilean and Saddouk the Pharisee with the same sentiments urged to rebellion, summoning the nation to freedom in the name of their God! As Josephus said, they did not mind dying any kind of death, considering the God their sole Ruler and Lord. How should such a '*sect*' last to the year A.D. 90, without their spirit continuing to raise up Sampsons in the camp of Dan! The Romans understood them well. When their Temple was destroyed by the army of Titus, some might think that the Lord was not altogether on their side. When Hadrian built a temple to Jupiter Capitolinus over the spot where the Temple had been they were sure of it; and as Christianism, founded first on the oriental gnōsis and, second, upon the supposed martyrdom of Iēsous, had in the meantime grown up in self-denial, nonresistance, and submission to Roman sway, the Jewish War had borne some fruits. The *Sect* of Iudah, for all we can now see, can hardly have later become the Sect of the Jordan. But, we may be certain that in the 2nd century neither the Jordan nor the Jews in A.D. 160 had forgotten him. Acts, v. 37 settles that. If the Messianists threw away the sword and acknowledged that all power is from the God, even the power of Rome,—they stubbornly held their faith and won the martyr's crown, like the Jews and Turks. They probably were as fanatical as the "sect" of Iudah.

It is very singular that Justin in the dialogue with Trypho, p. 103, refers directly to the statement in Luke, xxiii. 7, 8. Justin, p. 106, also refers to the story in Matthew, xxvii. 64 and xxviii. 13. The author of "Supernatural Religion" says that Justin's Greek shows that he borrowed from the "Gospel of the Hebrews" and not from our Gospels. The Gospel of the Hebrews must have been very complete, if it contained *all* the passages found in Justin's dialogue that resemble passages in our first three Gospels. So near is Justin of Samaria to the Ebionite Matthew.

Iēsous and Bar Aba are brought into connection with the war of Iudas against the Romans (Luke, xxiii. 2–7). Galatians, iv. 25, 26 states that 'Jerusalem is in bondage with her children.' This was evidently written after Jerusalem's destruction by Titus. Justin's silence in regard to Paul, when he had every reason to cite him in his anti-Judaistic reasonings, is a silence that speaks—a void that no iteration of unattested statements, no nebulous declamation, can ever fill.—Antiqua Mater, 35. The writer of Pauline Epistles was a Christian gnōstic. He preaches the 'Christos crucified' and starts off into Justification by faith. In Clemens Alexandrinus, Strom. vii. cap. 17 and 18 Paul comes before us as a friend of Theodas. The context in Clemens mentions Simon Magus and his temporary conversion to Christendom (Loman, Quaest. Paulinae, p. 69). For this unification pleads the context in Clemens. In addition, a trace of the old tradition has been preserved which brought the movement of Theodas into immediate connection with the Christendom in a treatise against the heretics by Vigilius Tapsensis in his dialogue contra Arianos, Book I. cap. 29. Athanasius illustrates the heretics by an example borrowed from the history of the Christian antiquity. The name Christian, he says, was first adopted after some had illegally joined the believers in Christus. He reckons then the followers of Dositheus, Theodas, Judas and John the Baptist to the quasi believers, to the pseudo-Christians from whom the true believers distinguished themselves by the assumption of the name Christiani (—Loman, p. 69). The words are: et quia multi dogmatum novorum auctores exstiterant, doctrinae obviantes Apostolicae, omnesque sectatores suos discipulos nominabant, nec erat ulla nominis discretio inter veros falsosque discipulos, sive qui Christi, sive qui Dosithei, sive Theodae, sive Judae cujusdam, sive etiam Joannis sectatores, qui se quasi Christo credere fatebantur. Here we are removed by this church-father into the same period of traditions in which the haeresiarchs of the second century, according to Clemens, moved, when they wished to make their adherents believe on the high antiquity of the gnōstic ideas. Presumptuous should it be out of these and such like evidences to infer a real, out of spiritual intercourse born, connection between the national religious movements of Jews and Samaritans in the first half of the 2nd century of our era on the one side, and the gnōsticism of Valentinus, Basilides, Markion, etc., on the other? What here must be held fast comes chiefly afterwards below:

1st. The Gnōstic parties strove after popularity in the Church, just as the party of the centre and the right side, through appealing to Old-Christian authorities.

2nd. The Church-fathers endeavored to neutralise these tactics of the Gnōstics, partly by making clear what a crying contrast there was between the Gnōstic and the Apostolic ideas, partly through declining as far as possible to admit the supposed (pretended) authorities out of the former Christian time, to which the Gnōstics appealed; to which end they sought to bring the authorities into the suspected company of men like *Theudas, Simon Magus, Dositheus*, etc.—Loman, 69, 70.

The citations out of the Kerugma Petrou (the root and main trunk of the Clementine literature) that we meet with in Clemens Alexandrinus betray a spirit not at all hostile to Paul.—Loman, 71. Ritschl, who was in the construction of the picture of Paul more influenced by the author of Acts, could in the "Testament of the 12 Patriarchs" read the panegyric of Paul without doubting the Jew-christian character of the book. Hilgenfeld on the contrary, whose Paulus Canonicus had awakened more distrust of the "Acts," was obliged from the same Testament of Benjamin to infer the Antijewish tendency of the whole book. Take the *prōton pseudos* (the first falsehood) away, the supposed genuineness of the Chief Epistles, first of all that of the Epistle to the Galatians, and the misconception between the two scholars can be abolished. We regard then the author of the Testamenta as spiritually related to the Nazarenes, as Hieronymus sketches him, and thus full of astonishment at Paul the Benjaminite "the friend of the Lord" (Deuteron. xxxiii. 12), as is said in the Testament of Benjamin: "Who has told all peoples a new gnōsis;[1] . . . who of the spoil obtained in him gives to the synagogue of the heathen, and moreover to the end of the ages as a beautiful song shall be in the mouth of all; whose work and word was written down in the holy books; who to the end shall be a chosen of the Lord; he, with regard to whom Jacob had said to Benjamin: he shall fill up the remnants of your tribe." In Paul Canonicus there is no love for Israel in the heart but only on the lips; the love for the Jewish nation is dead; with the Nazarenes and the author of the (12) Testaments the love lives and notwithstanding the judgments of God it has gone over the nation,

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[1] Enlightening the nations with a new gnōsis.—Cod. Cantabrig. The Elkesaites threw out the entire Apostle.—Loman, 85.

tage that we get certainty in regard to the absence of all direct traces of the existence of our Epistle (to the Galatians) down to, in, and even after the time of Justin Martyr. With this negative result is readily connected this positive fact already related by Irenaeus and confirmed by others that the endeavors of the Catholic party towards the end of the second century in regard to the canonisation of Paul's Epistles met with resistance not only from the Ebionites but also from the Severians and Enkratites, among the Elkesaites, even among the Markionites. With all respect to the good loyalty and sincerity of the Church-fathers we can to be sure attribute only little worth in so far to their view, as they in things affecting the canon, as everywhere where they had to do right or left with principiëele (doctrinal) opponents, made more use of declamation than of argument. The system, by Irenaeus, Tertullian, Hippolytus and others, of casting suspicion, followed by polemic against the heretics, in whom they recognise nothing else than children of the Devil, gives us no high opinion of the capacity of these heretic-hunters for estimating their adversaries. In the judgment passed, *out of the height*, upon the enemies of Paul canonicus speaks a great measure of disdain, but not always a conviction resting on good grounds. The exasperation

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we assume that Montanus came forward probably first after 170, then this observation acquires a more concrete and palpable significance.

We must assume at the time of the formation of the Old Catholic Church the existence of two sorts of Christian literature according as the leaders of the Catholic movement directed themselves towards a wider circle of readers in and out of the Church or directly and only to the community. A great amount of quasi-apostolic writings were vouchsafed conditioned for Church purposes. About A.D. 190 this form could hardly be used by the Catholic party (as is seen from the introduction of our anonymus); already a considerable time before, about 170, an ecclesiastic could cherish uneasiness regarding the use of this means although he could consider himself protected by the commission of his bishop. No wonder. Against the individualism of the new prophet the dam of the episcopate did not exist unless this power was established on another considered still stronger, that of the apostolate. And, if one should wish to possess in the canon the equivalent for the episcopate, then the canon must be closed, and so, necessarily, as the only certain reflection of the pure (genuine) Christianity, be distinguished from all other writings and documents. The movement to limit the production of authoritative quasi-apostolic scriptures must be first placed in the time of the anonymus.—Loman, 93-97. No real proof can be derived of the existence of our Epistle to the Galatians before the last quarter of the second century or about that time.—Loman, Quaest. Paulinae, II. 100. The opposition to the canonisation of the Epistles of Paul proceeded chiefly from the party in the Church that, as the exceptionally conservative, set the highest estimate upon the old apostolic evidences.—Loman, 100. Paul historicus has been largely interpolated in his epistle to the Romans.—Daniel Völter, in Theolog. Tijdschrift, 1889, 287-290.

that airs itself only in great words and dishonoring appellatives makes upon us at a distance far removed and not partisan witnesses usually only the impression of powerless antipathy . . . How came these cursed Ebionites to call themselves Christians at the time of Irenaeus, if the idea which this Church-father gives us of the Apostolic Christendom had even any resemblance with the actual fact? And will any one assert that the Ebionites rejected the Pauline Epistles not because they had doubts of their genuineness but just because they saw in them the productions of the man that in their view had usurped the title of 'Apostle, will one out of this proposition draw the conclusion, as this is since long in vogue among the Apologists, that the Antipauline movement described by Irenaeus may be used rather as evidence for than against the genuineness of our canonical Pauline Epistles, then I must again give to my co-inquirers in reconsideration the matters which have here been treated, to please distinguish them a little closer. It is true, Irenaeus denotes the Ebionites in a way that should be able to make his readers think that they here had to do with people who rejected the Epistles in question just because they thought they heard speak in them the historic Paul. His words are: Apostolum Paulum recusant (Ebionaei) apostatum eum legis dicentes. Do not forget however, 1st that the expression "Apostolus Paulus" just as often must serve to indicate about the canonical epistles composed in Paul's name as about the person himself, as if he had worked in the old time of Christianism; 2nd, that the context in Irenaeus undeniably advises us to give to the word the meaning of terminus technicus and therefore to think of a throwing out of the Epistles standing in Paul's name and clothed by the catholic Christians with canonical authority, because before this "Paulum apostolum recusant" immediately comes: "solo eo, quod est secundum Matthaeum, evangelio utuntur;" 3d that the words "apostatum eum legis dicentes" naturally and simply enough sound as the motive for the antipathy of the Ebionites towards the canonical Epistles of Paul, but therefore yet do not necessarily lead to the meaning that the Ebionites of the time of Irenaeus should have repudiated the historical person of Paul and his evangelical preaching; 4th, that Irenaeus himself elsewhere, III. 15. 1, authorises us to make the last-named distinction by the here appearing de-signed testimony in favor of the Epistles on the ground of what was related in the Acts about Paul. The opposition of Nazarenes and Ebionites was not to Paul historicus but to the canonical Paulus, and for the simple reason that the last came to be divulged first when the Christendom has forsaken its original Ebionite standpoint and laid its new gnōsis in the mouth either of its last called apostle or of the John who outlived all the rest. The opposition of the Ebionites first took place after the " Acts " were written and had become positive authority. And these Ebionites have seen in our Epistles of Paul pure heathen, that is, absolutely Anti-Jewish productions. —Loman, Theol. Tijdschr. 1886, pp. 44–68–71.

That Ebionism took its rise posterior to the destruction of Jerusalem could have been suggested (Quellenkritik des Epiphanios, p. 144) from the words μετὰ καθαίρεσιν τοῦ ἁγίου τόπου εὐαγγέλιον ἀληθὲς κρύφα διαπεμφθῆναι (Hom. II. 17) in which the destruction of the holy place is referred to. From A.D. 70–130 there were sixty years in which to write all the chief works of the Ebionites, the Apokalypse, the Gospel of the Hebrews, and various gospels and epistles anterior to Markion (A.D. 145–165). According to tradition the Ebionites A.D. 190 regarded "Paul" as an apostate from the Law ; but in the time of Hieronymus (346–420) the Nazarenes recognised Paul as the Apostle to the heathen (Lipsius, 127, 128). Now whether the passage in Josephus concerning James is an interpolation, or the references to James in the Homilies episcopal arguments merely, it is necessary to recognise that there was a kernel out of which the Gospel narrative grew. That Rome had killed the Messiah would not seem so improbable to some of the Nazarenes and credulous Ebionites; and the persistent way the Ebionite narrative contrives to implicate the priestly party (the enemies of the Nabatheans and Ebionites) in Pilate's crime distinctly points to the *new party*, the opponent of the Scribes, Pharisees, Sadukees, and priests of the temple. "Iēsous born from the seed of a man and selected, 'called' Son of God by election, the Anointed coming from the 'on high' into him in the form of a dove." This is the Christology ascribed to Kerinthus and the Ebionites, by Irenaeus. This piece of *Ebionism* has also come down to us in the Greek Matthew, iii. 16. The idea is slightly of a gnōstic character. In seeking to follow the natural succession of the growths of

as to imply that he lived after him in perhaps A.D. 90 or later. The Simonian boy-story is merely a symbolizing of the Divine power in man. Only, Simon will have *himself* formed the boy. The human-spirit, changed into the nature of heat, has attracted air, this is in water, the water is changed into flesh and blood; Simon has then taken a likeness thereof and afterwards let the boy fly away into the air. That is in details the very course which the symbolizing of the *divine dunamis* (*power*) takes in man. The human spirit, emanating from the divine power, is fire, the fire becomes air and water; the change to flesh and blood is then the passing over into the material world, and the symbolising is a sort of double entendre made real (apparently) by the fabrication of a real image. When he lets the boy fly away again into air this is the return of the represented (verbildlichten) human spirit (now passed over into *energeia*) into the Boundless Power.—Uhlhorn, 295, 296. Whatever was the nature of Simon's magic, he knew his own Samaritan gnōsis as well as anybody. No wonder that Matthew, x. 5, directs "the Brothers" not to enter any city of the Samaritans; but to go to Galilee.—Matthew, xxviii. 10. This use of the term "Brothers" appears in the Epistle of Peter to James, ii. and was the expression used by the self-denying ascetics in the cloisters. Moreover, the Ebionites had their own "Acts of the apostles," which (as they were evidently not the same as ours) recalls the view of Eusebius that there is 'a tradition of the apostles' (Euseb. iii. 36), and that of Antiqua Mater, that the real founders were the roving teachers, saints and apostles; and that in the Gnostic movement we see the real beginning of the conquests of the Christiani,[1] in other words, the victory of Hellenic religion and speculation over the narrower and less flexible spirit of Judaism.—Antiqua Mater, 43, 51, 58, 59. The saint, the gnōsis and the dervish will account for almost anything in the East. A mighty effort of spiritual innovation had been going on in Asia Minor, in Samaria, in Antioch, Rome and Alexandria. The Gnostics had proclaimed a new religion, a new rite, a new God at war with the Creator and God of the Old Testament, a Gospel of liberation from the present world, a doctrine of knowledge, faith and immortality, a denial of the flesh and suffering of

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[1] The whole of the Ignatian literature is a mass of falsification and fraud.—Supernat. Relig. I. 267-269.

Iesu. Simon Magus represents the glorification of the Logos in the Gnostic preaching.—Compare Antiqua Mater. p. 50.

Simon Magus is the Great Figure that the Apostle Peter is said to have followed through the Levant. The Church father was not obliged to state that Simon was said "to have been transfigured and assimilated to Archai (Beginnings), Exousiai (Powers) and Angels (compare 'the seen and the unseen, whether Thrones, or Lordships, or Beginnings, or Powers;'—Coloss. i. 16) so that he both appeared man when he was not man and was reputed to suffer in Judea when he did not suffer, but, appearing to the Jews as Son and in Samaria as Father and in the other nations as holy spirit, suffered himself to be called by whatever name the men should wish to call him." This is a singular testimony! Neither was it necessary that Acts, viii. 9–24 should give a wholly different account! The two statements are not likely to be both true. They conflict. But, again, note that the grades of Powers and Angels in Colossians i. 15, 16, are quite as gnōstical as those with which the Magus is assimilated in Hippolytus, vi. 19. Observe also that Simon, the great Gnōstic, was regarded by his Samaritan followers as the Logos. Suppose then that in opposition to those Ebionites that believed (like the Jews) that Iēsous was the son of Joseph some Samaritan, Jordan, Idumean, Nabathean and Asia Minor Gnōstics were ready to believe him to be the *Logos*, the Anointed! Observe the parallelism between the account of the Logos in Simon and the Logos in Iēsous (according to the relation of Hippolytus), and then (if Hippolytus gives the *original* document) see how Acts *counters it* by a defamatory charge! Suppose further that the difference between the gnōstic (Asiatic) Christians and part of the Ebionites had become irreconcilable, so that the Healer and the Christos might part company in the contest (for some of the Gnōstics said that not Christ but Simon of Kurēnē was really crucified). The Gnōstics, asserting the impurity of matter and of marriage, were scandalised at the notion of a human birth for the Logos, for they asserted the *divine* nature of the Christos! They invented the hypothesis that instead of issuing from the womb of the Virgin he had descended on the banks of the Jordan (see Matthew, iii. 16, 17) in the form of perfect manhood, that this form deceived and imposed upon his disciples, and that the ministers of Pilate wasted their efforts on an airy image. Fourscore years after the so-called death of Christ the Christians of Bithynia declared before the tribunal of Pliny that they invoked him (the Christos) as a God. In the gnōsis he was one. We see, then, how hard pressed the Gnostics were between the account of the crucifixion and their own inherent convictions! The Asian Christians were more numerous, if we include those of Antioch; so that the majority may be said to have had the greater influence at Rome. At any rate if we admit that the above given account of Simon Magus is the *original account* it is obvious that the Nazoraians, Ebionites and the Iessaians had a pattern and prefiguration to follow, if they followed the story of Simon Magus in their own narratives of the life of Christ. There was no likelihood of there being any *successful* Christian religion without Rome adopting it; since politics are the main issues with governments.

The Gnostics seem to have started the first Gospel, the Gospel of the Hebrews, but for anything much earlier than Daniel, the traditions of the Kabalah and the Targums it would be in vain to look. With some reservations in favor of Philo and the Old Testament gnōsis the source and growth of the Christian idea of Iesu must be located, at the very earliest, between A.D. 105 and A.D. 140. There was doubtless a new beginning indicated by the Gospel of the Hebrews or the Gospel of the Nazarenes; but a further point of departure undoubtedly was developed about 145–160 when our three synoptics (as it would seem) were composed.

Long before Baur or Semler it was generally known that the canonisation of "Paul" had encountered some opposition. From evidence that has been preserved relating to the Nazarenes [1] it follows that we have the right to suspect that the historic Paulus resembles the Paul of the Acts more than the Paul of the Epistles. Epiphanius (Haer. 30, 16) states that

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[1] Postea per evangelium Pauli ingravata est, id est, multiplicata praedicatio.—Hieronymus. "Great significance attaches to the estimation of the apostle Paulus in this circle in contrast with the well established fact of the later rejection of the Paul of the canon by the Ebionites."—Loman, 63, 64. Credner, Beiträge, I. 370 flg. in 1832 came to the legitimate conclusion that anciently there must have been Ebionites who were on a friendly footing with Paul. First after rejection of the axiom that the principal epistles are genuine can we without fear go back to Credner's resultant of 1832 for so far as the above-named fact is concerned. Origen expressly declares that the two heretical parties (two sorts of Ebion, or Ebionites and Nazarenes) mutually agreed in rejecting Paulus canonicus.—Loman, 68.

multi dogmatum novorum auctores exstiterant, doctrinae obviantes Apostolicae, omnesque sectatores suos discipulos nominabant, nec erat ulla nominis discretio inter veros falsosque discipulos, sive qui Christi, sive qui Dosithei, sive Theodae, sive Judae cujusdam, sive etiam Joannis sectatores, qui se quasi Christo credere fatebantur. If one thinks here of Judas the Gaulonite agitator (Judas quidam) then one sees himself removed by this churchfather into the same circle of traditions in which the heresiarchs of the 2nd century (according to Clemens) moved when they wished to make their followers believe in the high antiquity of the gnōstic ideas. It would be presumptuous out of these and the like evidences to come to infer a real and spiritual connection between the national religious commotions of Jews and Samaritans in the first half of the second century of our era on the one side, and the gnosticism of Valentinus, Basilides, Markion etc., on the other side. We should never forget, first, that the gnōstic parties strove to get popularity in the church by appealing to Old-Christian authorities; second, that the churchfathers tried to neutralise these tactics of the gnōstics partly by showing what a startling contrast there was between the gnōstic and the apostolic ideas, partly by rejecting the pretended authorities out of the christian preceding period on which the gnōstics relied; and to this end they sought to bring the authorities into the suspected company of Theudas, Simon Magus, Dositheus, etc.[1]

The opinions about Iesu varied very much, as in the case of Kerinthus, Mark, vi. 3; viii. 28; Luke, xxiii. xxiv. Justin says that Iesu was hid from other men until he came to manhood. Some may have thought that he was in the Desert, or in Egypt. This is evidently the idea given in Matthew, iii.—v.; see Luke, i. 80. Justin only knows that he was put to death over a hundred (about 150) years before his own time. He had been called a Nazarene, not a Pharisee! He had gone, so it was said, through villages healing,—like an Apollo, like Krishna. The hostility to the Pharisees was probably greater on the Jordan, in Galilee, Moab, Nabathea, and in Jerusalem after A.D. 80 than before Jerusalem's fall, and words of denunciation were put in his mouth against them. "It is a tremendous leap from the ideal and subjective to the objective and real," says Antiqua Mater, 33, 159. But the Egyptians represented Osiris as God and as a man, and Syrians have done as much. Compare, too, in the Krishna-legend Krishna's raising the dead Kalavatti with the Healer's "Talitha cumi" in Mark, v. Could not the legend of Krishna be told also in Palestine? Was not the death of Krishna by being "hanged upon a tree" and shot to death with arrows rendered in Acts, v. 30 and Zachariah, xii. 10 ("whom ye have pierced")? Are the words "hanged on a tree" in Acts, v. 30, applicable to a *crucifixion* at all? As a nation, the Jews had been in one sense "crucified." Hence in the absolute subjugation of Palestine we see the effects of the blow, in the doctrine of the new party: Resist not evil.—Matthew, v. 39. The Roman bronze wolf, had turned even the transjordan into a sheep pasture. "Sheep in the midst of wolves" indeed! The overthrow of the *Pharisees* symbolised the destruction of Jerusalem's sovereignty and her defenders. The new party that held that to "draw the sword" was to "perish by the sword" were to that extent submitting to the Roman sway when it showed the "blind guides," the Pharisees, no quarter! The power of Rome had taught even Galilee common sense! But, still the Jewish evangelist recalled her Desolation in the cry, O Ierusalem, Ierusalem, condemning to death the prophets and stoning those sent to her, how often I wished to collect thy children, as a bird gathers her chicks under the wings, and you would not! Think you those Galileans whose blood Pilate mingled with their sacrifices were sinners beyond all the Galileans because they did these things? "I tell you no; but if you should not change, you will all in like manner perish." Common sense was in a degree coming back again to the Jordan! Another thing we learn, that Pilate's name, like Herod's or Peter's, was a resource for every politician or theological novelist to avail himself of (as in the case of the never published Akta Pilati), an unfailing resource for a writer who chose the style of the historical novel and possessed a copy of Josephus. The reader will see that Josephus handles the Galilean, Judas, very delicately, as a subject on which he stood between the Romans on one side and his own people on the other. Josephus makes Judas the leader of a sect, and Athanasius follows him. What concerns us more nearly, as we have seen, is that Judas was one of the Jewish rebels against Roman sway in Judea and lived with the Baptists by the Jordan. If then the Jewish Christians meant Rome when they wrote Babylon[1] why may not those who wrote Iēsou have meant to in some vague way recall Iudas to mind? If it was sought to show that the Messiah (a *Warrior*, in the Old Testament) had *already appeared* on the banks of the Jordan the *third* party[2] had to designate who he was. To have pointed out Judas the Galilean would have been suicidal, thrown a doubt on their loyalty to Caesar, accused them of crying peace and not meaning it. And they had become Nonresistants! They had to find their Messiah in the past, on the Jordan, to particularise him as a Nazōrene, with what aid they could derive from the Nazōrene gnōsis (and the Baptist's name) in concealing him from inspection. This would be making such a use of the mysteries of the gnōsis that would tempt Tacitus to call the outcome of it an 'exitiabilis superstitio.' If, too, they admitted that the Messiah had come nearly a century previous there was a chance that the public would cease to take any interest in the *Messiah;* to avoid this they preached his Second Coming, that he was to *come immediately*,[3] to the poor of the Saints in Jerusalem. It is obvious that Josephus was embarrassed when he got to Judas the Galilean. He turns off from history to the sects, where he again touches on Judas. Soon the interpolation is reached.

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[1] Loman, 70.

If we represent the matter thus, that in the citations from Clemens Alexandrinus we possess fragments of the original Kerugma Petrou, then we shall have no difficulty in explaining the creation of such a book out of the existing need, in the first half of the 2nd century, of the Christian communities of the Diaspora (Dispersion of the Jews) that by degrees endeavored to introduce their christianity among the Greek world, and thereby take away the national and patriotic hues which stood in the way of its general diffusion, and further to replace the local particulist-jewish tints by a growth of Greco-Roman universalism.—(Matth. xxviii. 19.) In truth the said Kerugma book moves in the same world of thoughts and forms in which the civilised and learned Judaism at Alexandria is occupied. Like as Philo, pseudo-Phokylides, the poets of

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[1] Rev. xviii. 2.

[2] Luke, xxii. 2.

[3] Matthew, xxiv. 3, 5; Thessal. iv. 15, 16; John, xxi. 22; Acts, i. 11; Rev. xxii. 20.

tianity among others, also by themselves to appeal to the false apostle, the forged Paulus of our Epistle to the Galatians.

First after the appearance of the concluded anti-Jewish gnōsis is the appearance of the Clemens-romance conceivable; then first the relation between the Kerugma-book cited by Clemens Alexandrinus and the doubtful Kerugmata Petri of the Clementine (Homilies and Recognitions) becomes clear to us when we represent to ourselves the last as induced by the first; then first is that Paul, through the anonymous in Strom. VI. 5. laid in the mouth, perfectly clear to us, if we place the historical Paulus closer to the Judaism than to Markion and thus ever nearer to Acts than to Galatians. So regarded, Clemens Alexandrinus, who, just as Irenaeus, loved Paulus Canonicus, is as good a witness as the Bishop of Lyons for the late origin of our Epistle. As to Irenaeus and his statement that the Ebionites accept only the Gospel of Matthew and reject St. Paul, it simply means that they do not fancy the new lading covered with the old apostolic flags, to let them come in their ports; rather can we out of this testimony of Irenaeus not once make out that our canonical Matthew's Gospel is accepted in all its parts by these salvation's people. The last Hilgenfeld rightly admits. As to the Gospel of John he understands the matter so as we do. Still he will have to take one step to see rise up the full light so far as it shines for us out of the records that have come to us. It is that he recognise that the Nazarenes could at the same time and with the same right ascribe to Paul 'the last of all the apostles' the evangelization of the entire coast of the Mediterranean sea, and reject the epistles ascribed to him by the Catholic Church, in case the idea of Paulus that they the men of the salvation had borrowed from the old christian tradition, differed importantly from that which spoke to them out of the so-called Epistles of Paul.

Thus regarded, the evidence of Hieronymus about the Paul-loving Jew-Christians loses all 'the astonishing' that the Tübingen combination had spread over it; we can, once returned to the right way, also easier find the right explanation of other phenomena in the department of the old christian literature wherewith the same critique knew even less counsel. —A. D. Loman, 77–79.

Justin, Hegesippus, Dionysius, Polycarp, Irenaeus and Tertullian oppose Markion with a fierceness that borders on fanaticism; but Clemens Alexandrinus makes a very faint polemic against him, never reproaching him with offense to the evangels or the apostle. He saw positive points of contact between the Markionite gnōsis and the Alexandrian school.—Loman, 97, 98. Justin (Apol. B. p. 145) in about A.D. 166 (147, says Harnack) mentions Markion. The 10 Pauline Epistles might date before Markion, since they, far from containing any opposition to the Markionites, could be used by this party in preference. Markion comes later (?).

The Assyrian winged bulls with human heads are symbolical figures like the Egyptian Amon with the ram's head, or the Hebrew cherubim with the faces of a bull, eagle, lion and man. The Assyrian winged bull represented three of these figures as it had the human head, indicating power and mind in the same divine being. Passing from these attempts to exhibit to the human eye a conception of the Almighty Unknown as the combination of every power, we next come to Daniel's exhibition of the Being of all Time, the Ancient of Days. Here, as in Ezekiel, i. 26, 27, we observe the preference for the human figure (as Mind) over animal symbolism.—Gen. i. 27. The fire of Saturn surrounds the Ancient of days. The God that answers by fire let him be God.—1 Kings, xviii. 24. In Greece, the Oldest Dionysus appeared as this Fire-God Moloch Ariel. —Movers, 372. He was the Phoenician and Arabian Bal Saturn, the Hebrew El Moloch. Malachbel (Moloch) is the Sungod. —Baethgen, p. 84; Movers, I. 400, 300, 414, 705.

Son of the Father, spirit (pneuma) going forth from the Father.—The Philopatris, 12.

The Anointed of the God.—Luke, ix. 20. The Anointed is the spirit of the Creator.—Tertullian, adv. Markion, III. 16.

The Kabbalists named "the Firstborn"[1] Light of Light.[2] He issued with the 'spirit of the anointing' from the Most High. Some of the Gnōstics say that there is a certain primal light without end (ain soph) and that this is the Father of all and is called first MAN: the Mind[3] is his forthgoing Son, second MAN.[1] His light, which is let down and enters within the thread of Ain Soph, is protended downwards; and enters and breaks through and passes on through Adam primus the occult. The CROWN is Adam primus, simply so called after disposition.—Kabbala Denudata, II. 246. Adam-Christ is then the New Test. King.[2] The Chaldeans claimed Adam as born among them.[3] Adam is the MAN that issued from Θεός, formed by the hands of God.[4] He has in him the spirit (the great and holy spirit of His foreknowing, the holy spirit of the Anointed, Χριστοῦ.[5] The Comprehension of his Mind they call Son of MAN and Second MAN.[6]—See Theodoret, in Iren. p. 137.

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[1] The Monad from the unit.

[2] compare also John, i. 1, 4; iii. 13; v. 25; ix. 5; vi. 51; xii. 34. Here we find the trinitarian homeousion.

[3] The Mind is the Logos, the Wisdom, Word.

> The Father of all, the first MAN, and the Son, the second MAN, and Christ their Son.—Irenaeus, I. xxxiv.
>
> O Thou all that in us is, thou Life, preserve us, thou Light, illumine us.—Hermes, xiv. 76.[7]

There is a certain first light in the power of Depth (Buthos), blessed, incorruptible and boundless; and this is the Father of all things and called first MAN. But *Thought* is his progressing Son, Son of Him who puts him forth, Son of MAN, Second MAN. Below these is the Sacred Spirit and beneath the spirit the detached elements, water, tenebrae, abyss, chaos, above which they say the spirit is borne; calling it the primal Woman. Afterwards the first MAN exulting with his SON (the

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[1] Dunlap, Sōd, II. 24, 28, 119; Irenaeus, I. xxxiv.

[2] Matthew, xxiv. 31, 34, 40. Dunlap Sōd, II. 24, 25. Theodoret, quoted in Irenaeus, ed. Paris, 1675, pp. 136, 137, note 1.

[3] Hippolytus, ed. Miller, v. 7, p. 97. Adam is the Chaldaean Lunus. Placing the power of Osiris in the moon they say that the Isis unites with him.—Plutarch, de Iside, 43. Kuophoría means pregnancy. Adam and Ishah (Aisah) are Adon and the Vinah, Osiris (Asari) and Isis (Ashera, Astarta).

[4] Clementine Hom. III. 17, 20.

[5] ibid. 17, 20; Gerhard Ulhorn, Hom. and Rec. 188.

[6] Theodoret; Irenaeus, 137 note 1: They call Christ *Light.*

[7] comp. psalm. xxxvi. 9. When they came to the Supper, standing with their faces and total corpus fronting the Sunrise, when they saw the SUN rising they held up their hands to heaven, praying for a Good Day!—De Vita Contemplativa, 11. This was the Sabian Mithra worship.—Numbers, xxv. 4; Chwolsohn, Ssab. I. 187. In the sun He hath set his tabernacle.—Psalm, xix. 4. Septuagint and Vulgate. Josephus, Wars, IV. 6, 3, says that "to defile the Deity, they left the dead putrifying under the sun." No dead body was allowed to be buried in Delos, Apollo's isle. It follows, that, if dead bodies defiled, in Jewish notions, the Deity, then Apollo and Iahoh (Mithra, in Numbers, xxv. 4) were names of the God of life. The spirit is life in heaven and on earth. —John, xix. 34; Matthew, iii. 16, 17; John, I. v. 6. 7. The Son of the Man belongs to the system of the gnōsis.—Matthew, iii. 16, 17.

John's Anointed, in whom was the light, was evidently anointed with 'the spirit of the anointing.' The Light of the gnōsis is plainly in John, i. 1–6, 9–11. "The logos was born flesh" one would think would have shocked a gnōstic; Markion did not admit that the Healer was born of a virgin.—Tertullian vs. Markion, III. 13; IV. 10; V. chap. 19. It is not singular that Kerinthus rejected the doctrine. According, then, to the Gnōsis in Irenaeus, I. xxxiv., their Christ was the third Male, the incorruptible Light! John's Gospel is apparently founded on this very gnōsis of Light. Matthew and some lost gospels seem to have made fire prominent in this connection. But the early Hindu and Essene gnōsis revives in Luke, xxi. 34: Take care of yourselves lest your hearts be weighed down by excess, and wine, and cares of life, and THAT DAY come on you unawares! So, too, the Nazoria of Bassora were forbidden to eat the food of the children of the world. And the same views, based on the doctrine of 'spirit against the flesh,' were held by the recluses of Eastern Monachism in Egypt also. To the supercelestial theories of the gnōsis was added the moral part. The gnōsis also expected the end of the world.

Father, thou Impulse of the Powers, I thank thee, thou Power of mine activity.—Hermes,[1] xiv. 73.

Here we find the substratum, in Irenaeus I. xxxiv. of the Powers of the Nazoria of the Codex. We see here plainly the kabbalist gnōsis that preceded the formation of the Christian canon,—the Oriental gnōsis! The Homily iii. 20 holds that the Adam is a pregnancy-birth, delivered by the hands of God. He has the *breath* of Him who has made man, the imperishable *vestment* of the soul. He has the holy pneuma of Christ. The FIRE which is First beyond (this sphere) did not shut up his power in matter, in works, but in *mind* (νόῳ): for the Architect of the pyrean is the Mind of mind.—Proklus in Theol. Platonis, 333; in Tim. 157. Ezekiel, i. 4, 12, 26–28; viii. 2, 3, exhibits the Mind and Spirit in the MAN. The power of the spirit is associated with fire.—Matthew, iii. 11; Ezekiel, i. 4,

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[1] Hermes was the Divine Wisdom, the Supreme God, among the Thracian kings, who made oath by him alone and declared that from him they had their birth.—Herodotus, v. 7. What Deus achieves in the formation of an infant is described by the Jews, con amore, in Wagenseil's Sota, Excerpta, Gemarae, pp. 72, 73. The Thracian princes in the fifth century B.C. were, like the Greeks and Trojans, acquainted with Asian and Syro-Arabian notions.

27; viii. 2; Wuttke II. 295, quotes the Aitareja-Aranjaka Upanishad to the Rigveda.

For we are the Circumcision, who are serving the spirit of God and boasting in Christos Iesou, and put no trust in FLESH.—Philippesians, iii. 3. Sinaitic text.

We now see why the gnōsis of the Gospel of the Hebrews is Judaic, and at his baptism associates the Christos with fire. Gnōsis is 'superior science,' the hidden wisdom of the Magians. When Paul identified '*Christos*' with the Hidden Wisdom (Proverbs, viii. 22–24, 30) created prior to all times and worlds he identified him with the gnōsis! Listen to the preaching of the spirit! Unless you eat the flesh and drink the blood of the Son of the MAN ye have no Life in you.—John, vi. You cannot enter into the 'Kingdom of the heavens,'—the kingdom taught in the gnōsis. For the real bond between Judaism and Christianism, between the Old Testament and the New Testament, is the gnōsis. 'I am the bread of life. My father gives you the true bread that descends from heaven and gives Life to the world. I am the bread of life; he that comes to me will never hunger!' This is the spirit; for 'spirit is the God.'—John, iv. 24. 'I am the Light of the world.' The Logos (Wisdom, Word) was with the God in the Beginning. In it was Light and Life was that Light. The spirit descended on me at the Baptism of the Jordan. I am that Hidden Wisdom, that (as Paul said, 1 Cor. ii. 7) the God preordained before the aeōns,—the Wisdom of God in Mystery! The Logos was with the God!—John, i. 1. The God does not give the spirit by measure.—John, iii. 34. He baptises in holy spirit.—Matthew, iii. 11, 16, 17. I saw the spirit going down from out of the heaven, like a dove, and staying on him.—John, i. 32–34. The world was made through it, and the world knew it not.—John, i. 3, 4. God (the Speaker.—Gen. i. 3) was the Logos; this was in the Beginning with the God. In it is Life, and the Life was the Light of the men.—John, i. 1, 4. The Logos is spirit, for Spirit[1] is the God!—John, iv. 24. Hence Matthew, xii. 31, 32, becomes comprehensible, because to speak against the *spirit* was in the view of the Gnōstics to speak against God,—something "unpardonable in this aion (time) and in the following one." But Ovid mentions the spirit as God. Ovid was born in B.C. 43; while the spirit is mentioned in Genesis, i. 2.

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[1] The spirit of Iahoh began to impel Sampson in camps of Dan.—Judges, xiii. 25. Agitante cales cimus illo.

> There is spirit in man.—Job, xxxii. 8.
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> God is in us, when agitated by him we are kindled.—Ovid, Fast. vi. 5.
>
> The beginning of perfection is the cognition of man, but the cognition of God is absolute perfection.—Hippolytus, v. 6. p. 95.
>
> They called themselves Gnōstics, saying that only they know the depths!—Hippolytus, v. 6.

These considered their Logos as MAN and Son of MAN. And this MAN is male and female (masculofeminine, hermathene), is called Adamas by them, and addressed in hymns as Father and Mother, the two immortal names.[1] This is what we find in Genesis, ii. 23, 24. The Chaldeans claimed Adam. On a Chaldean cylinder there is the following representation.[2] In the centre a tree and the two lower branches come out on opposite sides at the same level, and bending downwards terminate each in a bud in the shape of a pine cone apparently. A figure sits on a block artificially squared, or at least rectangular at the section that supports his figure. On the other side of the tree sits (what Dr. Fr. Delitzsch defines to be) a female, from her headdress; and this lady sits on a well-executed block. A fine pair of horns appears on the head of the male figure;[3] Adam[4] in the Samothracian Mysteries was called the 'horn of Mene' (Luna), and Adonis and Osiris.[5] Behind the Woman a serpent stands erect upon his tail, in elongated coils, with a badly defined head, which (in our copy) terminates in a short rising, as much like a knife handle as anything. The scene may have reference to the horned Adonis or Dionysus in Hades with Proserpine; for the tree has a blasted aspect, except those two poor buds or pine cones. The man's right hand points to the trunk, the woman's left hand to the lower branch next to her, which ends in a bud or pine cone pointing downwards. This scene probably illustrates a doctrine of the oriental mysteries. In Etruscan tombs serpents were represented in the same position erect, and the

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[1] Hippolytus, v. 6. They call the Moon the Mother of the kosmos.—Plut. de Iside, 43. Sapientiam vero in luna.—Augustine, contra Faust. xx. See 1 Cor. i. 24.

[2] Delitzsch, 'Wo lag das paradies,' p. 80.

[3] Dionysus. Adamus?

[4] Adam Sebasmios.

[5] Hippol. p. 118 (169 Dunk. et Schn.)

'at the time when God had created him.' Here the earthly Adam is meant, because in that section two Adams are mentioned. The first Adam was the mystical earthly Adam, the other, on the contrary, the mystic heavenly Adam.[1] The earthly is contained in those words where, through the word *Toledoth*, the production of the species is spoken of; the following words, on the other hand, tell prophetically of an Adam that was created later." This is the Messias, for even the rabbins taught that in the Messianic time the disposition to sexuality will no longer prevail.[2] Here we are evidently in the midst of the Jewish Gnōsis. The flaming sword waves before the Garden of the Adon.[3] All things are the progeny of one Fire. The Father perfected all things and delivered them over to the Second Mind whom all nations of men call the First.[4] Fire and the Cherubim are the symbols of Saturn. He baptizes with fire and the holy breath of life.[5] When an idea became wide-spread in the orient it did not take long to impersonate the same in the oriental imagination: of course a statement of the doctrine of the impersonated one followed next, and then *his* life and history.

> The Call of the preacher in Medhar: Prepare a way of Ia'hoh, make level in Arabia a highway for our Alah. . A voice says, kara, Call!—Isaiah, xl. 3, 6.

The names Medbar and Arabah denote Arabia, where we know that there were Desert-preachers. Compare Dunlap, Sōd, II.

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ets prophesied by Bal (Bel).—Jeremiah, ii. 8. The image of the Adon was enclosed in a tree; and Justin Martyr wrote (1st Apol. p. 151): The Lord was ruling from a tree. Adamas the Hermaphrodite, Hermathena, is the two-sexed Adon.—Dunlap, Sōd, I. 31. The eunuchs.—Isa. lvi. 3-5; Lucian, Dea Syria.

[1] "The mystery of Adam is the mystery of the Messiah," said the rabbins. Bengeli's gnomon, p. 44, ascribes the words 'Great King' to psalm xlviii. 2, 3. The same expression, which is in Matth. v. 35, is in the psalm mentioned in connection with *Zion in the Sides of the North*, which is where the prophet located Eden. The Messiah was said to come out from the fifth house in the Garden of Eden. Bengeli says that the words Great King, in Matthew, mean the Messiah. Compare Matthew, xxv. 34.

[2] Nork, Rabbinische Quellen and Parallelen zu Neutestamentlichen Schriftstellen, p. 263, 264.

[3] Adana, Adania, Aden, Odin, Edin appear as forms of Adan, Adon, Don. Adanos is son of earth and sky. In the Kabalah the Messiah goes out from the Garden of Eden.

[4] Chaldean Oracles.—Psellus, 24; Plet. 30.

[5] Compare Matthew, iii. 11. Evangel of the Hebrews lights up Jordan with fire at the baptism of the Healer by the Ascetic Baptist.

pp. xxxii. xxxiii. xxxiv. 11, 12, 14, 33, 34, 37, 40, 50. The Nazarene sect was before Christ, and knew not Christ.—Epiphanius, I. p. 121. They were called Iessaeans (that is, Therapeutes) before they were called Christians.—Epiphan. I. 120. The Mandaites too were descendants of the Nabathaeans.[1] They regarded Abel Ziua (Abel the Glorious) as Gabriel and Son of God begotten upon light, the first Apostle and Messenger.—See Dunlap, Sōd, II. 56–61. Gabriel is the Angel of Fire.—Bodenschatz, Kirchl. Verfass. d. Juden, III. 160. All things are the progeny of One Fire. The Father perfected all things and delivered them over to the Second Mind,[2] whom all nations of men call the first.—Cory, Anc. Fragments; Psellus 24; Pletho 30.

From Genesis[3] and 2nd Kings xxiii. to the successors of Simon Magus we find the doctrine of Angels and Powers of the heavens, the Chaldaean-Sabian heavenly host. It is most prominent in the gnōsis, the Bible and the Kabalah; and 2 Kings, xxiii. 12, shows that this Angel-theory is Sabian-astronomical.—Colossians, ii. 18. But our mind, when it Chaldaised, meteōrologising (handling supernal things) the KOSMOS, was riding around (compassing) the active Powers as Causes; but becoming an emigrant from the Chaldaean dogma I knew that it was guided and governed by a Commander of whose sway it bore the look.—Philo, Mutat. Nominum, 3. The DEMIOURGUS is merely a mythological representative of Universal Mind (Nous), which evolves itself in the form of the KOSMOS. This is Plato's view.[4] The Logos is the Demiurgus,[5] and in Matthew, xxv. 31, 34, 40, the "King" is identified (John, i. 1–4) with the Logos. Philo (Mutation of Scripture names, 3) mentions the *Kingly* Power, as one of God's Powers. The Anointed (Christos) is identified with the holy ghost by Matthew i. 20, iii. 16 (Luke, i. 35), and with the King (the King appeared, being from the Beginning, but not yet become known to the soul.—Philo, Mut. Nominum, 3) by Matthew, xxv. 31, 34, 40 (and perhaps Matthew, iv. 11). Philo, born not far from B.C. 12–20, was full of gnōsis and kabalah. He begins his "Creation of the world" by a reference to the Archetypal model, the *idea* of ideas, the Logos of God (de opificio mundi, 6); so St. John commences his gospel by saying that *God was the Logos* (John, i. 1). Philo's gnōsis bases itself on the Judaism of the Old Testament with hidden wisdom, the allegorical method, and commentaries. He calls the unseen and noētos (mind-perceived) divine Logos and Word of God also an IMAGE of God; and the image of this image is that intelligible (mind-perceived) light that is the image of the divine Logos. Hence St. John, viii. 12, ix. 5, calls the Logos (Word) the Light of the world. "The mind-perceived Light existed before the sun." —Compare Gen. i. 3, 16. We have said enough to indicate that Philo Judaeus is one of the sources of the 2nd century New Testament gnōsis. Philo, Leg. Alleg. II. 21 says that the most generative of all things is God; and, in the *second* place, the Logos (Word) of God. So that the New Testament is gnōsis. Philo's gnōsis is Nazarene enough to have pleased the monks of Mons Nitria, for he says that God hates pleasure and the body.—Legal Alleg. III. 24. The divine Logos is the Steersman and Governor of the universe.—The Cherubim, 11. These matters, O mystae, purified as to your ears, receive in your souls as mysteries really sacred, and talk of them to none of the uninitiated, and storing them up within yourselves, guard a treasury in which not gold and silver, perishable things, are laid up, but the most beautiful of real possessions, the knowledge of the CAUSE and virtue; and, in the third place, of the generation of the two.—The Cherubim, 14. Gnōsis is the knowledge of causes! But Philo is *before* the date of Matthew, vi. 19, 20. The Logos of God is the instrument by which the world was made (Philo, de Cherubim, 35); compare Colossians, i. 16, which reinforces Philo's idea. It is necessary that the sacred and mystic account of the Unborn and His Powers be kept secret, since it does not belong to every one to keep the deposit of divine mysteries.—Philo, SS. Abel and Cain, 15.

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[1] Chwolsohn, I. 111.

[2] The Lamb (Ariēs) is the porta deorum. The Messiah goes out from the Garden of Eden (which some placed in the moon). A river of living water issues from the throne of the Lamb, the river of Orion, which is situated immediately below Aries. The Lamb was the chief of all the signs, princeps signorum, and the Persians began their year at the vernal equinox.—Mankind, 496, 536, 566, 654, 465. On March 25th in the Persian Mysteries a young man, apparently dead, was restored to life. Man reënters paradise by the gate of Aries, the Gate of the Lamb, where the Chelub Perseus stands with his flaming sword to defend Aries. The Garden of Delights was in Aries, where the River of Orion issues from the throne of the Lamb.

[3] Dunlap, Sōd, I. 121. Dionysus is Hades; Hades is Aidoneus, Osiris and Serapis. Adamas is the unconquered Herakles, the Mithra Invictus, the Adonis-Aidoneus. Osiris is Saturn, Kronos, and Adam.—See Palmer, II. 622, 624.

[4] 'Academy,' May 19, 1888, quotes R. D. Archer-Hind's Timaeus of Plato.

[5] John, i. 3; Matthew, xxvii. 43.

3. 3. Gfrörer, Das Heiligthum, p. 120, says: We first learn something of the human appearance of Iesu after the Baptist has given his testimony that Iesus is the Messias, which according to the opinion of our evangelist (John) is as much as saying that the Logos dwells in him. The Paulinist, too (2 Cor. iv. 4), mentions the glory of the "Anointed" who is an Image of the God.

.The God is everywhere, because stretching his Powers through Earth, Water, Air and Heaven, he has left no part of the world desolate.—Philo, Confus. ling. 27.

Lo, a Man whose name is the East (—Philo, Confusio ling. 14). That incorporeal who does not differ from the Divine Image. This the Oldest Son, the Father of the beings brought to light, whom elsewhere he named First-begotten.—Philo, Confus. of tongues, 14. When the Lord is seen by Abrahm, it was one of the Powers surrounding the Cause of all things.—Philo, Mut. Nom. 3.

The Logos of the God is his Son, who is also called Angel and Apostle.—Justin, 1st Apol. p. 160. The angels in connection with Jewish gnōsis and kabalah in the time of Kerinthus, the Old Testament Targums of Onkelos and Jonathan ben Usiel, and the Synoptic Gospels are also in close relation to the New Testament gnōsis. "We believe in a certain Logos, man crucified, that he is first-begotten to the Unborn God."—Justin Martyr, 1st Apol. p. 156. Matthew mentions a multitude of the heavenly host and more than twelve legions of angels; Irenaeus tells of the Angels in connection with the doctrines of Kerinthus and the early Gnōstics; the Kabalah occupies itself with the Angels and Demons, with the throne of Iahoh the thousand thousands of good angels surrounding it under the presidence of Metatron the King of the Angels, also with the innumerable devs of the Persian Ahriman. Mark, v. 10, says: "My name is Legion, for we are many." Metatron is Mithra (Mettrōn) and fulfils a position analogous to that of the Christ in Matthew, iv. 11. In his place the Targums of Onkelos and Jonathan give us the "Word" of the Lord, as in Philo, John, i. 1, and Justin Martyr. Here we reach the acme, the central point, of contest with the doctrine of Matthew, who teaches that Iesu was born of a virgin. But he never says who told him so! He never gives his authority for saying so. Could he have got it from John the Baptist on whose shoulders is placed the responsibility for many miracles,—that grim foe of the Pharisees? Returning to the legions of angels and devils in the time of Simon the Magus, there were, according to him, Virtutes (Powers), Potestates (Thrones), Angels governing the world, and Angels without number: Thus Daniel, vii. 10:

> A river of fire emanating and going out from before Him, thousand thousands ministered to Him and a myriad of myriads stood before Him.
>
> The Son of the Man shall come in the glory of his Father with the angels the holy.—Mark, viii. 38.

No wonder that Matthew speaks of baptising the Pharisees in that river of fire! No wonder that Menander, like Simon, taught that the world was made by Angels, that Saturninus exhibited the Unknown Father with his Angels, Archangels, Powers, Governors, the world made by Seven Angels; or that Basileides talked about Powers, Thrones (principes) and Angels, whom he also calls the First. Going back to Philo Judaeus in Alexandria (where Basilides lived) we find him, too, writing about the Powers. It is the Jewish gnōsis blossoming out under the warm sun of the Oriental Philosophy into those vagaries of the human mind that the opponents of free thought have termed heresies. The Oriental Philosophy is at the bottom of it all. "The nations all were destitute of the true God, serving works of hands; but Jews and Samarians having the Logos from the side of the God handed down to them by the prophets and always having expected the Christ, did not recognise him when he was come, except a certain few, whom the holy prophetic spirit, through Esaias, preordained should be saved."—Justin, 1st Apol. p. 156. Justin, Apol. I. p. 161, gives us the positive gnosis when he says that the Apostle of God is Iēsous the Christos, the Logos formerly, sometimes appearing in the ideal (image) of fire and sometimes in image of incorporeals (supernaturals).

"When Celsus says the Christians are flighty, believe without logic, like those who follow soothsayers and Mithrae and others, and who glory in the foolishness of faith for faith's sake (I. 9), no one will deny that this represents the dissension between the educated man and the illiterate religionist of the present day. His remark is fair; and who that knows the position of the Catholic pastor at the present day must not admit that 'the teaching of the multitude to believe without reasons' which the Father defends is a practice without which the work of the Church could not go on? Origen assumes that man must believe in some sect or other, must beg the question in favor of this or that teacher; and there was no third between him and his critic, to maintain, like the modern, Je n'en vois pas la necessité. But Celsus so far 'holds the field' that it is clear, if the question must be begged, it should be begged in favor of the old wisdom over the new. How indispensable it was to the Christiani to appropriate the Old Testament, on this very ground—the need of the sanction of Antiquity—we have seen from Justin. We have seen this again in Origen; but his attempt to maintain the assumption of Jewish wisdom over that of the Hellenes, and the indebtedness of the latter to Moses, and again the originality of circumcision with the Jews, rather than with the Egyptians, only suggests reflection and inquiry. In truth this urgent need of the support of Jewish antiquity, so clearly revealed in the leaders of the Catholic movement from Justin onwards, as distinguished from the Gnōstics, seems to prove the dominance of Hellenised Jews in that movement—in other words, the ascendency of Philo over Pythagoras at the end of the second century. Through the instinct of self-preservation—the strongest instinct we know—and by dint of hard assertion a position was conquered for the Old Testament in Christianity, or for Christianity in the Old Testament, which has so long remained unassailed. The results of modern exegesis of the Old Testament have shown more and more clearly, what is patent from the apologists themselves, that the dependence of the new religion on the prophets was from the first forced and artificial. Not an unsound exegesis but the passion for antiquity on the part of the anti-Gnōstic, anti-Hellenic party among the Christiani accounts for their extraordinary enterprise of depriving the Circumcision of their right to enjoy and interpret their sacred books in their own way. The dilemma was consequent enough—'either you must remain a Jew, and follow the Jewish interpretations of the Scriptures or you must be a Gnōstic Christian and find an independent basis for the new religion.' But school logic is not the governing power, neither in political nor in ecclesiastical life, and Catholicism continued to occupy the centre between the 'right wing' of Ebionitism and the 'left wing' of Gnosticism.

Now we find 'Great Abel' (—1 Sam. vi. 18) at the SUN-temple (Beth Shems) of the Philistians; and 'Habol' and Bal (Bol) or Baal quite frequently in the Old Testament; so that we know that the Phoenicians very early carried the name Abel, Apellon, Habel or Habol (Apollōn[1]) to Greece, as a name of the Intelligible SUN, Mithra; 'and Eliahō spoke to the nabiai of Habol.' —1 Kings, xviii. 25. When the people of Dor in Southern Phoenicia sailed to the Aegean Sea they bore with them the Name Habel; hence the Cretan name Ἀπέλλων.[2] So we find Bel Mithra on the Jordan with his Babylonian garments and his Mithrabaptists. Mithra probably (like Adam of the Clementine Homilies) contains in the Elohim both sexes.

The proximate cause that a Messias-community sprung up is to be found first in the Babylonian and Jewish gnōsis and subsequently, in the national disaster about the year 70: "huius (Ebionaeorum) factionis exordium post Hierosolymitanae urbis excidium coepit."—Epiphanius, Haer., xxx. 2. And Clementine, Homily II. 17 says: "First a false evangel by a certain impostor must come, and then in like manner after a DESTRUCTION OF THE HOLY PLACE a true evangel be secretly sent."—A. D. Loman, p. 83. The Ebionites were Jews (Titus, i. 10, 14) and adored Jerusalem as the abode of God.—Acts, i. 4; Matthew, v. 35. Moreover some of them did not deny the resurrection of Iesu, as a Jew selected as the Messiah.—Library of Univ. Knowledge, V. p. 236. The Ebionites were *Judaist* without being Jews proper, and adhered to the Law of Moses.—Luke, vi. 20, 21; Matth. v. 17, 18. The Evangels attack the Pharisees and are Ebionist. The Ebionites and Jews and Iessaioi (Essenes) used baptism, like the Mithraworshippers.

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[1] In the Baths of Titus a picture was found representing Apollo with the nimbus surrounding his head.—Nork, Bibl. Mythol. II. 365, note. Atys in Phrygia was fastened to a tree, in ligno suspensus.—ibid. 363. So likewise Krishna in India.

[2] If Kreta from a political standpoint appears already before the beginning of the time of the Dorians completely in the background so much the more powerful seems the influence which it has exerted in the succeeding centuries upon Grecian life and especially on the formation of the religion. The worship of Zeus (Sios) in its peculiar connection with Kronos and Rhea proceeded from Kreta to Olympia, and Elis. Arkadia adopted the Kretan legends of the birth of Zeus. The other Pelasgic forms begin to come to the foreground already in the time of Hesiod in refined and altered conception. This oldest layer was from time to time flooded with new additions. The Epos had by preference expanded and formed the human side of the deities (Herakles is one instance) and especially inclined towards the Ionian 'deities of Light,' Apollon and Athena.—Milchhoefer, Anfänge d. Kunst in Griechenland, 202, 203. In Homeric Hymn, V. 123, Demeter at Eleusis states that She comes from Kreta.

Babel shall not endure, and conquered will be Media's kings, the Heroes of Ionia shall not remain, rooted out will the Romans be,

No more tribute shall they gather from Jerusalem.—Chaldee Version of Habakuk, iii. 17.

The book of Revelations, chapters xvi. xvii. calls Rome Babel, and foretells her ruin in the End of all. The Epistle of Barnabas makes allusion to Adrian's intention to rebuild the temple, after the ruinous war with Bar Cochebah.—Antiqua Mater, p. 88, note 2. All apocalypses are suspicious, as Renan says; but by the Apocalypse of Esdras he attempts to define the date of the Apocalypse of John. The affliction of Sion (Esdr. vi. 19, 20) might end, and the world with it.

Come Lord Iēsou!—Rev. xxi. 20.

The Lord shall redeem thee from the hand of thine enemies.—Micah, iv. 10.

According to Renan, Nero preceded John and Esdras; both must then have known about him, yet only John refers to him. Both recognise the destruction of Jerusalem (—Rev. xi. 1, 2). Both speak of a City in the heavens. The measuring the temple and the altar (Rev. xi. 2; Jahn, p. 443) was intended as a preparation for a new one in Trajan's time. If the temple was "holy to Iahoh," the dimensions of the old one would be regarded in reference to the temple of the New Jerusalem. There is no very apparent evidence to fix the date of either book, and the plan of each work is, in the main, dissimilar. The second century produced a John, the Synoptics, Justin and perhaps a Paul. One might suppose that the Ebionite Revelations were quite near to the *earliest* gospels. Renan claims that John (of Revelations) is permeated with Joel, ii. 1-17 and the Prophets, above all with Ezekiel, the two Isaiahs, and the author of Daniel. "Already in the second century the history of the church of the first century is entirely mythical;"[1] only in the first century there were ideas of the Christos, the Son of the God, and Messianism afloat. The whole literature of the second century among heathen, Jews and Christians, was of a spurious character.[2] Verses vii. 28, 29, in Esdras IV. are spurious and were inserted about the beginning of the third century. Four hundred years would delay the Jewish

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[1] Hausrath, quoted by Loman, p. 108.

[2] Loman, 108.

Messiah considerably! The passages vi. 59 and vii. 46, 47, 48 evidently demur to being forced to wait so long for relief from their wretchedness, and to suffering the results of the sin of Adam.[1] Morever, in verse 55 the abstinent doctrine of self-denial looms up plainly, as in Matthew and among the Markionites of the 2nd century. Esdras, verse 56, dislikes the punishment after death, but this was no new doctrine to the Egyptians and Jews; viii. 1 has the same doctrine of Matthew, xxii. 14; viii. 8 has the ancient notion (conformably to the philosophy in Diodorus Sic. I. 7) that the vivified body in the matrix is preserved in fire and water,—a Jewish notion confirmed in Wagenseil's Sota, Excerpta Gemara, pp. 72, 73. Esdras, viii. 29 refers again to the Law; viii. 49 is like Matthew, v. 5, 20, for the meek, and against the self-righteous; viii. 50 refers to the End of the world; ix. 7 preaches salvation by works and faith whereby ye have believed. This is the doctrine of Paul, Justin Martyr and the Jews. There is nothing in this to interfere with dating the Apokalypse of Esdras as late as A.D. 125. Esdras, ix. 13 has some analogy with John's Apocalypse, vi. 9; xix. 4; Esdras, ix. 1, 2, suits with Matthew, xii. 38, 39; xxiv. 24. The argument from analogy would tend to place the Fourth Esdras not quite contemporaneous with the first two gospels. And, to confirm this, Esdras, ix. 31–33 goes back again to the Jewish Law; ix. 31–37 says: We that have received the law perish by sin. . . . Nevertheless, the law perishes not, but continues in force! This savors of St. Paul's style, and seems to be Ebionite-Judaist.

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[1] The Persians and Magi (like the Jews) divide Iaō (Iouem) into two parts, transferring his nature, regarded as the substance of fire, to the images of each sex, both of a man and a woman. And they make the Woman with triple face, binding her with monstrous serpents.—Julius Firmicus Maternus, de Errore, 5. This of course suggested the idea of Eua tempted by the serpent. Gen. iii. That Iaō was thus regarded as supernal fire is not only clear from psalm, l. 3, which mentions Alahi's devouring fire, but also from Genesis ii. 23; because AS and ASah, in Hebrew, mean fire male and fire female (compare the Mystery of the two principles, in the Simon Magus theory) in that connection. Iaō and Iahoh are Dionysus the Sun. Iaō and Iahoh (the tetragrammaton) are the Phœnician-Chaldaean-Jewish mysterious and ineffable names of Alahim (Elohim) of the Old Testament Judaism. Iaō is the Intelligible Light and Life-principle, Dionysus. One Divine Power, One supreme and eternal spirit, must, as first cause, contain within himself the male and the feminine sources or archetypes, like the Adam, the MAN, the Monad from the One! So that in Judaism we have the best Babylonian, Arabian, and Semite Religious philosophy. This was the Judaism of the 1st century.

the same Judaist traces.[1] "Everywhere in the Epistles of Paul and in the acts of the Apostles we find traces of an opposition between the Jew and the Gentile, the circumcision and the uncircumcision. The author of 'Supernatural Religion" considers that there must have been within the Church itself a Jewish party urging upon the members of the Church the performance of a rite repulsive in itself, if not as necessary to salvation, at any rate as a counsel of perfection, seeking to make them in Jewish language not merely proselytes of the gate, but proselytes of righteousness."—Supern. Rel. III. 313. Now this position indicates that Pauline Christians in Asia were in a *later stage* of Christianity,—later than the Judaic (Ebionite) form thereof.—ibid. III. 315, 316. The Ebionites denied that Paul was a Jew. (—Epiphanius; in III. 316). There was a concerted and continuous opposition to him.[2]—ibid. III. 314; Galatians, ii. 6–21. Paul, being of Tarsus, was likely to be more Gentile than Jew, more of a Gentile than of a Jew Christian.—Apok. iii. 9. The author of the Apokalypse, being a Judaist, and yet writing to Asian-Greek Churches, and being known to Justin Martyr as John merely, we are thus introduced to the Greek, Ephesian, or Western phases of Christianism represented in the Pauline Epistles. The date of the Apokalypse which we have assigned to it, within A.D. 125 and 135, is not late enough to admit of the author of 1 Corinthians, ii. 10 being mocked or satirised in Rev. ii. 24. He was said to have been the child of Gentile parents. The Book of Acts is supposed to misrepresent the very status of uncircumcision we have just pointed to. Justin Martyr, following both the Pauline Epistles and the John of the Apokalypse, knows the last but takes no notice of Paul.[3] The author of Revelation was

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[1] See Romans, xv. 8, 10; Isa. xi. 10. With all that Isaiah says against the idols, Paul (as a Gentile) goes against the Judaist prejudices in regard to eating food offered to idols. This points to a later period of Christianism at Antioch and among the Gentiles of Asia.

The Alogians (Epiphanius, de Haeres. 51) held that the Church at Thyatira was not yet founded in the first century; and Epiphanius admits the fact.—Gibbon, I. chap. xv. p. 441, note 154. This puts the Apokalypse late, as well as the Churches of Asia Minor.—Rev. ii. 18, 24. Paul's mention of the *crucifixion* is therefore late. Daniel does not speak of crucifixion; but Paul and Justin do.

[2] Jowett, Epistles of St. Paul, i. 332 f. is quoted in Supernat. Relig. III. 313 note.

[3] Justin (contra Trypho) p. 54 is very severe against those who confess 'Iesu Crucified' as Lord and Christ, but do not teach his doctrines,—meaning Paulinists or Paul himself. Justin forbids eating things offered to idols, idolatrous sacrifices.—p. 54.

Judaist.—Rev. vii. 4–8; xiv. 1, 8; xvi. 12, 19; xviii. 10, 11, 19. Both John and Justin were Logos-Christians; Justin was born in Samaria, but yet he does not favor the side of circumcision, which he deems unnecessary, as Abrahm was uncircumcised.

He that has not given up all that he hath cannot be my disciple.[1] The celebrated Nikolas evidently took this doctrine to mean that he must, on the principle just announced, renounce the exclusive possession of his wife. No wonder the Eastern Ascetics got excited: "Christus denies that one is his disciple whom he has seen possessing anything, and that one (eum) who does not give us all his possessions."—Origen. "Thou hatest the actions of the Nikolaitans, which I too hate."—Rev. ii. 6. The Awakened call patience the highest penance, long-suffering the highest nirvana; for he is not an anchorite who strikes others, he is not an ascetic who insults others! Not to blame, not to strike, to live restrained under the law,[2] to be moderate in eating, to sleep and eat alone.—Budha's Dhammapada, 184, 185; Max Müller, Science of Rel. 245. Woe to him that strikes a brahmana, more woe to him who flies at his aggressor.—Budha's Dhammapada, 389. Resist not evil; but whoever shall hit thee a rap on the right jawbone, turn to him the other also. . . . Love your enemies.—Matthew, v. 39, 44. He who, leaving all longings, TRAVELS about without a home, in whom all covetousness is extinct, him I call indeed a brâhmana. He who fosters no desire for this world or for the next, has no inclinations, and is unshackled, him I call a brâhmana. Who has traversed this mazy, impervious world and its vanity, who is through and has reached the OTHER SHORE . . . him I call indeed a brâhmana.—Budha's Dhammapada, 410–416. Max Müller. We see here that self-denial in India apparently preceded self-denial on the Jordan.[3]

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[1] Luke, xiv. 33.

[2] He is not a Striker.

[3] Matthew, xvi. 24; Luke, ix. 23; Matth. vi. 19, 20. The result of the philosophy of spirit and matter was, first, Eastern Monachism, second, Palestine Monachism and Essenism, third Christian self-denial, Iessaean Nazoria; and Christian monks. Basnage, Hist. des Juifs, II. c. 20-23, has demonstrated in spite of Eusebius, II. 17 that the Therapeutae were neither Christians nor monks.—Gibbon, xv. p. 443. Basnage proved that the account of them was composed as early as the time of Augustus.—ibid. p. 443. In Colossians, iii. 5, 12, 13, we find Iessaianism (Essenism). The Ebionites thought all the Epistles of the Apostle Paul ought to be rejected, calling him an apostate from the Law, and using only the Gospel according to the Hebrews.—Supernat.

As Philo speaks of the Logos, the Oldest Angel, and is not inclined to be Messianic, while the Prophets and psalms are Messianic (recognising a Ruler, an Anointed king to come, and Justin Martyr *enhances* and *overestimates* the evidences in the Prophets in favor of his own conception of a Logos-Christos (who is, in his preaching, the Iesu Christos), and as the Targums of Onkelos and Ben Usiel are decidedly for the *Memra,* we are confronted with a conflux of varying conceptions from John the Baptist (and his Aeons ?) down until after the Destruction of Jerusalem (c. 70) and the first use of the name Christian at Antioch to designate the party previously known under the names Baptists and Jordan Nazōria. Within this conflux of ideas the Babylonian theory of the Father and Son (Mithra) has to be included, Daniel, iv. 34; vii. 13, 14, and the text Micah, v. 2. "The references to the risen Christ are slight in our early literature; and an emphasis is not laid upon the fact equal to that laid upon the Cross and the sufferings. As we have seen, there is no organic connection between the life of the believer and the resurrection of Christ; but He is firsts fruits of the general resurrection by logical consequence from that belief. The belief itself appears to have come from Persian Mazdeism more than from any other source;[1] even as the Messianic ideas in the Talmud are strongly coloured by Persian influences. The idea of a Messiah, or Anointed of Jehovah, is in the psalms; but not the idea of a risen Messiah. Indeed the passages in the Old Testament, which in any sense contemplate a future revival, are so few and slight that the Pharisees in conflict with the Sadducees were constrained to resort to general analogies in defence of the belief.[2] Mithra is Mediator between Light and Darkness; and a Sunrise from on high to give light to those sitting in darkness and the shade of death.—Luke, i. 78, 79. "The Great Light of Mithra."

Rel. I. 423. It is clear from the words of the Apostle in 2 Thessalonians, ii. 2, iii. 17 that his epistles were falsified, and, setting aside some of those which bear his name in our Canon, spurious Epistles were long ascribed to him, such as the Epistle to the Laodiceans, and a third Epistle to the Corinthians.—ibid. II. 169. There is in 2 Thess. ii. 2, 3, as in Rev. xxii. 20, mention of the Second Coming of Christ. Only, the author of the last work expects it sooner than Paul does, apparently. Colossians, iii. is as Paulinist as Galatians is.

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[1] Darmesteter, Ormazd et Ahriman, 1877. pp. 226, 328.

[2] Ant. Mater, 210; Wuensche, Neue Beiträge, 258. The Persians believed that men should live again and be immortal. Then should the dead arise.—Antiqua Mater, 210. Comp. Matthew, xxvii. 52.

The Ends of the Times are come unto us!—1 Corinth. x. 11.

The last days!—James, v. 3. The final days!

It seems to them that the Kingdom of the God is about to appear at once.—Luke,[1] xix. 11. See Rev. xiv. 14; xxii. 6, 7, 20. Compare Matthew, xiii. 49.

The Coming One will come, and will not tarry.—Hebrews, x. 37.

The End of all is near.—1 Peter, iv. 7.

The doctrine of the Logos and of the Preëxistence of Jesus was enunciated long before the composition of the fourth gospel.—Sup. Rel. II. 255. But evidently the Apokalypse was not as early as A.D. 69. Renan himself (l'Antechrist, p. 405) allows that part of the apokalyptic vision can be *retrospective*; and the *prophetic style* of writing history seems to have been in vogue among the prior writers of Jewish Prophetical Books as well as in this case. Revelation, xiv. 15, expects the destruction of the Babel Rome; but the time of the evacuation of Jerusalem by the troops of Cestius Gallus (A.D. 65) was too early for the Churches of Asia to have been formed (Rev. i. 11; xxii. 16) and for the Jewish Messianism and the New Jerusalem exhibited in the Apokalypse. Josephus and Justus of Tiberias mention no Christians gathered for the defense of Jerusalem. The Apokalypse speaks of the Logos! It is not to be readily admitted that an Ebionite (as the author was,—Rev. ii. 9; vii. 4; xii. 6, 17; xx. 4; xxi. 12; xxii. 15, 16) believed Iēsous to be the Logos before A.D. 135. Philo Judaeus indeed speaks of the Logos, and Mithra in Babylon was the Logos. In the time of Adrian there was a tremendous excitement among the Jews in the 2nd century just before Bar Cocheba's rebellion,—when Ebionite Messianists were probably to be found. Nabatheans, Idumeans, Galileans, Zealots, Sikarii, Robbers[2] were enumerated among those united in the year 69 in defense of Jerusalem, but not a single Christian, according to Renan (l'Antechr. 237). Where then was the author of the Apokalypse, with his 'White Horse' (of Mithra) and 'the Logos of the God' (Rev. xix. 11–14) whom he connects with Iēsous (xx. 4)? It is safer to date the Apokalypse in the 2nd century, for the Seven Caesars and ten generals (seven heads and ten horns.—Rev. xvii.) were as likely to have been known to an Ebionite Judaist (as well instructed as the John of the Apocalypse) in the second century as to M. Renan, or any other modern writer. The information was still within reach. But if the Apokalyptist wrote before Titus destroyed Jerusalem and when this John was foretelling Rome's destruction, what he should be doing with a *New* Jerusalem when he had the *Old* one *still safe* is itself a mystery! The expression *New* Jerusalem implies the Holy City's fall before the writer wrote! With all their friends and neighbors there, from Galilee to Nabathea, Josephus *did not see any Christians*. He mentions none. Eleazar was there in arms. Messianists were there. The Christians were nowhere! There is no evidence that they went to Pella at that time,[1] before Jerusalem was taken.

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[1] Luke, xxi. 20, 31, 32. History, conveyed in the style and form of prophecy.

[2] Of the Robbers crucified by Felix and of those arrested for participation that he punished, the number was endless.—Josephus, Wars, II. xiii. 2; John, xvii. 40 says Iesous Bar Abba was "a Robber."

> Come out of her,[2] my people, that ye may not share in her sins nor partake of the blows she gets; for her sins have been glued up to the heaven and the God remembered the wrongs she did. Return to her what she delivered.—Rev. xviii. 4–6.

These words might have been written after Nero's death as well as before. They suit Bar Cocheba's time. The Apokalypse, in this chapter, has been regarded as written not long before the years 130–138.

The unmanifested God is an abstraction. He is from all eternity the Ancient of the Days, the Occult of the concealed. He is the no thing, the Ain, the Ain Soph, the All, and nothing is beside him. He manifests himself by his wisdom and was regarded as the Cause of Causes. Ain Soph manifests himself first in a primal principle, Macrocosm, called 'Son of God or the primitive MAN (Adam Kadmon) the human figure in Ezekiel (Gen. i. 26; Ezekiel, i. 26). From this Adam Kadmon (Colossians, i. 15, 16) the creation emanated in four degrees or worlds which the Kabalists call Azilah, Bariah, Yezirah, Asiah. In the world Azilah we find the operative qualities of the Adam Kadmon, powers and intelligences. From Azilah comes the emanation Beriah which contains spirits. It is the commencement of creation. The third world emanating from these spiritual essences is named Yezirah, contains angels, incorporeal beings, but individuals, surrounded with a luminous envelopment. The last emanation is the world of fabrication called Asiah; it is the world of matter, the world in which we live and perish, the world of evil, of appearance and deceit, changing eternally the forms. The highest glory which the prophet exhibits is Marāh Adam, the vision of the Human Form regarded as the World of Emanation (Ausfluss). In all this the *spirit* is intermingled among the chioth or cherubim. The doctrine that the world is all unreal, only the spirit is real,. certainly is Hindu kabalah. It is the Hindu philosophy. Further, the spirit is identical with Adam Kadmon (Gen. i. 2–4; Coloss. i. 15, 16; Ezekiel, i. 4, 12, 20; viii. 2, 3. Adam Kadmon is the Highest Crown, he is prior to all Aziluth, antecedent to it. From this, Matthew derives the expression "King" in Matthew, xxv. 34. Philo, On Dreams, I. 25 has the Archangel Lord; and in de Profugis, 18, 19, mentions the Governors Logos (Word) and his Creative and Kingly Power: in Quaest et Solut. II. 75, he mentions the Kingly Power again. Thus the Philonian gnōsis precedes the entire New Testament gnōsis and kabalah. Iesu (according to Ernst von Bunsen, Symbol d. kreuzes, 8) was called the Anointed because he was the organ of the divine spirit. The King receives his power direct from God. He is connected with the Sun and Cross in Syria and Egypt.—ibid. 9–17. Still, the Kabalist idea is as early as any.

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[1] It is highly probable that the Ebionites first became an organised body or sect at Pella on the eastern side of the Jordan to which place they went on the breaking out of the Roman-Jewish war at the time of Hadrian.—Library of Univ. Knowledge, V. 236,

[2] Babylon, Rome.

This MAN of the Naaseni, Sethiani, and Peratae in the second century of our era belongs to the Jewish Gnōsis in Ezekiel, i. 26 f., Genesis, i. 4, ii. 7, 21–23, Exodus, iii. 14, Ezekiel, viii. 2, 4, John, i. 1–4, Clementine Homily, iii. 17, 20. The Light of the ANOINTED is protended down until it is at last revealed in flesh in the Jewish Messiah, who had come and was slain. Here we have the thread of the primitive Christian dogma protended out from the Jewish gnōsis. The MAN is masculine-feminine (—Hippolytus, V. 138), the female is Eua (in the Greek Mysteries) the Mother of every living thing (—Gen. iii. 20), the Aphrodite of the Greek Mysteries. For the Samothracians in their Mysteries hand down (that) Adam as the Archanthropos, the primal MAN. Attis is called Child of Saturn, or of Blessed Zeus, or of Rhea. His names are Adonis, Osiris, heavenly horn of Mēn (Lunus), Sophia (Wisdom.—1 Cor. i. 24), Adamna (in Samothrakian Mysteries), the

preaches the doctrine of spirit and matter in Romans, vii. 14; viii. 5. He that sows from the Spirit into the spirit shall gather everlasting life.—Galatians, vi. 3. The Jewish scholar, Joel, had remarked, without questioning the current view about Paul, that we do not hear of him until the time of Markion, A.D. 159–170, who was known to Justin Martyr, A.D. 160–170. The Hellenic philosophy through Philo and the Gnōstics streamed in upon the mind of the educated world. The historical Gnostics taught from before Kerinthus down to Markion and his followers through the whole of the 2nd century. Markion's heresy was known in Egypt, Palestine, Arabia, Syria and Cyprus. At the close of the reign of Trajan the Antinomian and Antitempelian movement breaks out. Of this movement Paul is the last ideal expression. We can find no proof of his historic reality. If the mere name of 'Paul' in superscriptions and salutations, be, as Tertullian argues, no evidence of the existence of such an apostle, then it will be difficult to find satisfactory evidence of the fact elsewhere. The only fact we can ascertain is that the Markionites produced ten epistles as apostolic in their sense. One of the strongest pieces of negative evidence that the Paul who has so long captivated our admiration and love is not historical, positively, that he is the product, like all similar figures, of religious passion and imagination, is that Lucian, whose glance embraced the great seats of supposed Pauline activity, betrays no knowledge of any such vigorous personality as having left his mark upon the Christian communities from a century before his time.[1] Lucian muses and moralises over the human appetite for lies.[2] We cannot find Paul in Justin, unless we determine beforehand that he must be there. But we do find Markion with whom Paul is connected, for the Markion enumerates Paul's epistles, nearly all of them.[3] We have Tertullian's testimony to Markion's sanctity. The practice of the noblest teachers corresponded to their preaching. Paul is the apostle of the Gnōstics and of Protestants. But he never lived and can never die.[4] This is the opinion of the author of "Antiqua Mater."

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[1] Antiqua Mater, 240, 252–254.

[2] ibid. 254.

[3] Distinguishing what Tertullian *says* from what he *knows*, he knows certain epistles ascribed to Paul, which he ventures not to reject, and which give color to Markionite views.—Antiqua Mater, 236.

[4] ibid. 287.

Starting with Adamas, the Gnōstic Naaseni divide him in three parts, mental, spiritual, and earthy; and consider the perception of him to be the beginning of the cognition of God, when they say thus: The beginning of perfection is the cognition of man, but the cognition of God is absolute perfection. But these all, the rational, the psychical, and the earthy, go forth and come together into One Man, Iēsous the one born of Maria: and these three men (anthrōpoi) spoke together at the same time each from his own personal nature to his own. Of the universals there are three sorts, angelic, psychical, earthy; and three congregations (ekklēsiai), angelic, psychic, earthy; their names, elect, called, captive. These are the heads of very many discourses which James the Lord's brother delivered to Mariamna. In order then that the wicked shall not tell lies against Mariamna or James or the Saviour himself let us come to the Mysteries (from which they have the myth), if you like, to the foreign and the Greek, and let us see how these collecting together the hidden and undivulged Mysteries of all the nations telling lies against the Christ, deceive those that do not know these Mysteries of the Gentiles. For since the foundation of their argument is the Man Adamas and they say that it is written concerning Him: 'Who shall describe his birth?' learn how taking in part from the Gentiles the undiscovered and unpublished generation of the MAN they put it on the ANOINTED. After Hippolytus has quoted from the various Mysteries regarding the first Man, he refers to Oannes among the Assyrians and the Adam among the Chaldeans. He then says that they seek the soul's origin not from the Scriptures, but from the Initiated in the Mysteries. And then the Naaseni flee to the initiations of the Assyrians, taking into consideration the division of the MAN in three parts; for the Assyrians first regard the soul as tripartite and one. For every sort of soul has different desires. Every nature of heavenly beings, or those on earth, or of those in the regions under earth, desires life (soul). And the Assyrians (Syrians) call this very thing Adōnis or Endumiōn. And when it is called Adōnis, Venus loves and desires the life of this Name. Venus is Generation, as they think. But when the Persephone and the Kora is in love with the Adōnis, the life, a certain thing about to perish, is separated from Venus. And so Hippolytus continues on into the Mysteries of Attis. The reason we have quoted so much from Hippolytus[1] is that he confirms other evidences that show how intimately connected with the doctrines of the Initiated in the Mysteries was the origin of Christianism in the first and second centuries of our era. It is not necessary to penetrate further into the Mysteries than the rites of Adōnis or the Mystery of Adam, to be en rapport with the original sources of Christianism and its Mysteries. The death of the Mourned Adōnis the Anointed Light of the world, the death of Osiris in the Osirian Mysteries and his Resurrection, were probably regarded as real events instead of symbols in the Mysteries of Light and Darkness. At any rate, they suggest similar alternations of hope, despair, and resurrection in later Mysteries. Rhodes seems to have been connected in its erane with the Syrian Mysteries.

> The first Man Adam became a living soul, the last Adam a spirit that makes to live! But the pneumatic was not first, but the psychical; after that came the pneumatic. The first Man was of the earth, earthy, the Second, from heaven. As the earthy one so are the earthly, and as the one in the heaven so too those in the heaven; and so as we have worn the image of the earthly one, we shall carry the likeness of the heavenly.—1 Cor. xv. 45.

The three Greek words here in "Paul," pneumatikos, choikos, and psuchikos recall the same words, spiritual, psychical and earthy, among the Naaseni in Palestine; so that "Paul" had a precedent for his doctrine among the Jews, and his pneuma (spirit) is evidently the spirit of the anointing. 'That which has preceded them is also what has produced them.'

> But we chatter Wisdom in the perfected . . but we speak wisdom in mystery, the hidden, which the God ordained before the Ages unto our glory; which none of the rulers of this aeon knew.—2 Cor. ii. 6–8.

It would appear from 1 Cor. xv. 45 that the Paulinist had the idea of Adam-Christ, such as it is in the Clementine Homilies. "In these words,[2] in which Paul has spoken, is contained all their hidden and unspeakable mystery of the blessed delight, for the Evangel of Baptism is no other, according to them, than introducing into unfading pleasure him who is baptised, according to them, in living water and anointed with ineffable chrism. They say that the mysteries not of the

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[1] Hippolytus, A.D. 211–220. We must keep an eye upon his theological prejudices as bishop of Rome.

[2] Romans, i. 27.

Why Plato should know more than others about the constitution of this world is not clear, but in Plato the Divinity and Matter eternally coëxist. Matters is moulded by the Supreme Artificer after the Ideas. Matter is an eternal and infinite principle and never suffers annihilation. He calls it the receptacle of forms, by whose union with matter the universe becomes perceptible to the senses. He held that in Matter there is a blind, refractory force the source of disorder and deformity, the cause of all the imperfection that appears in the works of God, and the origin of evil. He appears to have thought that Matter resists the will of the Supreme Artificer. Hence the mixture of good and evil in the world. When the orientals got hold of Plato, they at once repeated : There was God and Matter, Light and Darkness, Good and Evil, utterly adverse one to the other. Then they fell back on their doctrine of the inactivity of the primal entity, that he was *Mind* (Logos) in a state of rest, that he did not touch matter personally, but that some intermediate Angel or Logos did that, or that the Oldest Angel, the Great Power, did the work as the Demiourgos (Maker), or that Seven Angels created the world. Here we connect immediately with Saturninus, Oualentinus, and Markion (whose Creator, the God of the Jews [1] was enthralled in Matter, and was the opposite to the true God). Plato and Philo probably had more weight at Antioch than any evidence connected with Iesu, else how came Markion to adopt a Christos purely ideal and pure spirit, and entirely severed from the flesh? Psalms ii. and lxxxix. mention an anointed king of Dauid's line ; but a Jewish Messiah was Logos.—Dan. vii. 13, 14, Rev. xix. 11, 13. Clemens Alexandrinus found between the Markionite gnōsis and that of the Alexandrian School sure points of contact, positive motives to mutual approximation existing, and that this relative relationship probably in the closest manner was connected with the sympathy of both for the Paulus of the ten Epistles. The most

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Colossians) calls the Image of the Invisible God. Thus the New Testament follows the Philonian gnōsis. Philo gives its philosophy, its raison d'être. Philo, in cap. 19, however, makes the Logos the Charioteer of the Powers. Then he gives us the Logos, the Creative Power, and the Kingly Power.

[1] The Church laid down the doctrine that the God was in Jewish history and revealed in the Hebrew Bible. While there is in Genesis a reference to a good deal of Arabian relations, there is also there a reference to a perished mythology in the Jacob legends.

immediate cause of agreement seems to lie in the application of the Old Testament allegorism (which was in vogue in the Alexandrian School from antiquity down), favored by Paulus canonicus, and for the Markionites (in their opposition to the Jewish practices) among the Christians [1] was welcome. If one notices the unmistakable fact that the theology of Paulus canonicus has an Alexandrian tint, if we keep in view how small was the positive influence which the Alexandrian writers exerted on the way the Palestine theologians considered the scripture, if we reflect that the Alexandrine theology, as it is represented by Philo, did not take up the Messianic expectations into the circle of their speculation, if one further remarks that the oldest document of the Christian gnōsis, whose date and Alexandrian origin is completely proved, the Epistle of Barnabas, which was written under Hadrian [2] first becomes intelligible for us when we place it before Paulus canonicus, then it seems that there is some ground for assuming that the combination of all these facts is simplified by the throwing out of the now generally accepted hypothesis that we have in our canon Epistles from the time and from the hand of Paul historicus (the Paul of history). The opposition to the canonisation of the Pauline Epistles proceeded not alone from the Jew-christian party, that is, the Old-Christian salvation people, but also, on account of wholly other motives, from the circle of the Ebionites allied with Markion. If we bring this fact in connection on the one side with the known desire of the Old-Catholic Church for the to her agreeable and for her object very promising productions out of the post-apostolic time to canonise as Apostolic scriptures ; on the other side, with what is apparent from the existence of a tradition concerning Paul as an apostle highly favored in Nazarene, i.e. Jew-Christian or Old-Christian circles ; then it is not difficult to draw from it as legitimate conclusion this proposition : The external proofs for the genuineness of the Epistles standing in Paul's name are of the same intrinsic value as those for the apostolic origin of the fourth evangel.—Loman, 99, 100. Völter considers that 1 Corinthians, xv. 29–49 has experienced an extensive interpolation.—Theol. Tijdschrift, xxiii. 313, 314. Other instances in Corinthians are given, pp. 315, 316, 318, 321, 324, 325.

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[1] The Christians were divided into sects.—1 Cor. xi. 18, 19–22; Justin, Trypho, p. 89. If Justin p. 105 could refer to Peter and the sons of Zebedee why should not the "Paul" of Galatians be able to do the same?

[2] Völter considers the original Epistle of Barnabas to have been written under Nerva (96–98), and he finds the Chief Epistles of Paul used in it, especially that to the Ephesians, which itself again presupposes the Hauptbriefe (the first four Epistles).-- Völter, p. 268. Neither the authenticity of 'Galatians' nor its early date can be proved from Irenaeus, Clemens Alex., and Tertullian; and if not from them, not at all.—Ant. Mater, 238. We can find no proof of his historic reality.—ibid. 240. Lucian, whose glance embraced the great seats of supposed Pauline activity, betrays no knowledge of any such vigorous personality as having left his mark upon the Christian communities from a century before his time.—ibid. 254. Who were the first Christians? The Gnōstics, who from about the beginning to the middle of the second century bore and propagated the Christian name. It was they who were the real depositaries of the evangelical tradition; it is to them that we owe the statement concerning the 15th year of Tiberius and the descent of Jesus at Capernaum.—ibid. 282, 283. Prior to the orthodox Christianity of Justin and the Fathers there was a Hellenic, Gnōstic, Gentile Christianity. In the system of Basileides, Christ, so far from being the Messias of the Jews, was the firstborn Nous (Mind) of the unbegotten Father, and his mission was to deliver the faithful from subjection to the ruling powers of this world. To believe in 'the crucified one' was still to be under the dominion of those powers. The Nous did not endure to be crucified.—Antiqua Mater, 218, 260. The Pauline writer preaches Christ crucified! Of course, for the Roman Church (through Pauline Epistles) to counter Basileides in this way renders the Pauline writer (1 Cor. i. 23; Gal. ii. 20) posterior to Basileides. If the author of the Clementines had heard of Paulus apostolus he disdains to own him, and deliberately identified him with Simon Magus. If he had not heard of Paulus, then we must conclude that this name is of quite late origin. —Ant. Mater, 240, 241. Acts, ix. 27 shows that "Paul" was represented as later than the Twelve.—Tertullian, adv. Markion, I. chap. 20; V. chap. 1; Galat. i. 18.

It was the time when to the Church of the Presbyters the Monarchia (episcopal rule) succeeded. If we assume the following order, Gnōstics, Simon, Menander, Nikolai, Karpokrates, Kerinthus, Paul, John of the Apokalypse, Justin, we find that the Apokalypse mentions the Nikolaitans and the 12 Angels ; the Gospels mention Peter, the Nazarenes and Ebionim, "Paul" of our canon mentions Peter, James and John, Justin mentions Peter, the sons of Zebedee and the Apokalypse, that is, a John ; so that "Paulus canonicus" comes rather late and is not readily admitted into the canon ; but the four gospels are written on a post-presbyter basis. Justin makes no mention of any Paul. No wonder that the Nazarenes and Ebionites of the so-called Petrine party (see Iren., I. xxvi.) rejected our canonical "Paul," for he makes short work of those that were still under the Law of Moses.[1] He is the Syrian or Greek of Antioch, not the Jew, nor the Nazarene, nor the Ebionite.—Galatians, ii. 6. How could "Paulus" have penned his rhetorical words : Where is the Wise man (the chacham), where the scribe (grammateus), where is the disputant of this

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[1] Epistle to Titus, i. 10, 14.

must have occurred at a rather late period since Acts describes Paul as stirring up commotions among all the Jews in the world; therefore we may date Paul about 150 a Nazarene Christian at Rome or at Antioch. From the name 'Iesu Christos' it is clear that 'Christos' was added to Iesu. When were the 12 apostles added to Iesu? Certainly not before the title Christos, because this, being *solar*, carries the number 12, as the title 'Logos' would, or 'King' (Matthew, xxv.). Consequently Peter, John, James, the Lord's brothers, etc. all belong to the period in or after which Iesu was called Christos. There is no reason why Hegesippus should have known any more than the rest of the party chose to tell him. A widespread body of ignorant enthusiasts, all orientals, their powers of credence were practically unlimited, so that they did not need any Iesu to pin their faith to, so long as they were worried about the sins adherent to flesh and the doctrine of a bodily resurrection. They could have made one up for themselves in their own imagination, or if they could not do it themselves enough could be found to do it for the rest. They had the Nazorene gnōsis and the Philonian gnōsis at Antioch pushing them further. But they stuck to the '*man*,' as Irenaeus wished us to see in the case of Kerinthus; and they imbibed the gnōsis besides, as we see in the case of the Apostle Paulus. Those that joined themselves to the doctrines of the Jordan partook of the superstitions of the Jordan, a belief in demons and a place of torment. Those that added themselves as supports to the literal interpretation of Jewish ecclesiastical texts have believed in witches and witchcraft, as in England and Massachusetts. The Hebrew biblion was the work of the more learned scribes; while the three Synoptic Gospels and the Book of Acts bear distinct marks of having been entrusted with the superstitions of the vulgus regarding demons, cures, sins, and resurrections. Lucian,[1] born at Samosata on the

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[1] A native of Commagene in Syria.—Antiqua Mater, 244. The author of Ant. Mater says there is no trace of the execution of Iesu in the public records, in Philo, in the life of Josephus, nor among the calumnies of Apion. Only a questionable notice in the *Antiquities*, instead of a volume. Lucian, (c. 160) alludes to 'the man who was *impaled* in Palestine;' a discrepancy which hints the vagueness of the notions which prevailed at that late date respecting the mode of the death of the Auctor nominis (Christianus).—ibid. 41. Lucian was an advocate in practice at Antioch. The word *Christianos* does not occur in 'Barnabas.'—Antiqua Mater, p. 54. But it mentions Iesu as the "Son of God."—ibid. 72. The Epistle of Barnabas appears to the author of Antiqua Mater, 88, as forged. In the Shepherd of Hermas the words Christ and

Euphrates, not far from A.D. 120, gives a very amusing account of how Peregrinus Proteus humbugged these simple, credulous people,—showing that in the gnōsis, as elsewhere, the proverb 'ne sutor ultra crepidam' applies. But it is very singular that Justin and Lucian (who practised law at Antioch and mentions the Christians) know nothing of such a remarkable writer as St. Paul. It is still a question whether 'Paul' more 'hebraises'

Jesus do not occur in the book; but the expression Son of God is in it.—Antiqua Mater, 160, 162. It is by no means certain to our mind that there was any Christianism except Messianism before 98 or that any Paulus wrote before A.D. 125–135. If Saturninus is the first who is found to use the word Christos in the sense of the spirit-anointed "Son of the God," Philo is not; for he does not use the term Christos of the Logos. He says that the Kosmos Noētos (the *Intelligible* World) is nothing else than the logos of God who now is world-making (See Rev. xxi. 1, 2). And the unseen and mind-perceived divine Logos is an image of God.—Philo, de Opificio mundi, 6, 8. He nowhere uses the word *Christos* in reference to the Logos. The word χριστός is not in Philo. Consequently we have to look for the first use of this word, as applied to the Nazarenes, in the period posterior to Philo and at Antioch. And the first one to use the word Christos appears to have been Saturninus, and the one to clearly separate the Iesu and *Christos* (in doketic fashion) seems not to have been Kerinthus or about his time (contra Irenaus, I. xxiv., xxv.); Kerinthus holds that the world was not created by the God of the Jews but by a Power very separate and distant from Him and who did not know him! Then comes Colossians, i. 16, 17, attributing to Iesu the *Christosship*, and the unbounded power of the Logos, the *Word* and Son of the God. Philo does not do so. Markion's doctrine is prominently like that of Saturninus whose Christos (since he makes out the God of the Jews one of the Angels) must have been (being incorporeal) Markion's Christos. — Comp. Irenaeus, I. xxii.; Tertull. adv. Markion, iv. 7. That Iesu was the son of Joseph and Mary appears to have been the old belief.—Antiqua Mater, p. 217. We do not find it in Daniel. The process of the formation of the narrative Christian legend, in which named teachers gradually take the place of the proverbial *aits* and *aiunts*, the 'says he' and 'say they' of ordinary quotation (Antiqua Mater, 134), would in time, among orientals, be very likely to make itself felt when Mithra, the Christos, the Sun, Herakles and Jacob are (like the Logos) all connected with the number 12. Justin Martyr says that the 12 apostles were symbolised by the 12 bells on the Highpriest's robe; as if that helped the matter any! "When we look to the quarter whence the antiidolatric movement came, whence sprung the love of the Nations, the propagandist zeal for the universal Kingdom of God [1] and the reign of righteousness, must it not still be maintained, and that most gratefully, 'Salvation is of the Jews'? Apart from their Scriptures, the *Christiani*, whom Justin champions, had neither a basis for a creed, nor a code of morality, nor the materials for the construction of a historical genesis of their faith. "To state that the morality of the *Didaché* and of the Epistle of Barnabas is borrowed from the New Testament is to beg an important question, and that in opposition to the *prima facie* evidence. To say that this morality is neither Jewish nor Pagan, but distinctively Christian, is also to assume something about the name Christian which our previous inquiry does not warrant us in assuming. Nor can we find, amidst many striking coincidences, a probability that Seneca furnished these 'apostles' with their ethical stock. Far more justified, as we may believe, on the ground of affinity, of imagery, of style and treatment, is the comparison with the writings of Philo."—Antiqua Mater, 146.

[1] Compare Matthew, xxviii. 19.

or more 'hellenises,' or whether so-called 'Paulinism' be not a heterogeneous mixture of conservatism and innovation; whether the current portraits of this latest 'apostle' do not present variations irreconcilable with the hypothesis of a historic individual.[1]

Loman points to the unreliable testimony of the Church and its pretension that it admitted into its canon only documents dating from the apostolic period. Easily can we say that the Churchmen who towards the end of the second century exhibited so much zeal for the apostolic character of the official doctrine, at one time to utter all sorts of fogginess about the all or not apostolical origin of any writing circulated at the time, well understood this word 'apostolical' taken in historical sense. A number of proofs are cited for the proposition. For him who is no stranger to the Christian literature of this time the series of evidences continues to grow. No wonder! Looking at the canonised writings of the New Testament themselves, this conception of apostolicity was made up out of two heterogeneous component parts. The apostles were both authorised and unauthorised witnesses for the true christendom. Their authority was alternately affirmed and denied in the most emphatic manner. In this duality the consciousness of the Church speaks out that they wanted for their present faith another basis of authority than that of the primitive tradition recognised through Salvationsmen (Behoudsmannen) as the only apostolic. Thus is explained the canonisation of the longest lived of the 12 and of his Logos-evangel. And in the same light, I am sure of it, could also the canonisation of the Last of the Apostles (1 Cor. xv. 8) be placed, should we at last once come out of the chaos in which we still always find ourselves with our conceptions in regard to the *vording* (origin) of the Old Catholic church.—Loman, p. 102. Against the idea that the effort of the Catholic party for the canonisation of the Paulus epistles has been opposed because of the apostle's unpopularity in the church he says: For the unpopularity there is no one tenable argument to be adduced. We might just turn the thing round and say that the popularity which the historic Paul possessed in Christian circles can serve as an explanation of the undeniable fact that so many treatises destined for clerical use were forged in his name.—

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[1] Antiqua Mater, 234.

yet on the whole make use of the Paulina as Apostolic documents.—A. D. Loman, Th. Tijdschr. 1886. pp. 395, 406.

It was hitherto generally unjustly supposed, Loman thinks, that the opposition to Paulus historicus was a radical opposition made on the part of the conservative element. It was made against the canonisation of the Pauline epistles. Loman adds another fact still less undeniable, that the said opposition dates from the same time when the Catholic party earnestly took in hand the canonisation of the Bibliotheca Sacra Novi Testamenti. What gave the impetus to this canonisation, what was admitted as motive for the assumption or exclusion of any writing coming into notice herewith, is not necessary to be stated in full because it may be considered as generally known that the history of the Old-Catholic Church is inseparable from that of the canon and the one is illustrated by the other, so that the two can be said to have grown up from one root. We know what to think of the pretension of this Catholic Church when it shall have in its codex sacer admitted only documents out of the Apostolic time. We can calmly say that the churchmen who towards the end of the 2nd century exhibited so much zeal for the Apostolic character of the official doctrine to once utter all sorts of fogginess about the all or not apostolic origin of any writing then in circulation well understood this word "apostolic" taken in historical sense. Many proofs are alleged for the proposition. For the person who to the Christian literature of that time is no stranger the chain of proofs is continually increasing. No wonder! As to the canonised writings of the New Testament the conception of apostolicity was made up out of two heterogeneous components. The apostles were alike authorised and unauthorised witnesses for the true christianity. Their authority was alternately most emphatically affirmed and denied. In this dualism speaks out the consciousness of the Church that it for its present faith needed another basis of authority than that of the primitive tradition, recognised by the salvationsmen as the sole apostolical. Thus is explained the canonisation of the longest living of the Twelve and his logos-evangelium. And in the same light, "I am sure of it," could the canonisation of the "last of the apostles" be placed, if we should only once come out of the chaos in which we still always find ourselves with our propositions regarding the creation (*wording*) of the Old-Catholic Church. Regarding the synoptic evangels, the first traces of ecclesiastical stamp appear already in Justin, and therefore in this connection stand on the same line with the Gospel of John. The newer criticism has here, "in my opinion," meted out with two measures when it considered what seemed *dangerous* for the genuineness of the fourth evangel irrelevant with reference to the authenticity of Paul's epistles. They reasoned thus: "For the first Christians the idea of Scripture coincided with the idea of primitive record of revelation out of the prechristian time. The need of authoritative documents besides the Old Testament concerning the existence of Christianity came first when the disagreement in the bosom of the Christian community itself had proceeded to a dangerous height and threatened the Church with entire destruction. The first thing was to arrive at complete certainty concerning the ipsissima verba Domini (the very words of the Lord) and at the same time possess an entirely trustworthy witness of his sayings and doings. The character of undoubted certainty was borne by the gospels in circulation so far as they were thought to have come down from the Apostolic time and through the authority of their Apostolic writers to be properly warranted. It was to do about the logia kuriaka, lechthenta kai prachthenta Iesou (the oracles of the Lord, the sayings and doings of Iesu), as if they had taken up and preserved the written and verbal tradition as from the preaching of the Twelve. That a book like our fourth gospel is neither by Papias nor by Justin named or recommended can surprise none of us after the late origin of this book has come to light. Even less, however, can the expert wonder at it that first thirty years after Justin wrote his Great Apology they thought of canonising the Epistles of Paul. In part the same difficulty existed here as in the case of John the Evangelist, to wit, the late origin of some of these epistles. Yet there too where this motive was not present, as in the case of the genuine epistles, was the late date of their canonisation perfectly evident whenever one gives attention either to the systematic opposition that the Pauline ideas had from the first encountered, or to the particular and local character of these epistles which in form and contents are nothing more than occasional writings, or finally to the circumstance that the need of codification of the teaching must be felt first after that of the proper ascertaining (fixeeren) of the logia kuriaka was satisfied." The weakness in this reasoning is not difficult to show. The contrast between logia kuriaka and apostolic doctrine is not just. On the one side, to be sure, the logia kuriaka in the main form the substance of the apostolic doctrine and the canonic evangels borrow their authority only from the tradition of the apostles; on the other side Paul canonicus will mainly execute nothing else than the command of the Lord and thus his testimony for the community is, so far as this asks for antiquity and apostolic derivation in the accounts of what the Lord requires of it, of not less importance than the oldest evangels with their dubious titles. Further should be remarked that the difficulty springing from the special and local character of Paul's epistles may be called of small account because the whole was neutralised, more than outweighed, by the solemn and official way in which the writer of the epistle as apostle of Jesus Christus does utter the authority of his writings. Finally, also the assertion, as should the evangels for ecclesiastical use be earlier come into notice than the apostolic mandates in epistolary form, which are found in the New Testament, leaves in justice something more to desire. Indeed next the account of Justin respecting the public reading of the apostolic memoirs or evangels stands the (out of equally sure sources flowing) communication about the custom in vogue among the communities of the growing Catholic Church, to regularly read out the Pastoral Epistles of influential ecclesiastical persons or corporations in the practice of divine service.

The thing which all the preceding comes to is this, that we give us due account of the prime-motives by which the contending parties in the Church were led to the adoption and rejection of writings that came into notice before the canon. No proposition can be more incorrect than this, that the struggle of the Catholic party for the canonisation of Paul's epistles has been made difficult by the apostle's unpopularity in the Church.—Loman, 102–104. Is it not as if Paulus, who to be sure needed in truth to give to the Galatian Christians no description of his person and office, seizes this opportunity in order to give a knowledge also to wider circles of the work laid on him by God? Any one who is convinced that he is fulfilling a divine call presses to the front, sets himself on a

> Lo the days are coming[1] and I will hurt all circumcision in praeputio: Egypt, and Ieudah and Edom and Beni Amōn and Moab and all that are shaven on top who dwell in the desert; for all the Goiim[2] are uncircumcised, and the entire house of Israel are uncircumcised in heart.—Jeremiah, ix. 24, 25.

The dogma of Vishnu's incarnations[3] had already formed itself three hundred years before the birth of Christ, although their number and order of succession have been first settled later.[4] Iēs is the mystic name of Apollo and Bacchus!

> Iēsous the God of the Nazaria!—Assemani, II. 58.

The Hebrew Saviour Angel was called Malach Iēsua.[5] The Iatrikoi of India, the Therapeutae of Egypt's Sarapis, the Arab, Syrian and Jewish Essenes, Sabians and Christians all performed the cures.

According to the Veda[6] the soul is eternal, but the body of all creatures is perishable.[7] It follows from the statements of Megasthenes[8] that Krishna was worshipped as Vishnu[9] among the people of the plains; and he seems to have originally been the Second Avatar.[10] Arrian, viii. 5, mentions the name Harikrishna, chief of the Suraseni, born at Mathura, and Ptolemaeus names Mathura the city of the Gods.[11] At the time of Megasthenes, therefore, Krishna, in the character of Vishnu, had been adored for a long time.[12] On the other hand Mithra is a Vedic deity, oftener named than Vishnu.[13] Mithra is represented on the coins of the Turushka-kings with a circular nimbus surrounded by pointed rays,[14] in oriental garb, consisting of a close-fitting robe with a white mantle over it, extending the right hand, holding the handle of a sword with the left. He carries this, without doubt, as the victorious God overcoming the bad.[1]

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[1] the word of Iachoh.

[2] Goiim are the outside Nations.

[3] Verkörperungen.

[4] Lassen, Ind. Alt. II. 1126. 2nd edition.

[5] Bodenschatz, Kirchl. Verf. d. Juden, II. 191.

[6] The soul is the life. Iachoh (Iachos) is the Hebrew Lord of the chiim.

[7] Max Müller, "India, what can it do," 104.

[8] Ambassador to India in B.C. 302.

[9] Compare John, vi. 62; vii. 26-28; viii. 42; Mark, xiv. 61, 62.

[10] Lassen, Ind. Alt. I. p. 921. 2nd edition.

[11] ibid. I. 796. What Gods? Brahma, Krishna and Siva? Probably.—ibid. 925.

[12] B.C. 360–400 perhaps; as Homer's Black Herakles in Hades.

[13] Asan, Ashan (Shanah), Oishnu, Vishnu, San, Sun, Sonne. See Dunlap, Vestiges, 67.

[14] The Essenes respected the Rays of the Deity.—Josephus, Wars, II. 7; Movers, Phönizier, 552; Photius, Bibl. p. 339. It means the 7 rays of the Intelligible SUN, Mithra, who rolls the planets round.—Movers, 551–554.

Sakia Sinha, the Hindu Herakles, the Lion of the moon, is the active energy identified with Budha.[2] Compare Siva, with the moon on his head. Gabariel is lunar angel, and Gabriel is the Messenger, like Hermes, the Lunar Potence. On Kanun 2nd, the 24th day,[3] the Sabians kept the birthday of the Lord, the Moon,[4] Allah Sin ; they also at the same time celebrated the Mystery of Shemal.[5] This is the Mithra-worship ; for Adonis, entering the Moon, loses definite sex, and Lunus is hermaphroditus. It is the feast of Mithra, born December 25th. The 27th of every lunar month the Sabians made a blood-offering and a burnt-offering to their Allah Sin, their Lunus.[6] The Sabians of Harran asserted that a temple of Mars [7] and an idol of Tammuz were in Jerusalem.[8]

> Your new-moons and your (sacred) sabbaths.--Isaiah, i. 13, 14.

Burnt offerings and libations were offered on the new moons.[9] The Jews were a "holy people" [10] because they were INITIATED SAINTS of Iacchos-Ia'hoh.

> The graves were opened and many bodies of the SAINTS that slept arose and came out of the graves after his RESURRECTION, and went into the Holy City and appeared to many.—Matthew, xxvii. 52, 53.

The INITIATED in the Osirian-Iacchos Mysteries of Egypt belonged to Dionysus. The Iessaean and Christian initiations were based upon the Mithra Mysteries that preceded them.[11]

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[1] Lassen, II. p. 834. Astronomically, Mithra is the producing SUN borne by the Equinoctial Bull, the Seed-preserver.—Creuzer, Symbolik, i. 249. Mithra is Belus.

[2] Upham, Hist. and Doctrine of Buddhism, p. 12.

[3] about Christmas eve.

[4] Chwolsohn, Ssabier, II. 35.

[5] ibid. II. 35, 331, 390, 680, 681.

[6] ibid. I. 403.

[7] "Ia'hoh is a man of war."—Exodus, xv. 3.

[8] Chwolsohn, I. 260.

[9] 1 Chr. xxiii. 31 ; Ezek. xlv. 17.

[10] Compare the circumcision, the evidence of Initiation into the Mysteries of Syria and Egypt. See Galatians, ii. 3, 7, 8, 12, 14 ; v. 6.

[11] Dunlap, Sōd, preface ; Pauthier, la Chine, I. 117 ; Cox, Arian Mythol., p. 354 ; Hippolytus, v. 7. pp. 97-99, 104, 115, 143, 144. Miller.

The Manicheans held that the SUN, who is Mithra, is Christ himself. The initiations into the Mysteries, the *teletai*, are mentioned in the Septuagint Bible, while the Syrian and Persian Mysteries preceded Pharisee, Sadukee and Christian. "The sacred ♀, the Egyptian symbol of life adopted by these early Christians, frequently occurs here instead of the cross of their more orthodox successors."[1] Jaguth Chunga Gangooly said that the dead in Hindustan are still marked with the spear of Siva, which is a cross. The hieroglyphs = Life Ra Kha (Living Sun soul) are the inscription on the sarcophagus of Pepi Merenra of the 6th dynasty.

The Christian religion was divided by the early Fathers, in its secret and mysterious character, into three degrees, the same as was that of Eleusis, viz. Purification, Initiation, and Perfection. This is openly declared, among others, by Clemens Alexandrinus. At the time of the transfiguration the secret Gnōsis which was, at least in part, the knowledge of the *μνᾶ ἀρχή*[2] and Patēr Agnōstos,[3] was believed to have been conferred on the three, James, John, and Peter, and this is on the authority of Clemens Alexandrinus.[4] In Mosheim's commentaries[5] the secret doctrines of Plato and Moses are compared, and it is shown that by Clemens Alexandrinus and Philo they were held to be the same in every respect; and it is also held that they both are the same as the esōteric doctrines of the Christians, which indeed is true, if the early Fathers of the Christian Church and the plain words of the gospels can be admitted as evidence of what was the nature of the esoteric doctrines of Christianity. Who can deny that Patēr Agnōstos, the Father whom no person hath seen except the Son, alludes to the Gnōsis?[6] The AŌ is Gnōstic, like the IAO, and the Iēsous is so likewise.[7] The letter I described the sun, A the moon, O represented Saturn.[8]

Every one sees the body of the Sun, not one its soul.—Plato, Laws, x. 9.

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[1] Wilkinson, Mod. Egypt, II. 369. Ruins of el Khárgeh. Necropolis.

[2] Sole beginning.

[3] Unknown Father.

[4] Mosheim, Com. Cent. ii. sect. 35.

[5] ibid.

[6] Mankind, 317, 318.

[7] Massey, II. 388.

[8] Asada, the Messenger of Saturn.—Chwolson, Alt. Bab. Lit. 136, 156. Chthonian

line 300. The SPIRIT gives LIFE.—2 Cor. iii. 6; Luke, i. 35, 37. Dionysus diphuēs is the solar and lunar pneuma. The Adam is diphuēs.—Gen. ii. 23. Simon Magus also held the two powers, the Kurios and the Kuria,—one male, the other, female.—See Clementine Homilies. The name Elxai is closely interwoven with the history of gnōstic Jew-christianism.—Uhlhorn, p. 392. The doctrine of the Homilies arose out of gnōstic Jew-christianism coming in contact with Greek culture in Syria, Edessa and Seleucia.—Uhlhorn, 422. The Peshito version belongs to East Syria, probably to Nisibis; while the Apostolical constitutions point to Syria.—ibid. 426. The Pseudo-Clementines are most likely of Syrian origin and especially East Syria.—ib. 428, 429. According to Herodotos, the Arabs held that 'Dionysus and the Ourania' (Astarta, Aphrodita) 'are the Only God' which corresponds with the Male-female principle of the Highest God of Simon Magus, just mentioned.

If Rothe saw that Iessäism (Essäism) made an important foundation for the Clementine ideas of Church government he is confirmed by Epiphanius I. 117 who says that "the Nazōraioi (the Nazoria) come next to the Kerinthians being at the same time with them, whether also before them or with them or after them nevertheless sunchronous (contemporaneous); for (he says) I am not able with more exactness to say which succeeded to which. . . . And all *Christians* at that time were equally called Nazoraioi (Nazoria)." "They were called *Iessaeans* before they were called Christians."—Epiphanius, I. 120. ed. Petau. Now that Epiphanius touched the matter with a sharp needle is plain from " Who is the liar if not he (Kerinthus) who denies that Iesus is the Christos."—1 John, ii. 22. "Every spirit that confesses that Iēsou Christos came in flesh is from the God, and every spirit that does not confess that Iēsou Christos has come in flesh is not from the God."—1 John, iv. 2, 3. This leaves no doubt about the date of the Clementine Homilies (A.D. 160–210) because the "Grundschrift," the fundamental piece on which the remainder of the work has been gradually superposed in layers, contains an attack on Basileides, and is dated by Uhlhorn not earlier than A.D. 150. This writing that forms the basis of the subsequent superstructure had its origin after 150, the Homilies followed after 160 and the Recognitions are dated by Uhlhorn p. 435 later than

A.D. 170. When therefore we see (Matthew, ix. 35) that the Healer (the Iesu) "went about all the cities and the villages" healing every disease and sickness in the people, this Iessaean was engaged in making what was then termed the 'TRAVELS' of the Essaean Healers. We have to consider whether this applies merely to Essaeans (Healers) in general or to some particular Iesu. It is a description generally applicable to many wandering Exorcists or to a single Healer. "And they *followed* him."—Matthew, ix. 37. And the Healer went about in the Galilee healing every disease and ailment among the people, and his fame went into all the Syria and they brought to him all those unwell taken with various diseases and sufferings and demoniacs and lunatics and paralytics, and he healed them. And many crowds followed him from the Galilaia and (the) decapolis, and Ioudaia, and beyond the Jordan. And calling together the *ib* disciples of him he gave to them power over impure spirits so as to cast them out and to heal every disease and every ailment. Then he sent them forth on the TRAVELS that Josephus mentions among the customs of the Essenes. The Iessaean said Go not off into the way of the Gentiles, and into a city of Samaritans enter not (because of Simon the Gittite and Menander); but go rather to the sheep the despoiled of the house of Israel.—Codex Sinaiticus, Matth. x. 5, 6. A decidedly Ebionite view of the situation; and posterior to the Destruction of Jerusalem, if the word 'despoiled' has any significance here. The "attack on Basileides" shows that he carried no grist to the Christian mill. The reason that the author of the Apokalypse hated the Nikolaitans is because they seemed to him to be immoral, to transgress the strict rules of the Essaians and Iessaians founded on the contrast between Spirit and Matter. It was held essential to contradict or injure the body, and repress its inclinations.—Matthew, xix. 12. The gnōstics taught this doctrine, and the followers of Nikolaos were gnōstics. Nikolaos had a beautiful wife, and was accused of being jealous. To parry this thrust, so offensive to a spiritualised gnōstic, the man was willing that any one who wished should marry (γῆμαι) her. He took the ground "παραχρήσασθαι τῇ σαρκὶ δεῖ," it is necessary to mortify the flesh. But the affair created a very great sensation, and his friends were mortified too; so that at last John of Revelations expressed a decided opinion on the matter. The singular thing about it is that these things occurred in times of persecution by the Satan: "Fear not what you will suffer. See, the Devil will cast some of you into prison. . . . Be faithful unto death, and I will give you the crown of life. Who hath ears, let him hear what the SPIRIT saith to the Churches!" The spirit said enough to lead the poor unfortunates to martyrdom. The blood of the martyrs was the seed of the Church! And so it was in Smyrna. He that loses his life for my sake shall find it! For what profit is there for a man if he should gain the entire universe and be punished in his soul?—Matthew, xvi. 25, 26; x. 16–24. It looks as if St. Matthew himself had heard all about these persecutions. Which would make him out late.

The belief of the Christians in the middle of the 2nd century rested upon a foundation purely ideal.[1] It is a simple fact that nearly two centuries elapsed before it occurred to any one that any book of the New Testament ought to be called Scripture or was either of Divine or inspired origin.[2] There is not a distinct trace of any one of the first three Gospels during the first century and a half after the events they record.[3] It must be admitted that Christian ethics in their details were not either new or original.[4] They were founded in asceticism which is itself a strict deduction from the dualist philosophy of the Jewish religion. Christianity cannot be separated from an ascetic view of life. Lessing was well aware that to talk of the religion of Christ is to put oneself out of the pale of Christianity, because such a notion is based on the discovery of the true humanity of Christ, a discovery which, though sanctioned by criticism, stultifies the primitive ages of the Church;[5] whose ideal was asceticism and monachism. Everything has

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[1] Antiqua Mater, 34. Matthew, x. 17–22, 32–40 is suited to 2nd century persecution times.

[2] Rev. H. R. Haweis, Thoughts for the Times, Sixth ed. London, 1874, p. 139, quoted in Westminster Review, July, 1875, p. 26.

[3] Westminster Review, 1874, p. 98, quotes the writer of "Supernatural Religion," II. 481.

[4] ibid. II. 487.

[5] Westminster Review, 1874, p. 104. The Christians in the 2nd century believed in an "Anointed spirit," the Christos. The Intelligible Sun is Mithra.—Movers, I. 553. The Emperor Julian refers to the *Intelligible* Sun as 'the Unseen,' ὁ ἀφανής. It is difficult to consider how great the Unseen (Sun) is, reckoned from the seen.—Julian, Oratio, iv. It is just this Mithra-Sun (Massiacha) that the Iessenes adored on the Jordan. Mithra, the Logos, the Intelligible Sun.

usage into the Lord's Brothers. If the sect of Nazorian Iessaeans in Northern Arabia and along the Jordan had "the Brothers" (—Matthew, xxviii. 10) they would soon enough have "apostles" whether called Iakōbos, Kephas, Iochanan, or by any other name. Therefore Irenaeus says (III. p. 245) "tradition, therefore, which is from Apostles being thus in the Ecclesia and permanent among us, let us return to that shewing (or presentation of doctrine) which is from the scriptures (or writings) of those apostles who have put together (in writing) the Evangel." Compare Irenaeus, III. v. 245. In III. viii. 249, Irenaeus names Apostles and Prophets together: Neque Prophetae neque Apostoli alium Deum nominaverunt. The author of 'Antiqua Mater' considers the Christian Religion the work of the "apostles" among the Nazōrenes. Matthew, xix. 20, gives the doctrine of the Iessaian Nazoria: The Healer (Iesu) says to the young man If you wish to be perfect, go sell thy property and give to the poor, and you will have treasure in heaven, and come follow me! This is just the Nazorian doctrine in Acts, ii. 44, 45. So that it is the Nazorian apostles under the name Iessaeans that have healed the sick, raised the dead, cast out the devils, and made the Christian religion what it is. They were all Brothers like the recluses in the Essaean habitations in the Desert. A genuine third party growing in influence subsequent to Jerusalem's destruction the year 70, "the Brothers" display a curious hostility towards the Scribes of the Pharisee sect, saying: On the seat of Mouses sat the Scribes and the Pharisees: all, then, that they might say to you, do; but do not according to their actions, for they speak, but do not perform.—Matthew, xxiii. 2–8. Neither of the three sects mentioned by Josephus uttered these sayings. They came out of the mouth of the Iessaeans (Physicians, Healers), a branch of that great order of the Nazoria that John the Baptist washed from sin in the currents of the Jordan.

At Antioch, no one has the exact date, the Nazoria, being full of the Palestine gnosis, knew something about a promised Messiah, and had heard of Philo's Eternal Logos and his Kingly Power (*i.e.* the Christos), and it did not take the Nazoria (there in Antioch, a Greek city), Iessaeans, apostles and all, a long time to repent, and experience a change of mind (μετανοοῦντες) and a change of name. When a lawyer has no evidence he does not usually attempt to prove by evidence his case, but he argues it. Now all the prophecies the Jews ever made would not show that an alleged event had happened. It has to be proved by testimony ; eye-witnesses have got to be summoned, put on their 'voir dire' and their character for good and correct judgment tested. In the first place all theology and angelology is oriental gnosis; secondly, all the most known Sacred Books of the East are as gnōstical as possible; thirdly, gnōsis is all imagination and poetry largely infused with ignorance, nonsense, and trickery; fourthly, the immense Jewish literature on theology is as gnōstic as the rest; fifthly, it is as easy to write the history of past occurrences in the prophetic style as it is to write it in the modern historical style; sixthly, Justin Martyr and Tertullian took their evidence from the Old Testament, and from passages that, as far as this author has read, do not support their interpretations of these passages. Moreover, the method is a false one. To find out in A.D. 160 whether such a person as Iesu ever lived one would suppose that Justin Martyr and the "apostles" could have (if they could have found any testimony at all) got it a little nearer than the Books of Moses and Isaiah all of which, even the Psalms, are supposed to antedate the Christian era. Instead of *proving the fact* by judicial examination or sound testimony St. Paul (according to Acts, xvii. 2, 3) tries to prove it out of Jewish Scriptures that by many years antedate the Christian era. Apollos followed the same method, according to Acts, xviii. 28. Because you cannot cross-examine a prophecy in court is no reason for misapplying it, and then believing it after it has been misconstrued. The Delphic Oracle was once a part of ancient religion.

The orient is about the last place to go to for science, truth, information, or correct notions. In referring to the curt notices (in Irenaeus, I. xxv., xxvi.) it must be remembered that Irenaeus was a partisan of the inspiration of the Gospel of Matthew. As a specimen of what partisans in theology did, we have only to observe that one in the night altered a Ms. which was important evidence in a case before the pope in St. Jerome's time.—Dict. of Christian Biography, III. p. 33. It is a matter of doubt whether Kerinthus had ever heard the name of a man Iesu regarded as the Christos or Great Archangel. If Kerinthus (as Irenaeus says) held that the Christos was not the *flesh,* the doctrine of the Apokalypse is concerned mainly with the Logos, one *like* a son of man, who holds the 7 Stars in his hand; very little is said of Iesu, and that may have been an improvement in a gnōstic manuscript. The Apokalypse does not give the name of a single apostle. That shows that their names were not fixed before A.D. 135. Irenaeus, III. xi. p. 257 says that the Nikolaitans held that the Creator is one indeed, but the Father of the Lord some one else; and that the son of the Maker is one indeed, but the Christos is another of the beings on high, who continued impassible (without suffering), descending into Iesus son of the Maker, and flew back again into his own Pleroma: and is the beginning indeed of the Onlybegotten; but that the Logos is true son of the Onlybegotten. . . . But according to some of the Gnōstics this world was made by Angels and not by the Word of the God; but according to the followers of Valentinus again not by the Word, but by the Demiurgus. For he caused such likenesses (similitudines) to be made in imitation of those on high, as they say: but that the Demiurgus perfected the fabrication of the creation. For they say that he was sent out by the Mother as Lord and Creator of that orderly arrangement (dispositionis) which is according to creation (conditionem), through whom they mean that this world was made. . . . Some again held (Irenaeus, III. xi. 257) that Iesus, born of Ioseph and Maria, was descended into by the Christos one of the beings on high, without flesh and existing incapable of suffering. Here we find Gnōstics of the school of Kerinthus! The note to Irenaeus, p. 490 calls Kerinthus a most desperate scoundrel, to whom the Alogians and Theodotiani dared to assign the book called the Apokalypse. But, while in the passions of that singular period the main point of the vera historia of the origin of Christianism has been almost engulphed, it will not do to entirely overlook Irenaeus's words 'eius dispositionis quae est secundum conditionem,'—which recall the words of the veritable old Jewish kabalah, 'statum dispositionis.'—Kabbalah Denudata, II. 246; Dunlap, Sōd, II. 119. The light makes transit through Adam Primus the Occult even into the state of disposition (i.e. grouping of the creation). Epiphanius (I. p. 111) is engaged in fighting Kerinthus! Calls him a false apostle (—I. 112). Charges Kerinthus with saying that Christos (read *Iesu*) suffered, and was crucified, but is not yet raised from the dead (—Epiphanius, I.

Messiah prophesied in Isaiah as a human being. The Messiah was to be a saviour. The name of the Saviour Angel Iesua, or, more likely, the name of the Nazōrene Iessaeans, supplied the name Iesu for him. It had all been foretold in Isaiah the Prophet. In the times after Titus had taken Jerusalem the remembrance of what occurred about the year 30 was a mere nullity,—excepting Herod and Iudah the chief of a *sect*, Iudah the Galilean,—the memory of that period had become faint among a population whose scribes and lawyers were the only ones given to much reading. The populace knew not the law,—because they could not read it. With them tradition was everything, but a prophesy more to be relied on than anything else. Now these Nikolaitans (who long preceded Kerinthus and held his views) are set down next after Simon Magus, Menander, Saturninus and Basileides by Pseudotertullian, Epiphanius, and Philaster.—Lipsius, zur Quellenkritik des Epiphanios, p. 6. But Irenaeus, III. xi. p. 257, distinctly says that the Nikolaitans were multo prius, much previous, to Kerinthus, as might perhaps be inferred from Rev. ii. 6, 16. The difficulty we find is this. That if we put Kerinthus as far back as 115 (which the author of Antiqua Mater does, and probably on sound grounds) then Kerinthus is taken out of the sphere (after 133) in which the idea of a founder of the Iessaeans was brought forward. But when Irenaeus, p. 257, goes on to say that the Nikolaitans said that the Christus underwent no suffering, descending into that son of the fabricator (creator), and flew back again into his own plērōma, it is impossible not to notice a scintilla of Irenaeus's description of Kerinthus, where he says: "in fine autem revolasse iterum Christum de *Iesu*." But it is as well to remember that Irenaeus is here speaking of the *Nikolaitans*, and that the Nikolaitans in the churches of Asia were not so remote from Kerinthus that Irenaeus could not connect them together. So that, on sound or unsound grounds, he could be led to attribute to the Ebionite Kerinthus the Nikolaitan haeresis and gnōsis. The main point is that the Ebionites lived beyond the Jordan and were circumcised; but that Matthew's Gospel is Ebionite and Nazōrene (Matthew, x. 2, 5, 6; xi. 13, 14; xvi. 18) knowing the Ecclesia and Peter its Leader, and avoids all mention of circumcision. The later Ebionites gradually ceased to require circumcision. Acts, ii. 42–45; v. 1–4, is Essaian, Matthew, v.

36, 37; xix. 11, 12, 19, 21, is Essaian and Iessaian-Ebionite. But it was preceded by the Gospel according to the Hebrews and therefore not so early. Besides it leaves out all mention of circumcision, which the Ebionites neglected towards the last, as did the author of Romans, ii. 25. Moreover, Matthew, ii. 1–4, xxi. 25, refers directly to John the Baptist as the first Nazōrene, just as the Nazoria of Bassora referred to the same John in works as early as the 4th century. And Justin Martyr evidently quotes a Gospel (supposed to be the Gospel according to the Hebrews.—see Matthew, x. 5, 6) resembling the Gospel of Matthew in many passages. Therefore while this last Gospel may look early, it seems late. —Compare 'Supernatural Religion,' I. 421. If Delitzsch finds the 'Sifri ha Minim' mentioned in the Talmud Tract Sabbath fol. 116 before A.D. 130, it should be borne in mind that there were such *Minim* as Simon Magus, Menander, Saturninus, Kerinthus and others whose heretical books were probably more worthy of being consigned to the flames than the Gospel according to the Hebrews. By the name *Books of the heretics*, therefore, we can hardly recognise that Sifri ha Minim are identified as the 'Gospel according to the Hebrews.' Observe the great difference between Matthew, x. 5, 6 (where the disciples are sent not to the Nations nor into a Samaritan city, but rather to the lost sheep of the house Israel) and Matth. xxviii. 19 (where the disciples are told to go and teach and baptise all the Nations). How can this last be reconciled with Matthew x.? This last is narrow-minded Ebionite; but Matthew, xxviii. has the true Pauline universalism that the Hellenist Judaist of Tarsus in Kilikia preached in Acts xvii. 26. Paulinism and late Ebionism were at last drawn more together, and, the one being late, it was getting for the interest of the other to be more like it. Hence the Gospel of Matthew was late; but it retained the foundation principles of the Nazōrian-Ebionism, the Essene doctrines, the Ebionite exclusiveness, and the Iessaean miracles, while it made a bid at the close for the dominion of the Gentiles. One may be sure that the last addition was made after A.D. 133. Irenaeus and his followers Hippolytus and Epiphanius differed. Irenaeus said that the Ebionites thought differently from Kerinthus about the Lord (Christos); but the two followers say that Kerinthus and the Ebionites agreed in opinion about the Christos; consequently it is just possible that neither of the three knew what Kerinthus thought. Especially as he is dated at about 115 by the author of Antiqua Mater. While any hope of defeating the Romans remained as it did in the Barcochebah campaign it is hard to see how the Jews or even the transjordan Ebionim could believe in a Messiah of a hundred years before and his crucifixion. Therefore, how could Kerinthus have believed in it? According to the text of Hippolytus, Lipsius, p. 119, 141, finds that Kerinthus held that a Power descended on the Christos from above, and that the Christos is not distinguished from the man Iesu; also that Ebion thought the same things as Kerinthus, but differed only by adhering to the Law in all things. There is no doubt that Hippolytus mixed up Iesus and Christos interchangeably.

Philo (Confusio ling. 14; Creatio mundi, 6, 8) declares the Logos to be the Archangel (1 Thess. iv. 16), but among the gnōstics the Angel Gabriel takes the place of the Logos.—Irenaeus, I. xii. p. 86. According to Irenaeus, III. 257 the Nikolaitans held that the Father of the Lord is different from the Creator, and that the son of the Maker is not the Christos, who continued impassible (i.e. did not suffer), descending into Iesu the son of the Creator and flying back again into his own Pleroma; and (that he) is the beginning indeed of the Only-begotten, but that the Logos is the true Son of the Onlybegotten.[1] Here

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[1] Isaiah's Al Gahor seems to be late Jewish Messianist; and this view is supported by the disturbances which the Jews at Rome raised on account of Christus,—'impulsore Christo.' Delitzsch, Messianische Weissagungen in Geschichtl. Folge, 101, 102, should be compared in reference to Al Gabor.

It seems reasonably open to doubt (distrusting Irenaeus) what Kerinthus admitted concerning Iesu, or if he acknowledged any more of the 2nd person of the Christian Trinity than the Angel Iesua the Salvator, the God of the Salvation and Resurrection of the good. Saturninus evidently did not go further than to admit the Salvator, solely as a deity. The change of the Syrian word Iesua into the Greek Iēsous and the Latin Iesus would have a tendency to assist in the transposition of the *Angel* into the *man* Iesus, following the original hopes centred in David's line; and so the conscience as well as the theology of many a partisan would be satisfied. Matthew, xvii. 2 transfigures Iesu. When Budha died he entered Nirvana, the sun.—Bunsen, Angel-Mess. 49. Philo regarded the sun as a symbol of the Cause.—Philo, de Somn. I. 16. The Chaldean Saturn had his Sun or Logos, and Philo borrows it.—Movers, I. 553.

If the Logos was the true Son of the Onlybegotten (as the Gnōstics said) and the Angel Gabriel takes the place of the Logos (as the Gnōstics said), then the Gabriel (of Luke, i. 26, 35) was the Angel of the Lord, the Great Archangel Lord (the Kurios) of the Nazōria and Ebionim beyond the Jordan. The point we make is that in the eyes of these Gnōstics Gabriel would then have been Son of the Onlybegotten, whereas among the Nazoria of the "Codex Nazoria" the Gabriel was Son of the God, begotten

Peter and Paul. The writer of the Apokalypse places himself in an attitude hostile to the heathen-christians. Volkmar says (Commentar zur Offenbarung Johannis, p. 42): The rabbinical learning and art which reigns through the entire book is hardly to be referred to the Fisherapostle (compare Holzmann in Schenkel's Bibellexicon, III. p. 337. Scholten, p. 8 f.). . . . The Christus conception which meets us here seems to presuppose such a free conception as belonged only to the later Christianism (comp. Scholten, p. 9): "The apotheosis of Iesu is too strong to be ascribed to a contemporary and disciple of Iesu. . . . The fire of his soaring flight, the youthful force of imagination, which enlivens the book bearing date A.D. 68, is hardly natural in a contemporary of Iesu living so late. Hoekstra (p. 367 f.) says: The whole spirit and learned contents of the book speak against its composition by one of the most trusted disciples of Iesu, not only in so far as according to this book Iesu, only unwillingly and compelled by the events of the time, will not impose on his followers the burden of the Law of Moses, in so far as the same was already laid aside, ii. 24 (see Acts, xv. 29); . . . but also because this book utters no single thought that lifts in principle (principiell) Christianism above Mosaism. . . . If in reality the spirit and character of the historic Christos, as John had learned to know him personally, have been the foundation on which he has built his idea of the heavenly Christos, then there is left scarcely anything of the full of love and loveworthy human-son (Menschensohnes) that the Synoptic Evangels depict" (comp. Scholten, p. 9, 130). And Scholten, p. 10, adds to this the objection that the Apokalyptic writer puts himself in an attitude hostile to the Heathen-christians.—Hermann Gebhardt, Lehrbegriff der Apokalypse, Gotha, 1873, p. 8. Like the Nikolaitans, Paul, 1 Cor. viii. 10, 11, evidently objects to the heathen custom of idolatry, eating meat in an idol's temple, which excites the ire of the author of Rev. ii. 20. The Pauline writer thus coincides with the author of the Apokalypse in this particular; so that if one wrote in the 2nd century the other probably did. In addition to all the testimony accumulated in this chapter we must take into consideration the statement found in the work of Josephus (if genuine) that the sect of Judas the Galilean survived as late as A.D. 100. Is not this statement intended to bolster up the hypothesis on which the sect of the Iessaean Nazoraioi (Nazoria) was subsequently founded? The remark is calculated to support an interest in the patriotic efforts of the natives of the region that Rome had crushed. Now the story of Iesu is directly based on the status in Palestine in the time of Pilate. All the ingredients of interest belonging to that period are interwoven or in some way referred to in the New Testament narratives of the Synoptic gospels, and these gospels followed upon a set of prior Gnōstic narratives. The gnōsis was the first motor, and the Four Gospels responded to its inspiration in Palestine, Antioch, and Asia Minor. If the sect of Iudah the Galilean continued even only to the year A.D. 100 it would naturally become affiliated to the Ebionites and Nazōria beyond the Jordan. The writers of Matthew, xii. 5 and John, viii. 5, xii. 34 must have been Ebionite Nazoria since they still relied on the Law of Moses and the authority of John who baptised the Nazōria in the Jordan.

Both Karpokrates and Kerinthus, if we can trust Tertullian, held that the world was created by a lower order of angels and Powers far distant from the upper Powers.[1] Irenaeus says very little of Kerinthus, and gives us perhaps the ideas of the 'Kerinthians of his time' rather than those of Kerinthus himself. Moreover he credits Kerinthus with a complete admission of the attributes of the heavenly Angel Iesua or Salvator, but a denial that the man Iesu is the Christos. The antithesis between the acceptance of a Messiah-Christos and the negation of the claims of a man Iesua is so striking that we cannot avoid suspecting that there was no such individual, since to assert that there is a Saviour and simultaneously to deny that the man Iesu is the Saviour Christos is so summary and complete as to imply a radical distinction between the two,—so radical as to make it doubtful whether Kerinthus ever held any opinion at all about the man Iesua. Did Irenaeus superadd the *Iesus* part? Irenaeus (about 40–55 years later) said that Kerinthus denied that Iesus was the Angel-King, the Messiah, the Logos, believing in an Angel-King, an Angel Iesua, a Salvator. His statement amounts to this, that Kerinthus made a distinction between the Christos and Iesu.[1] Consequently he believed in the Jewish Messiah alone, not in Iesus. The statement of Irenaeus amounts to charging Kerinthus with a knowledge of the existence on earth of a Iesu,—i.e. of what was dogma after A.D. 145–160. As to Kerinthus[2] being

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[1] Ante-Nicene Christian Library, Tertullian, Vol. III. p. 465. As Kerinthus taught similarly to Karpokrates, the words 'ab illis' probably refer to 'those' lower angels and powers, that, according to Karpokrates, created the world. "In the arrogant name of the Gnōstics they promise a certain new scientia."—Origen contra Celsum, V. p. 489. ed. Paris, 1619.

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[1] Matthew, xxvii. 46, affords a clue to this idea, which was more likely to be known to Irenaeus than to Kerinthus, since, according to the author of "Supernatural Religion" and for reasons of evidence elsewhere stated in this work, there is no reason to think that the Gospel of Matthew is as ancient as A.D. 130 or 140, while "Antiqua Mater" dates Kerinthus about 115. An upper class apostle at Antioch was capable, in A.D. 160 of writing the Gospel of Matthew in Greek. But there is reason for thinking that the Gospel of the Hebrews (Gospel of the Nazarenes) preceded; and, if Irenaeus is exact in his account of Basileides, Karpokrates and Kerinthus, then these must all have known this Gospel, and the crucifixion doctrine probably contained in it. But neither Simon Magus, Menander, nor Saturninus (according to Irenaeus) seem to have known anything about either. Although there were numerous gnōstic scriptures in Babylon, India, Egypt, and on the Jordan, Origen, c. Cels. V. p. 489, says that the Simonians (not Simon himself) refuse to confess Iesus to be the Son of the God, but call Simon the Power of the God. It looks here as if Simon Magus himself had never heard of Iesu, in spite of the Acts of the Apostles, since Simonians deified himself.

[2] There were two sorts of Ebionites, one described by Tertullian, the other by Irenaeus. They aimed to correct the life and to abuse the flesh. Tertullian's Ebionim held that Iesus was a man born just like other men. So far, we see an agreement between Kerinthus and the Ebionites; the Ebionim of Irenaeus I. xxvi. held that 'the world was made by the God' (which Kerinthus denied), and regarding the Lord (Iesus) they differ from Kerinthus and Karpokrates (whom Irenaeus describes in I. xxiv. xxv. as holding that Iesus was the son of Ioseph and Maria). Irenaeus's Ebionim use only that gospel which is according to Matthew (we read elsewhere in Epiphanius that the Kerinthians used only a part of Matthew's gospel, ex parte, non ex toto.—See Note to Irenaeus, I. xxv. p. 127). And the Ebionim of Irenaeus rejected Paul as an apostate from the Law.—ibid. I. xxvi. According to Neander, the Ebionites differed in opinions, some agreeing with Karpokrates in denying the supernatural birth, yet not denying his resurrection. One sort (the stricter kind) were beyond Jordan and continued down to the 5th century at Pella. They were little different from Jews.—Compare Matthew, v. 17; also Library of Univ. Knowl. Art. Ebionites. But the Ebionites around Beroea in the 4th century were more liberal; they still continued to circumcise and keep the Sabbath. Tertullian says that Ebion believed the Iesus to be a mere man. But which sort of Ebionites does he mean? Probably the Ebionites beyond Jordan, who were almost Jews, would not take up any opinions about Iesus at all, until after A.D. 160. They would be able to assign Essene doctrines (as in Matthew, v. vi. vii. chapters) to the Iessenes (or Essenes) not to Iesus. Kerinthus, Irenaeus I. xxv. says, separated the Christus from the Iesus! How could Kerinthus distinguish between the Christos and Iesus, and leave anything of the latter? Saturninus does not mention Iesus, but only the Salvator (Christus, Metatron, Angel-King and Angel Iesua). Karpokrates and Kerinthus immediately follow Saturninus (in Irenaeus), and he puts the Ebionites after Kerinthus in his order of arrangement; as if he was thinking of the later Ebionites around Beroea. It looks very much as if there had been a gap "before Antioch" that some Christian party was anxious to fill in. Irenaeus adroitly draws attention to the *later* Ebionites of the Berœan sort, and the word 'Iesus' in the end of I. xxv. forms a quasi connection with the word Dominus in the reference (I. xxvi.) to the *later* Ebionites.

time of Alexander's invasion, the Hindus adored Dionysus and Herakles, who are Vishnu and Krishna. Some of the rock-hewn temples where Krishna was worshipped reach back to a period prior to the Christian era.[1] Brachmans followed Alexander to near Babylon. One burned himself alive at no great distance from it. Thus, before our era, the followers of Mithra and Krishna had reached Babylon.[2] The Brahman Manu was known there probably as soon as Moses was.

> Let him abstain from honey and meats of all kinds . . . Let him avoid woman, and every thing fermented.—Jacolliot, Manou, p. 75; Manu, II. 176, 177.
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> The dwidja who aspires to sanctity ought to follow the example of sanctified personages and to abstain even from permitted meats. He who lives only on cereals, vegetables and fruits avoids all the evils that afflict this world below.—Jaeolliot, Manou, p. 217.

The Brahmans of the South of Hindustan, supporting themselves upon this law, prohibit meat entirely.[3] The Jewish nazer was forbidden the use of wine and spirit.[4] The Brahman Nazarenes were before our era, like those of the Syrians and Jews. Let him deny himself (—Matthew, xvi. 24) like the Iessaeans.

> His food was locusts and wild honey.[6]—Matthew, iii. 4.
>
> Behold the birds of the heaven that they sow not, neither do they reap nor gather into barns, yet your heavenly father feeds them! Are you not of much more value than they?—Matthew, vi. 26.

Thus the Brahman appeared in Syria, bearing on his forehead the sign of his sect. The followers of Mithra were so marked;[6] and in the Christian Mystery[7] the army of Saints bears the sign upon the forehead.[8] The Great Baptist appears on the

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[1] Krishna. The incarnation of Vishnu.

[2] So Movers, Phon. pp. 551, 553; Julian, Orat. v. in Matrem Deorum, p. 172; Dunlap, Sōd, II. 27. The cock was sacred to Dēmētēr, wherefore the Initiated do not eat it, nor were domestic birds, fish or beans eaten at Eleusis. The orthodox Jews lived on bread, milk and honey. The Pharisees despised delicacies in diet.

[3] Jacolliot, Manou, p. 217.

[4] Numbers, vi. 2, 3, 4. The Syrians are said to have anciently abstained from the animals. —Porphyry, de Abst. iv. p. 57.

[5] μελιάγριον, it is somewhere said, is not honey at all.

[6] Tertullian, de praescript. xl.

[7] the Apokalypse.

[8] Rev. xiv. 1; xx. 4.

Jordan in all the strictness of Manu's precepts, eating only *wild* food.[1]

Bel being the Lord of the world dwelling in the temple of the Sun, is consequently the Chaldaean and Hebrew Logos, whom Philo, Allegories, I. 30 calls Adam, on the ground that Adam, who he says is the "*Nous*," gives names to and comprehends all things. The Hindu ascribed this office of 'naming the creatures' to Brahma. Now Adam (Christos) in Genesis, ii. 4, 7, is brought into connection with the generation of the heavens[2] and the earth, so that it is easy to see where the Ebionite got his Adam-Christ of the Clementine Homilies. . But, as Bel set his abode in the temple of the Sun, so the Hebrew Creator, according to the Septuagint and the Vulgate psalm xix. placed his tabernacle in the sun. Before the sun rose the Essenes spoke no ordinary word; like the Jews and Therapeutae they beheld the Deity in the sun.—Numbers, xxv. 4. So did the Iezidi. Josephus describes the leaving dead bodies putrefying in the sun as an offense to the Supreme King of all, to whom purification is due. The Jewish High-priest was not allowed to be 'defiled for the dead.' In the Babylonian Myth Bel takes off his own head, and with the blood that pours forth gives life to man. He is the source of the spiritus vitae (see Exodus, iii. 2, 6, 15). The Egyptians said that from the sun proceeded fire and spirit. The spirit is the Creator.—Gen. i. 2; ii. 7. El breathes out the breath of life (the spiritus, the pneuma) into the nostrils of mankind. The Egyptians said that from the sun came fire and spirit. But the sun, according to Philo, Quis Heres, 53; Vita Mosis, 39, de Somn. 13, 14, 15, 16; is the emblem of the Logos who is the Greal Archangel of many names.—Philo, Confusio Ling. 14, 28. The spiritus vitae, the Breath of the lives (of all that live) issues from Iachoh of dual power of life.—Gen. ii. 7; Exodus, iii. 2, 14; Gen. ii. 23, iii. 20. Iachoh is the mentally-perceived principium of Light and Life, the Eternal "I am," the Mysterious Divinity Iaō of the Chaldaeans and Phœnicians, —the Iahoh of the Jews! The Izedi (Iezidi, compare Asad, Sada a fire-flame, and El Sadi of the Jews) are connected with the Hebrews by circumcision, the passover, or a sacrificial festival allied to the passover in time and circumstances. To this we may add the more direct testimony of ancient Syrian authors. Dr. Grant consulted a work (in the possession of Mar Shimon) written in 1253 containing a statement that the Izedis are of Hebrew descent.[1] The Iezidi adored a solar symbol. According to Mani, Christos the Glorious Intelligence, called by the Persians Mithra, resided in the sun. The Angel Gabriel was the Fireangel, and, besides being the Great Archangel of many names, was the representative of the Logos (according to Irenaeus, Luke, and Philo) and peculiarly the Archangel of the Nazōria, Nazōrenes, and Ebionites beyond the Jordan and along the Euphrates.—Codex Nazoria, passim; Luke's Gospel, i. 19, 26, 35; Philo, Conf. Ling. 28; On Dreams, 37; Who is Heir, 13; Allegories, II. 21; Hebrews, i. 2; Judges, xiii. 9, 22; Ezekiel, i. 27. When the Beni Asarel served Bal and Astarta, the gods of Moab and the Deities of the Transjordan, no wonder that out of the Gheber sun and fire worship Gabariel (Herakles) should at last be acknowledged as the Vital Fire, the *Word* of Saturn,[2] and the Fireangel of the Jordan. Logos was God's image through whom the entire World was made.—Philo Monarch., II. 5.

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[1] These prophets were *wild* pastors, wandering in Nabathea. nabaa means "to itinerate" (in arabic); nabi means a "prophet": and the Essenes made their "travels," like the Brahman penitents. The Mysteries required abstinence by avoiding women and by fasting; Romans, xiv. 21. "Iēsous the Nazarene who became a prophet."—Luke, xxiv. 19. The Opinion of the Nazarenes was before Christ and knew not Christ. —Epiphanius, I. 121. The prophet of to-day was formerly called Seer. He goes up into the High place to eat. For the people will not eat until he comes; for he blesses the sacrifice. 1 Samuel, ix. 9, 13.

[2] Colossians, i. 15, 16, 27. The Man formed after God's own image was not placed in paradise.—Gen. i. 27; Philo, Plant. Noe, 11.

But the power that issues from the fountain of the Logos has the spirit.[3] Divine, without form, is the spirit, pervading the internal and external of beings, unborn, without breath, without heart (manas), shining elevated above the highest and unalterable. Out of him comes the breath of life, the mind, and all senses. The Mundaka Upanishad.[4] Philo. Vita Mosis I. 12, 13, recognises the Deity of Exodus, iii. 2, 4, 6, as the Sav-

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[1] Syria and the Holy Land, by Walter Keating Kelly, p. 48.

[2] When Philo, de Agricultura, 17, speaks of eucharistia and honor "of the sole Saviour," he means the Supreme Deity. Philo was not a *Christian*, although he taught the doctrine of a Great Archangel and the Divine Logos. The time for that was not yet come. Titus had not destroyed Jerusalem, nor had Adrian revived the place as Aelia Capitolina, excluding all Jews. The lost sheep around HaSabun (Heshbon) and the mountains of Moab could then come to the front as political and religious adversaries of the Pharisees, as soon as Jerusalem was rooted out.

[3] Philo, Quod Deterius. 23.

[4] Wuttke, II. 294.

The Iessenes (the Essenes) detested oil as defilement. The Iessaean healers (in the New Testament) used it to anoint the sick. We have first the Iessenes a sect of self-denying monks who practised the healing art 150 years before the Christian era. These were succeeded by Nazorian Iessaeans who healed the sick and cast out devils. These Nazorian Iessaeans are *described* as making their 'Travels,' just as the Essenes did. The Essenes claimed nothing, all was common property within the order of Essenes, and therefore when they travelled (made the TRAVELS) they carried nothing at all with them but went in to the houses of other Essenes that they had never seen before as if they were most intimate friends.—Josephus, Wars, II. 7 (8). The sect that claimed to be Nazorians or Nazarenes borrowed these habits from the Iessenes.—Matthew, x. 9, 10; Luke, x. 4–10. Epiphanius, I. 117, 120 (ed. Petavius) says that they were called Iessaeans before they were called Christians, and that *all* Christians were then called Nazarenes. These Nazorians (just called *Iessaeans*) were contemporaneous with the Kerinthians (—Epiphanius, I. 117) and preceded them (about which Epiphanius higgles and hesitates, but admits that they, *for all he knows*, preceded the Kerinthians and anyway were contemporaneous with them). Epiphanius (bishop of Salamis, called Constantia, in Cyprus from 367 to 403) here makes an apparently unwilling but a most important admission, which shows that, if there were Iessaians before Kerinthus, he did not care to know much about it. We know not the exact date when they acquired the name Christians at Antioch (where Kerinthus was) because the Book of Acts is not relied upon for the facts; but since they were contemporaneous with the Kerinthians, we may put them down as early as 105, not far from and before the era of the Nikolaitans and before the time when the Apokalypse was written. Kerinthus might have been a Christian, because he believed in a Christos, but he did not believe that the Saviour Christos was Iesus.—Irenaeus, I. xxv. He distinguishes between the two very clearly; for (according to Irenaeus) he considers Iesua Ioseph's son by Mary; but the *Christos*, he thought, was not crucified. So Karpokrates thought, that he was a man like other men, but superior. In the time of Philo preceding these two philosophers Iesua is not mentioned. At this Nazorene period were the Poor, the Ebionites (Luke, vi. 20 blesses them) and some one inferred that an Ebion was their founder.[1] So some one might have inferred that a Iesua[2] had been the founder of

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[1] "The creation of a head of sect, Ebion, who must be a disciple or successor of Kerinthus" "Out of the parallel passages Philastrius haer. 37. Pseudotertullian haer. 11 we recognize that at all events Hippolytus already derived the name Ebiōnites from a pretended Sect-founder Ebion, while nevertheless Irenaeus knew nothing of the same."—Lipsius, zur Quellenkrit. d. Epiphan. 68, 138. We will date a period in the life of Hippolytus at 211-217. Irenaeus wrote in circa 188-200. Therefore no Ebion was known during the first two centuries as Founder of the Ebionite sect.

[2] If Epiphanius could not positively trace the Iessaeans back further than the Kerinthians, how could he trace their founder? If Hippolytus wrote that Kerinthus held that "after the Christos grew up the holy spirit came into him in appearance of a dove" (—Lipsius, 119), that involves the complete theology of the Greek Gospel of Matthew, i. 20, 21; iii. 16, 17. Coming through Irenaeus, Hippolytus, and Epiphanius, there arises a doubt whether from Saturninus down to Kerinthus any but a spirit Christos was acknowledged as Saviour. The whole tribe of the Nazoria would appear to have been gnōstics. Markion was. That Kerinthus, holding to Judaic usages, and to the Christos (as a Jewish dogma), should accept at Antioch the doctrine of Matthew is surprising, when the Ebionites, as Eusebius says, did not. He was probably Messianist, and believed in a Christos or Saviour Angel, the Angel Iesua, as the Jews did. In the Apokalypse *mostly* the Christos is seen.

Philo's description of the Essenes could be applied to the first Christian communities so striking is the resemblance. One can then believe that among them the apostles have recruited their first disciples.—Louis Menard, Hermes, lvi. The author of "Christ the spirit" assumes that the Essenes gave birth to the gospel writers, that Philo knew no Iesus, that he might have known the facts reported of him if they had been historical, that the Essene sect or some writers belonging to it devised a dramatic representation of the murder of the Spirit of the Jewish religion under the Law and the ceremonies, that this Spirit has never been a historical person nor does it depend on a historical event, that Icsu was not a person in the miraculous portion of his history but a personification; that there might have been a real person around whom the myth was thrown, but that the real person was a man. But if Iesu was an impersonation then the writer deprives him of all the interest that attaches to him in the gospels; and there was no occasion for the author to admit his existence under his point of view. The only strong point that he makes is the Essene-Ebionite origin of the New Testament Scriptures for which Philo, Josephus, Eusebius and Epiphanius appear as witnesses. Since Josephus mentions the Essaean sect in 144 before our era we cannot derive the Essene name from Iēsu (Iēsous); but we can derive Iesu's name from the Nazorian Iessaeans! In this last hypothesis the sect described in Matthew, i. 21; ii. 1; iii. 1-7; iv. 1, 12, 23; v. 34-37; vi. 19; viii.; ix. 13; x. 1-12 were of necessity Iessaean Healers, basing themselves on Essaean (Essene) doctrines.—Acts, ii. 44-46. The Essene was bound by fearful oaths not to reveal to others any of their secrets.—Josephus, Wars, II. 8, 7. What I tell you in the darkness speak in the light, and what you hear (whispered) into the ear proclaim upon the roofs.—Matthew, x. 27. The Iessaean-Nazori plays upon the Essene dogma 'that the soul becoming initiated into the perfect-initiation ceremonies may not readily divulge the divine mysteries to any one, but, treasuring them up and KEEPING SILENCE, preserve them in mystery. For *it is written* to make secret cakes! Because it is necessary that the holy mystic account about the Unborn and His POWERS should be hidden; since it does not belong to all to keep a deposit of divine mysteries.'—Philo, Sacrif. of Abel and Kain, 15. Man is a divine animal and is not compared with the other animals of the earth but with those above in heaven called Gods. But rather, if it is necessary to take courage and speak the

the *Iessaean* sect of Healers among the Nazorenes. But Philo had never heard of him. The name Iessaeans could not then point back to Iesua. They bore their Iēssene name because they healed the sick and cast out devils. If we can believe Irenaeus, Karpokrates and Kerinthus *mentioned* Iesu; but the system of the Nikolaitans did not admit of any except spiritual persons in their list of divine personages. The sect was gnōstic. But the Iessaians, although ascetics, denying themselves, were less ascetic than John, consequently *not the earliest* Nazoria, but Resurrection-people, Salvation's-men. They were afterwards less strict about wine and fasting.—Matthew, ix. 14; xi. 18, 19. There is no positive evidence that a new sect of Iessaians were active previous to A.D. 110. They preached the great doctrine of the resurrection; and in preaching it some one may have used the instance of the founder of the sect having risen as an evidence of the truth of the doctrine. The next thing to do was to date it in the time of Klaudius. But according to Epiphanius, I. 114, some said that the Christos (meaning Iesu) was not yet risen! It is of less consequence when and where Iesu was first called the Christos than *when* he was first mentioned as the founder of the sect of Iessaians (Healers) whose name was borrowed from the Iessenes. Iessenes are as ancient as the 2nd century before our

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truth, the real man is superior to them, or at least they are equal to one another. For indeed no one of the heavenly Gods descends upon the earth, leaving the boundary of heaven, but the man ascends into the heaven and measures it and knows its heights and the parts that are low, and accurately learns all about it; and, more than all, without leaving the earth he is on high (ἄνω). Such the greatness of his mind! On which account we may venture to say that the earthly man is a mortal god and the heavenly god an immortal man. Therefore through these all things are administered, these two, the world and man, but all things are under the government of the One.—Hermes, the Key, Parthey, p. 84. This passage is remarkable in its resemblance to the gnōstic views of Saturninus, Karpokrates and Kerinthus. They all have the One Unknown Father and the Gods (or Angels and Powers). Compare 1 Chron. xvi. 25; Exodus, xviii. 11; psalm, xcv. 3; Colossians, i. 16. Menard Hermès, p. lix. holding that the Poimander is anterior to the Gnōstic Sects on the ground chiefly that the question of the Incarnation of the Logos does not appear in it, although Hermes mentions the gnōsis frequently. The idea of the incarnation and crucifixion was an afterthought of the 2d century. Menard, p. lv. holds that the dogma of the Incarnation of the Word is the fundamental dogma of Christianism. Apparently, neither Kerinthus nor any one before him seems to have believed in it, yet all seem to have believed in the Christos. They there had the support of their master, Philo. The doctrine of a Logos must have preceded the Incarnation of the Logos. So Kerinthus believed in a Christos first and only. The Christos of Saturninus was probably the SUN or Mithra, the Chaldaean Heptaktis, Sabaōth, Logos, and Saviour.—Rev. i. 13, 16.

phus made Cana for a long time his headquarters, but yet never heard of the miracle of turning the water into wine. Now if this miracle was not heard of in the first century how came it known at least from fifty to eighty years after Josephus broke up his camp at Cana? As the Nazoria were opponents of the Pharisees they and the transjordan Ebionim would not be expected to keep the 7th day, but like the Mithrabaptists on the Euphrates were most likely to keep holy the first day of the week, keeping the day of the Sun and not observing the 'dies Saturni' of Judaism. This is just what the Iessaeans (as Nazarenes) did as Ebionites after they were named Christians. Kerinthos was living in Asia (Epiphanios, I. 110). According to Epiphanios, I. 111, the doctrine of Kerinthos was that *οὐ τὸν Ἰησοῦν εἶναι Χριστόν*, that Iēsu was not Christ. He here means the Messiah or the Christos as Angel-king, King of heaven. Epiphanius (educated by the Egyptian monks) gets excited against Kerinthus (Epiphanius, I. 111, 112) and calls him *a false apostle*; and charges him with holding that *Χριστὸν πεπονθέναι καὶ ἐσταυωθέναι, μήπω δὲ ἐγηγέρθαι* (I. 113): by which Epiphanius meant that Kerinthus said that 'Iesu suffered and was crucified, but that the Christos was not yet risen.' Kerinthus did not consider Iesu to be the *Christos*. See Irenaeus, I. xxv., where Kerinthus apparently holds that Christos did descend on Iesu, working in him (as a mighty Power), but that the Christos did not suffer and that Iesu did suffer (as son of Ioseph and Maria) and (Irenaeus says) he did rise from the dead! This brings the conflict as to the nature of Iesu to a very early period, but not back to the origin of the sect of Iessaeans. Whether Kerinthus knew that the Iesu was not a person but a personification, a putative or imagined founder of the sect of the Iesiaeans, or had not yet heard of him we can never know. His portrait is drawn by his adversaries and he may have lived before Iesu's name was ever mentioned. He lived anterior to Bar Cocheba's rebellion (?). To be called an *apostle* at all indicates that he was a leader of his party among the Ebionites, one of those associated with the Churches of the Ebionites and Nazōrenes as a contemporary and a Christian. We are not sure that he admitted that the founder of the Iessaeans was the man Iesu. Irenaeus relates things which, if true, would show that the crucifixion of Iesu was known to him, at least through rumor. But he differed radically from the Church in the 2nd half of the 2nd century, else Irenaeus and Epiphanius would not have disliked him. Now that Kerinthus, like the Gnōstic Ebionites of his time, did believe in a primal *dunamis* subsequent to the One (Primordial Existence) and distinct from the One, and held that this dunamis, this First Power, did not recognize the God of the Jews, the God who is over all things, we have on the authority of 'Smith and Wace, Dict. Christian Biography,' I. 448. This view of Kerinthus recognizes Philo's Logos, the Oldest Angel, as the Main Agent or Power acting subordinate to the Supreme Unity of Being. This First Power is the King, the Christos, but not the Healer Iesu, born of Iōseph and Maria. Simon Magus, Menander, Saturninus, Karpokrates, Kerinthus and Basileides held to this Primal Dunamis (Virtus or Power), whom Basileides calls *Mind* and *Christos*.—Irenaeus, I. xxi.–xxvi. It is not surprising that the Chaldean Logos and Plato's Logos set Philo and the whole East thinking. What disturbed the Roman Church was that it wanted to retain the Old Testament as the basis of religion, while these Platonic theorists were expected to upset this plan, for excepting Ebionites every one displaced the God of the Jews from his position as Creator of the world and assigned this part in creation to a subordinate Angel. Basileides may perhaps give one reason of their so doing. He says that one of the subordinate angels who hold heaven together, the chief of these, is the God of the Jews. This Angel wished the Jews to subjugate the rest of the nations to His people, which the rest withstood. Of course, the Jews having been overthrown and the Temple destroyed these theorists did not maintain that the God of the Jews was the Supreme God any longer. The Unborn and Unnamable Father sent his *Mind* and *Christos* into the world on earth as a man in appearance, and to perform the miracles. Of course He did not suffer, but some one else, who was transfigured, was taken for the Christos, and did suffer. Irenaeus here reads *Iesus* instead of Christus. But the sense of the narrative requires *Christos* instead. Irenaeus does not make the complete distinction between Christos and Iesu that the rest of the narrative shows that Basileides himself made. Why should Irenaeus plead his antagonist's case for him! The plan was to make out a Iesu for a founder of the Iessaean order! Menander and Basileides both held that the First Power is the Salvator.—Irenaeus, I. xxi., xxiii. But the Salvator was the SUN.—Pausanias, viii. 31–7; Julian, Oratio V. p. 173. That in fifty to sixty years after the Temple was destroyed new interpreters of Jewish scriptures should be found at Antioch (which was full of Jews) is not to be wondered at.

Osiris, in Egyptian Mysteries, was the Good Principle which is concealed in the arms of the sun. The Good (says Julian) exhibited, showing forth from Himself the Sun, the Greatest God, in all things like himself. It was on an almost desert island that the author of the Apokalypse, on Sunday, fell into the ecstacy in which he saw the heavenly Jerusalem. It was in a desert place at Pepuza, on the continent, and in Phrygia, that is to say, close to the seven towns named in the Apokalypse and to the island of Patmos, that the secret assemblies of the Phrygians, those sectaries who were spread throughout Phrygia, Galatia, and especially Kappadokia, where the worship of Mithra flourished, were held. Pepuza had been destroyed in the time of St. Epiphanius (Epiph. adv. Haeres, cap. xviii.). These sectaries believed that the heavenly Jerusalem had come down from heaven and manifested itself on this spot. They therefore went there to celebrate their mysteries. Men and women went there to become initiated, and awaited the vision of Christ, or a Theophany, that is, they expected to see what the prophet John says he did see and which he promises the initiated that they shall see, for he says: "the Revelation of Iesus Christos which God gave unto him to show unto his Saints things that must shortly come to pass. . . . Behold, he comes with clouds; and every eye shall see him, and they also which pierced him.[1] There is nothing more true."—Rev. i. 1, 7. Men were taught that life was an unhappy condition (Porphyry, de Antro) and that death is the end of our misery, since it restores us to our primitive state of happiness if we have lived according to the principles of duty; and the world and the astronomical divisions which fix the different portions of the road traversed by souls is then traced out. Such, according to Porphyry (de Antro) was the mystic object of these initiations. "It is in this way," he says, "that the Persians mark the descent of souls here below and their return at a future period." This is what they taught in their initia-

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[1] Zachariah, xii. 10.

purposes and uses. We know what the Gnōstics did, what Kerinthus did, what Justin did. The question is what did the former Nazoria perform. They certainly did not write our Four Gospels. Did they ever meet any later *Iessaeans?* They probably listened to many, if not before the year 70, certainly afterwards, even in Antioch, where they were regarded as Nazōrenes. Antiqua Mater, pp. 42, 43, says that Justin, in his effort to explain and defend Christianity in the presence of the Jew and the Greek, only succeeds in awakening irrepressible doubts as to the very existence of any individual Founder at all. The real founders, it may be inferred, were certain roving teachers (called 'Apostles'), reminiscences of whose instructions had (it says) been preserved in certain memoranda (apomnemoneumata) accessible to Justin (tracts of the times?) —and these he treats as of no divine authority. The Jewish prophetic scriptures furnish the actual materials out of which he constructs (what Antiqua Mater calls) the poem of the incarnation. In the first century, then, there were no gospels, although there were eunuchs (Isaiah, lvi. 3–5; Lucian, de Dea Syria, 15; Matthew, xix. 12), but the Nazoria listened to the preachers of self-denial, abstinence, from food offered to idols, and monastic Essenianism wherever the '*kol kora bemedbar*' was heard. When, then, the Nazōrenes were settled in Antioch they, without losing their self-denial, were in the very place of all others to learn the Philonian philosophy and become imbued with gnōstic systems. There they learned with Saturninus, Karpokrates and Kerinthus the kabalist conception of the King Christos, and there they acquired the appellation Christians. And there their disputes and controversies must have commenced. Thence came 'the tradition which is from the apostles,' as Irenaeus said, 'continuing in the Church and remaining among us.' Seleucus Nikator (B.C. 277) made the Jews citizens in the cities that he built in Asia Minor and Lower Syria, and made them citizens in Antioch. The Gospel of Mark carries the TRAVELS of the Iessaeans as far north as the environs of Tyre and Sidon. Matthew tells that the fame of the Healer was in all Syria; Uhlhorn carries the Ebionites to Apamea, Edessa, Nisibis; and there is every reason to suppose that besides Beroia and Antioch, the Ebionites may have got as far as Samosata, the place where Lucian was born about A.D. 120, especially as Markion came from Pontus, and there were Christians still further north. There were ancient Phœnician settlements on the Black Sea and in Pontus, where Markion was born.

Clementine Homily, xv. 12, xvi. 1, mentions Simon Magus at Antioch. Regarding Simon Magus and Menander, the author of 'Antiqua Mater' has some interesting suggestions: "It was Simon who brought salvation to men, appearing as a man among men, although not really such; he was thought to have suffered in Judea, but had not really suffered. . . Menander is mainly a double of the ideal Simon in this representation. He, too, is said to have been an adept at Magic; to have proclaimed himself as a Saviour, sent forth from the invisible for the deliverance of men. . . . There is no proof nor probability that these Samaritans represented themselves as Saviours: they spoke of a Saviour in the revelation of their mystery—namely of Iesus on whom Christ had descended at baptism." Now whether Simon and Menander really referred to the Angel Iesua, a name of Metatron, will probably never be known,—although it is not improbable. When we remember the three Magi appearing at the birth of the infant Mithra and at the birth of the infant Christos we should at the same time remember that Samaria, the Jordan region and Nabathea were thoroughly permeated with the Magi in their Nazōrine villages. "Markion," says Harnack (Hdb. 213) "criticised tradition from a *dogmatic* standpoint. But would his undertaking be well conceivable had trustworthy accounts of the Twelve and their doctrine been extant at the time, and had they been influential in wide circles. The question may be answered in the negative. Thus Markion supplies weighty evidence against the historical trustworthiness of the opinion that the Christianity of the multitude was actually based upon the tradition of the Twelve Apostles." —Antiqua Mater, 301. The real 'Gospel,' the contents of which brought redemption to souls alike fettered in Judaism and in Paganism, was in the Gnōsis itself.—Antiqua Mater, p. 221.

"They were called Iessaians before they were called Christians."—Epiphanius, ed. Petav. I. 120. Iēsous says Justin (Apol. I. p. 130), is a name having the signification of man and saviour, for he was born a man to cast out demons (devils). The son was joined with the Father and begotten when in the beginning He produced and arranged all things through Him. He is called Messiah (*Christos*) indeed in reference to the God's *anointing* and *preparing* all things through Him, a name too that itself includes the signification agnōstos (unknown), just as the appellative Theos is not a name, but innate glory of something that is difficult to interpret to the nature of men. Justin when he wrote this sophistical exposition of the word Christos knew that the anointing referred to is "the spirit of the anointing;" but he did not choose to reveal that secret of the gnōstical philosophy to those who did not know it already in the Kabalist tradition. From Philo's time to the time of Justin the Logos-philosophy was practically without check or hindrance; in the year 70 the Temple was destroyed, the priests gone. "*Power* belongs to the Unknown Father (Unnamable Father) and not the instruments of human reason."—Justin, Apol. II. p. 133. No one absolutely knows the Son but the Father, nor does anyone fully know the Father except the Son.—Matthew, xi. 27. We adore and love the Logos from the Unborn and Unknown God AFTER the God, since he was born a man on our account.—Justin, p. 134, Apol. II. 13. That is just why the Christians were accused of being insane; because they gave the second place after the immutable and eternal God to a crucified man.—Antiqua Mater, 157; Justin, Apol. I. p. 139. The authors of the Mystery of Iesou, at not a very early period in the 2nd century, meant to link the narrative of his life and parables to the exciting history of the Roman conquest of the Jews. In dating his appearance in Pilate's time he was put where no one could remember about him.

It is noteworthy that the Son of God (in Hermas) is of lofty stature like angels in general, and further comparison leads to his identification 'with the holy spirit,' with the angel Michael, with 'the glorious' or 'the august angel,' with the 'angel of the Lord,' with the 'prince of the archangels.'—Antiqua Mater, 164, 165. There is no reason why he should not be the same as Metatron. A Young Man of high stature, towering above the rest. He is the Son of the God.—Liber Esdrae quintus, ii. 43, 47. Deuteronomy, xviii. 15, foretells a Prophet to whom the Jews shall listen, Isaiah, liii. 3–12, some one poor and despised, who was cut off from the land of the living. Hastily making a brief identification of this unknown, all that remained

agrees with Kerinthus, as to the "Unknown Father," and the descent of the Christus (in the shape of a dove, after baptism in the Jordan) upon the Healer. We have Paul preaching the Power of the God in Christ (1 Corinth. i. 24) creating all things, himself the image of the Unseen God, the Firstborn of all creation (Colossians, i. 15, 16); Kerdōn preaching two Gods, One Good and Unknown to all, who is Father of the Iēsous, and One, the Creator, being bad and known; and that the Christos is not born from Maria nor was seen in flesh, but all was done in apparition. And he rejects resurrection of the flesh. Next we have Markion who knows Paul. Last 147–164 comes the Gnōstic Justin who believes in the Logos. Klaudius reigned 41–54, the time when Simon Magus was a remarkable Gnōstic, about 28 years after Kurenius (Quirinus) had taken the famous census mentioned in Luke, ii. 2, 3, and about 28–30 years after Judas of Galilee rebelled against the census. Kerdon in 138 and Kerinthus (about 115) held views different from those of Matthew. So that owing to this we may have to place Matthew a very long time after Kerinthus notwithstanding the family resemblance between all these gnōstics. Matthew refers to the destruction of Jerusalem in A.D. 70.—Matthew, xxiv. 15–24; Luke xix. 43, 44; xxi. 20, 21. Kerinthus did not believe in the birth from a virgin [1] any more than did Karpokrates, who also (they say) said that Iēsous differed from others [2] because his mind was firmer and purer. The Ebionim (said Irenaeus, A. D. 180–200) indeed admit that the world was made by God, but about those things that have reference to the Lord they do not think like Karpokrates and Kerinthus ; and they use the evangel according to Matthew. If the Ebionites regarded Iēsous as a man then there is every reason to place no great reliance on Irenaeus's curt reference to them (Iren. I. xxvi.) as applying [1] to them much before 140. Where Markion differs from Kerdon is in the antitheses of the Old and New Testament (Antitheses of the falsely-named gnōsis.—1 Timothy, vi. 20), in the ethical contrast between the religion of the Law and the religion of grace; then also between the Good and the Just God. Kerdon, however, distinguished between the Unknown and the Known God, the 'Unnamed and Unseen,' and the Visible God the Creator and Demiourgos, who is visibly connected with matter. Kerdou's Demiurgus was the God of the Jews. Markion opposes the Merciful Redeeming God to the Just Lawgiver and Judge. Matthew has the oriental Dualism of Christus versus the Diable (Adversary), which is Old Testament Jewish.

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[1] ibid. vii. 32, 33; Lipsius, 141; Tertullian, in a note to Irenaeus, Lutetiae, ed. 1675. p. 127. Epiphanius adds that the Kerinthians used the Evangel of Matthew in part, not in toto; but blamed Paul that he did not conform to the circumcision. And these are those called by Paul pseudapostles, deceitful workers, who transform themselves into apostles of Christ.—Irenaeus ed. Lutetiae, 1675 p. 127 note. What Epiphanius said may not be very important as regards date and opinion, in this instance; but as he mentions Nabathea, Moab, Basan, Samaritans, Jews, Essenes, Nazarenes, Kerinthians all together, and under the name of Christians, we get something from him.—ibid. p. 127. note. We learn certain confirmation of what we said was the district in which the earliest Nazarenes began (from Samaria to Nabathea); but we obtain no positive evidence from Epiphanius as to the date of Matthew's Gospel (the Gospel of the Hebrews is meant.—Sup. Rel. I. 421), while we do learn that (*later* than Kerinthus) *Kerinthians* accused St. Paul. No reference in the literature of the first century to the *Christiani* at all, and none in the first years of the 2nd century of a sect of Christians distinct from Jews except the historical or quasi-historical passage in Tacitus.—Ant. Mater, 17. 18.

[2] Compare Mark, vi. 3, where the Ebionite pronounced opinion is like that of Kerinthus. Like other men: having brothers and sisters. The air however was full of Jew-Christian gnōsis; a contest of opinion.

Like the Chaldaean priests and the Jewish Rabbis, Saturninus held sacred the number Seven. Residing at Antioch supposably about A.D. 105–110 (or later) following Menander and possibly preceding Kerinthus (whom Antiqua Mater dates circa 115), Saturninus recognized One Unknown Father who made Angels, Archangels, Powers and Authorities, that the world was made by *Seven Angels,* that man was in part created by the Angels but that he received the spark of soul (or life) from a Power above in whose image he was made. Saturninus regarded the God of the Jews as only one of the Angels, and considered that, because all the Princes (Chiefs of the Angels) wished to destroy the Father (the Superior Father) of the Saviour, the Christos Unborn, Incorporeal, without figure, but looking as if he were a man, came to destroy the God of the Jews, but to save those that believe in the Saviour, while destroying the bad men and demons. Compare Rev. xviii. 14, xix. 13, 14, 19–21. The Christos came to save those who have the spark of his life (that is, he is Philo's Logos). The Satornelians (his followers) forbade marriage [2] and generation as the work of Satan. They abstained from flesh, certain articles of diet, and from wine. This is Essene. Paulus seems to have borne in mind their doctrines, when he says it is good not to eat flesh or to drink wine.—Romans, xiv. 21; Timothy, iv. 3; Acts, xxiv. 6. So in 4 Esdras, vii. 55; in Porphyrius; so on the Jordan,—Matthew, iii. 4; so with the Baptist Nazoria. The Nazoria have not eaten the food of the Children of the world.—Codex Nazoria, II. 252. About 50 years later than Saturninus of Antioch comes Markion of Pontus saying that the Christos, proceeding from the Father who is above the Creator of the world came into Judea manifested in human form, dissolving the Law and the Prophets. Markion held that there were Two Gods, the Superior God (mild, placid, simply good and excellent who manifested himself in Christ), the other judicial, harsh, mighty in war (the Creator who made the universe, the God of the Jews). — Tertull. adv. Markion, I. ch. vi. xi.). Markion's gospel opened with the statement that in the 15th year of Tiberius the Christos came down to Kapernaum a city of Galilee (meaning that the Saviour, the Christos of the Philonian gnōsis, descended from heaven at that time). Saturninus knows nothing of a man called Iesu the Nazōrene; Markion speaks of the Christos as coming down on earth; Saturninus allows (according to *Irenaeus*) that the Saviour, the Christos, came (among other things) to save those who have the spark of his life; for he said that the Angels made two sorts of men, one sort good, the other bad. But we have no evidence (in Irenaeus, I. xxii.) that Saturninus *heard* that the Saviour Angel Iesua appeared in the aspect of a man. Irenaeus charges Menander with claiming to be that First Power who was sent by the Invisible Immortals as a Saviour for the salvation of men, and that by his baptism his disciples would never die. Whether we regard this as controversial sarcasm or not, the Philonian gnōsis is patent here, but the name of *Iesu* (the healer and teacher) is conspicuously absent from the statements of Irenaeus regarding Menander and Saturninus in the first quarter of the 2nd century of our era. The two words Messiah and Christos can be taken in two different senses. While the people of Antioch might admit that the 'Primal Power' was the Logos, the Christos, some of the Jews could hold that the expected Messiah was to be an anointed king, the Lord's anointed; and a

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[1] Irenaeus, I. xxvi. applies to only one division of the Ebionites, not to the main body of them. The description suits those who separated from the rest and under their bishop Markus were permitted (as Christians) to reside in Jerusalem.

[2] Compare Matthew, xxii. 30. No marriages in heaven. They are spiritual there. At least the orient thought so.

Lukretius mentions the future End of heaven and earth, "Exitium Coeli Terraeque futurum."[1] At the "End of the days," when the world shall be destroyed by fire the Hindus expected Vishnu Kaligi[2] on the White[3] Horse to redeem the good and judge the wicked. Compare Saturninus :

> The Saviour came to destroy bad men and demons, but to save the good!
>
> I know that my Redeemer lives, and at the Acheron shall rise up over the dust, and from my flesh I shall behold Alah. The dead rise up from under the waters.—Job, xix. 25, xxvi. 5.

Thus *Hermes* descends to Hades as Redeemer of souls! the Logos alēthinos![4] Apollo has been found in Rome[5] with the nimbus or "glory" and corresponds to Horus the son of Isis, the Egyptian Redeemer, Freer and Apoluōn (Releaser) of the soul in Hades.

> For as the Father wakes up the dead and makes them live, so too the Son brings to life whom he wills.—John, v. 22.

Philo Judaeus (on Mutation of Names, 37) mentions "the Saviour's unconquered power," meaning God the Saviour (see de Abrahamo, 27, where God is called a Saviour ; de Iosepho, 32, the Saviour God ; Isaiah, lx. 16 ; lxiii. 8, 9 where Iahoh is called Saviour, and "Malach phanio" the *Angel of his faces* saved them).[6] Philo, de Somniis, 37, mentions God's first-begotten Divine Logos. Now in the gnōstical ignorance[7] of the first or second century it would not be much of a step further (recognising the Image of the God, the Angel, His Logos, as Himself.—De Somniis, I. 41) from the Oldest Cause, τὸ ὄν, to a Logos-Angel "the Son of the Oldest Cause," Saviour, and Son of the Father or Son of the MAN. In the protevangelium Jacobi, xi. the angel says to Mary "thou hast found favor before the Lord and thou shalt conceive from his Logos."—

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[1] Lukretius, v. 100.

[2] caleo, to burn.

[3] Comp. Rev. xix. 11 f.

[4] Nork, Real-Worterb. III. 146 ; Rev. ix. 11.

[5] Nork, Bibl. Mythol. II. 365, see Virgil, 4th Eclogue.

[6] Kerinthians used a part of the Gospel according to Matthew.—Epiphanius, Haer. xxviii. 5. The Ebionist Kerinthus was at Antioch. All goes to show, however, that the narrative of the Gospel according to the Hebrews was written as early as A.D. 140.

[7] Supernat. Rel. I. 409–411, "No one has known the Father" is a passage that is the crown of the Gnostic system.

Supernat. Rel. I. 305; Tischendorf, Evang. Apocr. p. 21 f. Therefore the protevangel of James connects more immediately with the gnōsis of Philo than Luke, i. 31; and to this the Logos in John's gospel bears witness.—John i. 1–3. The Logos is represented as Angel by Justin Martyr also, and frequently. See Supern. Rel. II. 292, 293, f. Whence it follows that Philo's School must be credited with laying the foundation for a large amount of second century gnōsis. The Father of all is Light and is called First MAN. The Mind is His forthgoing Son, Son of Man, Second Man.—Irenaeus, I. xxxiv. These thinkers were, like Basileides, gnōstics. In the Kabalah God's first-born Son has the spirit of the anointing, is the Anointed of the Highest, and is Light of Light. It would seem that Justin Martyr, A.D. 147–160 (or later) quotes from Christian writings antecedent to our four gospels, apocryphal gospels, and records written from memory. Vast numbers of spurious writings, bearing the names of Apostles and their followers and claiming more or less direct apostolic authority, were in circulation in the early Church. The words of Justin evidently imply simply that the source of his quotations is the collective recollections of the Apostles, and those who followed them, regarding the life and teaching of Iēsous. Numerous gospels were then in circulation.[1] The apokalypse of one John is referred to by Justin, but he does not know the name of one of the four gospels, although he speaks of 'the Apostles of the Anointed.' This carries us directly to the time A.D. 110–130, or, probably, to the time just preceding 110–115, when the gnōsis of the "spirit of the anointing" was in vogue. Philo being sufficiently near to the source of this Alexandrine-Jewish or perhaps Palestinian-Jewish gnōsis, and his logos-doctrine and theory of a kingly Power affording a foundation for the New Testament expressions King and Logos (Word), the point then comes up whether, with this spiritual basis of a new religion already laid down, there was any need of an actual human being on whom to superpose the spirit, the kingly power, and the logos.[2] Having the theory, the fact was not questioned. We are dealing purely with a spiritual set of Powers, with a theology already *in mente*, not with a human history, so far. That could be written about some Healer or transjordan Essene; or some Galilean that served in the war against the Roman forces in Judea. But the theological system being already mentally conceived, the problem remained how from an idea to make it an actuality! At first sight it seems hardly probable that a Wandering Healer should come to the front as a claimant for the messiahship of the Jews, although the passages in the Prophets might possibly suggest the idea of such a thing to other men earlier than Justin of Samaria. But the Baptists of the Jordan, the Wandering Healers, Pilate and the false messiahs in the Jewish War afforded a background for a picture *whose foreground was preoccupied with Philo's theology, and the gnōsis of Powers and ranks of Angels surrounding the unseen throne of the Logos as Angel-king and Saviour of men.* What now would be most interesting to find out would be just how early the specially *historic* part of the account first appeared in any gospel prior to our Four Gospels. It looks as if some of it perhaps was in the Gospel of the Hebrews, or Gospel of the Nazarenes as early perhaps as A.D. 126–140; and it could also be conjectured that from the time of Menander to Kerinthus it was not so much held that Iēsous was born like other men, his father being Ioseph,[1] as that Iesu was the Saviour-Angel mentioned in Isaiah. The King was the SUN. This being admitted the whole N. T. gospel story is put out of its bearings, because the commencement in Matthew, i. 20, iii. 16, was denied in A.D. 115, or, rather, not yet received by the gnōstics themselves. Still, they followed Philo; since Basileides held that the Mind (Nous) was born from the Unborn Father, and Logos (Word) from the Mind (Nous).[2] While therefore the dogma prevails, it does not follow that in the year 115 there was a history attaching to the name Iēsoua; although the connecting the name of the Iessaian *Healer* with the New Testament and with Roman sway in Judea would agree with the date of the Apokalypse (circa A.D. 125–138). The Apokalypse knows no crucifixion of Iesu, except the crucifixion of Christians. And there is no doubt that Pilate's name and the trial of Iēsous were calculated to enlist interest in the narrative that is everywhere permeated by the logos doctrine; and the Jews all expected

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[1] Supern. Rel. I. 292–5. "Which have been called evangels" is a manifest interpolation.—ib. I. 294.

[2] Matth. iii. 16; xxv. 34, 40; John i. 1–3.

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[1] Irenaeus, I. xxiv. xxv.

[2] ibid. I. xxiii.

(*history*) which was not yet written. The Christian Reviser of the Book of Enoch was an Ebionite (adhering to the Law.—Drummond, p. 28). Enoch mentions the Angel who binds and confines the Demon Azazel in a dark opening in the Desert.—Drummond, p. 21. This resembles the idea in Revelations, xx. 1–3.

> And I saw an Angel descending having the key of the Abyss (pit) and a great chain in his hand, and he overcame the Dragon, the Ancient Serpent, that is, the Devil and the Satan, and bound him.

Therefore the Christian Revise of the Book of Enoch may have preceded, certainly resembles, the Apokalypse, xx. 1–3. The plan of both works is apokalyptic. Volkmar places the publication of the Book of Enoch in the first year of the revolt of Bar-Cochba 132 A.D. immediately after R. Akiba had given in his adhesion to the movement.—Beiträge zur Erklärung des Buches Henoch, p. 100. The Elect One in the Book of Enoch, xl. 5, precisely corresponds to the Logos of Philo (Confus. Ling. 14; On Dreams, 37; Fragment in Eusebius), the Logos of Rev. xix. 13, Luke, xix. 38, the Angel-King, and the 'Only-begotten *Theos*' in John, i. 18. The Babylonian doctrine of 'the Father and Son,' Philo's doctrine of the Father and the 'Word' (the Logos, the Second God), and psalm ii. all stand on the same plane of the Chaldaean gnōsis. This theosophy extended from Babylon to Phoenicia and Egypt. But the expression 'Son of the Woman' (in the Book of Enoch.—Drummond, p. 60) points directly to the gnōsis (compare Irenaeus, I. vii. p. 67; xxxiv. p. 134; Dunlap, Sōd, II. p. 24). Abel (Abelios, Bel-Mithra) and Horus are in the same situation, one, son of Eua, the other, of Ishah (Isis). The Book of Enoch was not admitted into the Jewish ark, but was accepted by Tertullian,—a sure proof that it was late and christian or christianised (in its present shape). See Drummond, 72, 73. Since, then, Drummond, p. 117 rather suspects and concludes "that the 4th Ezra was written during the last quarter of the first century after Christ," and since Drummond, p. 90, says that the word "Iesus" in 4th Esdras, vii. 28 is to be found only in the *Latin* copies (not in the Syriac, Arabic, Aethiopic and Armenian texts, which employ instead the word for *Messiah* or *Anointed*), the inference is natural that here (as elsewhere) the Romans perverted the original word (Messiah) into Iesus, in favor of their doctrine (derived from scripture by their own interpretation, or from the East) that there was a man Iesu (which doctrine they wanted to prevail); whereas the previous theory of the Babylonians, Philo Judaeus, and Psalm ii. was that the Father and Son (Logos, or Oldest Angel) were exclusively spiritual natures sine carne. Therefore, in A.D. 100 (and in the time of Kerinthus, A.D. 115) it is fair to presume that the Christos or Messiah were regarded as exclusively spiritual natures, and that earliest Ebionites, Nazorenes, and possibly Saturninus, had not heard of 'the man Iesu,'—that the idea was at that period (100–110) still unknown at Antioch, except so far as astrology foretold, by the conjunction of Sol and Virgo, such an event, and always excepting the supposed prophecy in 1 Samuel, xvi. 12; xxiv. 20. The gnōsis of Eua in Genesis, ii. iii. is closely connected with similar gnōsis in the System of Simon, and also with another form of Eua as Mother of the living (Mater viventium) in Irenaeus, I. xxxiv. In the midst of the Jewish gnōsis the Hebrew biblion was put together; and the doctrine in Daniel is Messianic, but late. There is no dividing line, where, in point of gnōsis, angelology, and Messianism, a definite line can be drawn between the Old Testament and Ebionite writings (including the oldest Kabalah) in regard to date and contents.

Turning now to the Apokalypse which is later than the time of Kerinthus and the only known work in the New Testament that Justin Martyr mentions by its title, we find the Angel-King Iesua, the Christos and Logos (Verbum Dei), standing in the midst of the Seven Lights of the planetary Candlestick, the Vernal Young Ariel (the Lamb of the sign Aries), —and not the slightest mention of Ioseph or Mary, but only of the Woman with wings (in the sign Virgo) and her Child (the Messiah) hidden in the deserts beyond Jordan. The description exhibits Jordan's hatred of Rome whose downfall it foretells and points to the reign of the Christos for a thousand years. The doctrine of Saturninus reappears according to which the "Saviour" (Iesua the Solar Logos-Angel) comes to destroy the bad and the demons and save the good (—Rev. xxi. 3, 4; Irenaeus, I. xxii.). That Son of the Man is girded with the golden girdle of the sun, like the eternal Mithra. Fornication and the offering of food to idols by the followers of Nikolaos have got to cease. Before the Throne and the SUN in

Aries (the Young Lamb) all nations and tribes, and peoples shall stand. Loose the four Angels that are bound at the River Euphrates, let them march west with their 20,000 millions of Arab and Persian cavalry. Now in this entire Apokalypse all we have to do to bring it into complete harmony with the *Salvator* in the teaching of Saturninus is to write Iesua (the Angel.—Rev. xxii. 16) and we have an Aramean original of the Greek *Iēsous.* There are no human kindred of Iesu here; the names of 'Ioseph and Maria' were, apparently, not yet mentioned in the deserts around the Jordan, while the name Salvator (Saviour) is (according to Irenaeus) in the mouths of Menander, Saturninus, Karpokrates (who agreed with Kerinthus in most respects, except perhaps that the last was more given to Ebionite Judaism), Kerinthus (whose Salvator was the Christos).—Irenaeus, I. xxv. The Essenes and Karpokrates held that the body is a prison—Jos. Wars, II. 8, 11; for Irenaeus, I. xxiv. p. 122 says of the Karpokratians corpus enim dicunt esse carcerem; this was the Christian and earliest gnōsis; consequently their Angel Iesua was pure spirit,—a Salvator such as we find in the Apokalypse. Iesua Messiah (Christos the Saviour king) begins the Essene Warlike Apokalypse, a being on high. Kerinthus taught in the time of Trajan and Hadrian, and his Salvator is the Messiah, pure spirit; Basileides, on the contrary, lived in the reign of Hadrian, A.D. 117–138, and in Basilidians (since Irenaeus uses the word dicunt) we see the Gnōstical attempt to explain that Christos (the Mind, the Word) was not crucified but Simon the Cyrenaian, who (they said) through ignorance was crucified instead of *Iesus.* Basileides is a singular, not a plural. If the word Iesua had continued to stand as in the Syriac Matthew, i. 1, the question would have been less difficult; but it is not clear how actively in the reign of Hadrian the idea of a man, the Son of Dauid (Iesous; derived from Iesua, Saviour) had spread itself, and, as the Gnōstics contemned the human body Basilidians had to get rid of the matter the best way they could. Irenaeus lets Kerinthus admit Christos as Angel, but acknowledge a man Iesus on whom the Christos descended, subjoining that Iesua was the child of Ioseph and Maria. It is not certain that this was said by Kerinthus himself. Church partisans in writing about the systems of buried teachers jumbled together the distinctive names *Christos*, Iesua, and

Saturninus can be charged with ever having heard his name mentioned, nor his sermons spoken of, nor his miracles wondered at. If Irenaeus had such evidence, it is singular that in his great book he forget to mention it. The same could be said of Josephus,—minus the interpolations. The testimony of Hegesippus as given in Eusebius, H. E. iii. 20; iv. 22, has no value, from the medium through which it comes, and in itself seems to regard the relations of Iesu as of considerable family account, rather more than the New Testament makes of them. As to the martyrdom of James, that is to be considered with the Josephus-interpolations. The account of Papias is derived through the same "Eusebius whom Scaliger so unmercifully scourges." The main point is whether a real Iesu (in the sense of our New Testament Matthew) ever existed, not whether he had relations, or what all the world thought about it, nor the Church in particular. But, after all, what is a Gnostic's opinion worth any way, about *supernal things?* What could he know about the reality of what himself and others were ready to swear to? Against "non ex virili semine" was interposed the law maxim "pater est quem nuptiae demonstrant." We cannot imagine what his relations were put in for except to leave no doubt about his humanity. That may have been a point, at one time, to make with the thoughtless and ignorant publicum,—to help on the doctrine of the *two natures* against Markion and Apelles who testified that their Redeemer was *on high,* without one touch of human inferiority! The knowledge of the God was then considered equivalent to Essene crucifixion of the flesh. Gnōsis required it. Hence a crucifixion was a sine qua non. The narrative followed (among a credulous people) as a matter of course. To make out the two natures they were compelled to bring evidence of a human body.

But what an excitable people to preach to about the eternal gnōsis on high. Simon Magus puts the masses in commotion.—Clem. Hom. ii. 25. Acts xxii. describes them making outcries, casting off their clothes and throwing dust in the air, because "Paul" said something distasteful to them, while the impostor Peregrinus took in the Christians until they thought him a god consorting with their priests and scribes. Whatever impostor and skilled man and able to do business comes over (to them) he at once gets very rich (mála ploúsios) shortly, laughing at ignorant men.—Lucian, Peregrin., 12, 13. Just the sort of people to be taken in. Now Kerinthus is dated at about 115, Lucian of Samosata and Antioch, at 160. Time does not seem to have sharpened the Christian wits in the interval between Kerinthus and Lucian. The Essene monks seem far more respectable. Their rule was never to intentionally injure others. Do unto others as you would wish that they should do to you, was a maxim eminently *Essene* and later *Iessaean*. He is described as having said to the crowds, If any one comes to me and shall not hate his father and mother and wife and children and brothers and sisters and even his own life, he is not able to be my disciple. —Luke, xiv. 26. There is the real crucifixion of the flesh. There spoke the real Essene coenobite. A simple affirmation among them is more valid than an oath, says Josephus. Matthew the Iessaean says: Let your yea be yea, and your nay, nay. There again speaks the Iessene. The Essene sect is far older than the Christian era. They leave all things upon God to be sure.—Josephus, Ant. xviii. 1, 5; so John, iii. 2, 3, 27. The Essenes were over 140 years before our era in the time of Demetrius I.—Josephus, xiii. 5. 9. It is therefore obvious that the Iessaeans did not derive their appellation from Iesu, but just the reverse.

The distinction between 'dicit' and 'dicunt' is not too closely observed always, and what Kerinthus taught and what some Kerinthians said may have got mixed together in the account that Irenaeus gives. Controversialists in those days set a greater value on success, than on the truth of history. Views were often attributed to men that they never held. This is supposed to have happened in the case of Kerinthus. It was reported that he was a chiliast, believing in pleasures, feasts, marriages, sacrifices, etc. This all rests on mere report. Kerinthus had fundamentally Ebionite sympathies, that is, he sympathised with the gnōstic Nazōraioi (the Nazoria) and believed in a prima virtus, the first *dunamis* or *Power* of the One Supreme I AM.[1] The Gnōstics were not very likely to believe much in stories of marriages such as those in Genesis,

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[1] The very first words in De Vita Contemplativa are 'Εσσαίων πέρι, about Iessaians, Physicians. Therapeutae and Iessaioi are the names of such a sect.—De Vita Cont. 1. Iēso = to heal, to cure. The followers of Menander and Lucian's Christians believed they would never die. See 1 Thessalon. iv. 17.

vi. 2. If the Mighty Powers were by some held to work in men (Mark, vi. 14) it was in the *appearance* of some man, not in his corrupted body, but in his image. It would have been a great gain for Irenaeus's own party in the Church in A.D. 179 if Kerinthus could be proved to have taught *in the words of Irenaeus!* The Gospel of Matthew would then have had the valuable aid of Kerinthus in confirmation of Matthew's doctrine (iii. 16, 17) and his belief in miracles performed by Iesu (figura columbae, et tunc annunciasse incognitum Patrem et virtutes perfecisse). Irenaeus thus gets out of Kerinthus (an Old Ebionite) all the testimony his party needed. The Sophists were capital logicians. Epiphanius, I. 116, tells us that Kerinthus and others with him often opposed the Apostles at Jerusalem, but also in Asia.[1] Irenaeus, III. p. 257, mentions "John the disciple of the Lord, announcing this belief, wishing through the announcement of the evangel to do away with that error which had been sown in men by Kerinthus and long before by those that are called Nikolaitans who are a branch of that which is falsely named Gnōsis (Scientia), that he might confound and persuade them that there is One God who has made all things through his Logos, and not, as they say, one *Creator* but another the Father of the Lord; and one indeed the Son of the *Creator* but another one of those on high the Christos who continued impassible, descending into that Son of the Creator, and flew back again into his own pleroma: and that the beginning indeed is the Onlybegotten, but that the Logos is the true Son of the Onlybegotten. And that that Creation which we acknowledge (secundum nos) was made not by the First God, but by some Power very much beneath and cut off from communication with those that are invisible and unnamable."—Irenaeus, III. p. 257. The first thing to notice is that the above quotation from Irenaeus puts the Nikolaitans long before Kerinthus (ante 115). Next that the Nikolaitans knew Philo's Logos-doctrine. Third that Kerinthus follows their gnōsis, error and all. Fourth that the author of the Apokalypse does not follow the error of the Nikolaitans, but

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[1] Compare Galatians, i. 12; ii. 11, 12. Some consider Galatians and Acts late works. If Kerinthus had spoken of the Angel Iesoua it would have been said in the year 190 that he had heard of the *man* Iesoua. It was so easy to pervert words. See Isaiah, xi. 1; 1 Sam. xvi. 1. Antioch was full of Jews, and, after A.D. 70, the Ebionites, if they could read, must have had access in some way to Messianic views, and passages of scripture cited in support of such views.

We find the Iēsoua-Iessaians sent out on their TRAVELS like the Vishnu-Baktas of Ceylon. These are the directions:

> I send you out as lambs in the midst of wolves. Carry not a bag, not a pouch for victuals, not sandals. Greet no one on the road. Into whatever abode ye shall enter, say first "Salom" to this family. Stay in the same house eating and drinking what they have. . . . Eat what is set before you, and heal the sick in that city, and say to them (the tidings): The Kingdom of the God has come near among you.—Luke, x. ff.
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> And of the other Indi there is this other sort: they neither kill anything which has life nor do they sow anything nor are they accustomed to get cabins; but they eat grass and they have a something about the size of millet, in husk, that spontaneously is born from the earth; this they pick, boil in the husk itself, and eat. And whoever of them falls sick goes into the desert and lies down; and none thinks of him either dying or suffering.—Herodotus, III. 100. B.C. 450.
>
> Behold the *birds of the heaven*, that they sow not, nor reap, nor gather into barns—and your Father who is in heaven feeds them; are you not much better than they?—Matthew, vi. 26.
>
> Masēs descended from the mountain to the people and sanctified the people and they washed their clothes. And he said to the people be ready for the third day; keep away from a woman.—Exodus, xix. 14, 15.
>
> Those who are called Enkratites preached against marriage. Some of those reckoned among them have also introduced abstinence from animal food.—Irenaeus, I. cap. xxviii. Luke, xx. 35, 36.
>
> Pulse to eat and water to drink.—Daniel, i. 12.

There is also among the Hindus a Haeresy of those who philosophise among the Bra'hmans, who profess an independent life, but abstain from eating living creatures and all the food cooked by fire, content with fruits and not even picking them, but carrying off what have fallen to the ground they live, and they drink the water of the river Tagabena. They pass their life NAKED, saying that the body was given by God as clothing for the soul. These say that the God is Light, not such as one sees, nor the sun and fire, but they have the God Logos, not the articulate word but the Word of the Gnōsis, through whom the HIDDEN MYSTERIES of nature are seen by the Wise.[1] And they say that this Light which they call the God Logos[2] the Bra'hmans alone know, because they alone throw off the vain conceit which is the last clothing of the soul. These despise death[3] and always in their peculiar speech name God as we said before and lift up hymns. Nor are there women with them, nor do they get children.

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[1] Bra'hman, chacham, rabbi all mean "wise man." Krishna = the Light.

[2] Compare Gospel of John, i. 1, 4, 5. Vishnu incarnate in Krishna.

[3] Compare the Essene contempt for death as a punishment. Surviving gymno-

From the "traveller" sect in India to the "travels" of the Essenes and the "travels" mentioned in the tenth chapter of Luke there is no break.

> And he went through cities and villages teaching and making a "Walk" to Ierusalem.—Luke, xiii. 22.
>
> I cast out demons and perform HEALINGS to-day and to-morrow, and on the third day I shall have finished. But I must "travel" to-day and to-morrow and on the following day; for it is inadmissible that a Prophet perish out of Ierusalem.—Luke, xiii. 32, 33.

From the Baptists of the Ganges to the Mithrabaptists of the Euphrates, Jordan and Tiber it was an unbroken chain; John was immediately followed by Iēsous. In the term nazarene the gymnosophists, semnoi, samana, casti, chasidi, eunuchs, Essenes, hagioi, nazers, circumcised, Buddhists, Baptists and Ebionites are included. The word *zar* is the root of nazar and means abstinence! The Ebionim were a branch of the Essenes[1] or Iessenes, the Essaioi or Iessaioi,[2] who were travellers, healers, nazarenes, holy men, saints, finally, monks of Serapis and Christians.

> The poor are blessed, in the spirit[3] (not in the flesh), for theirs is the kingdom of the heavens.—Matthew, v. 3, text Sinaitic.
>
> The beggar took the evils (in his lifetime); but now he is called hither (to heaven), and thou art suffering.—Luke, xvi. 25.

The sect of Healers continued to heal, as we learn from Josephus and the Acts of the Apostles. The Talmud mentions one of the followers of Iesus who proposed to heal in his Master's name.

> "*ἰατρικὴν ἐπαγγέλλονται.*"—Philo, de Vita Contemplativa, 1.
>
> They announce a healing!

sophists in India regarded the dead as blessed and lamented that they had not the privilege to die.—Lassen, III. 359–367 first edition. So, too, the address to his troops by the descendant of Judas the Galilean at Masada, in which death is preferred to life, in accord with the Nazorene creed.

[1] Von Bohlen, Introd. to Genesis, I. 21.

[2] from *asia* "physician." See Matthew, i. 21. The Ebionites were a sect of the Essenes and Therapeutae Mithra-worshippers and Serapis-worshippers apparently.

[3] Cause, manner, means, and instrument in the dative case; without a preposition.

The victory over himself is the first and best of all victories; but the defeat of one by himself (by his passions) is the basest and also the most wicked thing, for these are a sign that there is a conflict in each of us against ourselves.—Plato, Laws, I. p. 626 E. There was God and Matter, Light and Darkness, good and evil, utterly at variance with one another from the beginning.—Mani, On the Mysteries. Christianity did not spring up in a day. It took its rise not from any one of the sect of Healers; but was indebted to the remains of the Old Semitic worship of the Virgin Mother of the Adonis. This was joined to an oriental asceticism born from the doctrine of spirit and matter—a theory whose popularity Paul attested when he wrote:

> By the spirit ye slay the doings of the body.

" A notable feature of the Egyptian Church was its asceticism; and this Mr. Poole showed to be of Egyptian origin. The convents attached to the worship of Serapis, which the Ptolemies introduced as a compromise between Greek and Egyptian beliefs, were the direct ancestors of the European monastic system; and the ascetic ideal of life thus came, not from the Essenes, but from the ancient Egyptians.[1] These are the fellows that the people reverenced, according to Juvenal:

> Semivir, obscoeno facies reverenda minori!
>
> Let not the eunuch say, lo I am *dry wood;* for thus says Ia'hhoh to the eunuchs who keep my sabbaths and choose that in which I delight and keep my covenant: and I will give to them in my temple and within my walls a place and a name better than sons and daughters, a name of everlasting I will give to him which shall not be cut off.—Isaiah, lvi. 3, 4, 5.
>
> When the unclean [2] spirit would go out of the man it goes about through places devoid of water,[3] seeking rest, and finds it not.—Matthew, xii. 43.
>
> When the man is asleep the spirits come to him in the dream and render him unclean. This is the doctrine of all the Wise Men.[4]—Bodenschatz, K. Verf. d. Juden, II. part 2nd, page 40.

The Sohar says[5] that the soul goes out from every man who sleeps in his bed and then the unclean spirit is ready to stop

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[1] The Academy, May 27, 1882, p. 385.

[2] akatharton.

[3] See Leviticus, xvi. 21. The Desert Demon Azazel.

[4] chachamim.

[5] In the Sulzbach edition, parasha Vaishlach, col. 387.

God is in us. He sets us in motion, and warms us with sacred force.

> God is SPIRIT.—John, iv. 24.
>
> What is born of the flesh is flesh ; and what is born of the spirit is spirit.—John iii. 6.
>
> Your body is the temple of the HOLY SPIRIT in you, and you belong not to yourselves.—1 Cor. vi. 19.

Never shall I forget that scene when those fellows (the Nakishbendi dervishes) with their wild enthusiasm and their high conical caps, fluttering hair and long staves, danced round like men possessed, bellowing out at the same time a hymn, each strophe of which was first sung for them by their grey-bearded chief.[1] There was the great and unapproachable One—supreme above comprehension and sublime beyond conception, for whose majesty every name was too mean, the fount and crown of Good and Beauty, in whom all that exists ever has been and ever shall be.—He it was who, like a brimful vessel, overflowed with the quintessence of what we call divine and from this effluence emanated the divine Mind, the pure intelligence[2] which is to the One what light is to the sun. This Mind[3] with its vitality—a life not of time but of eternity—could stir or remain passive as it listed ; it included a plurality, while the One was Unity and forever indivisible.

The concept of each living creature proceeded from the second : the eternal Mind ; and this vivifying and energizing intelligence comprehended the prototypes of every living being, hence also of the immortal Gods—not themselves, but their idea or image. And just as the eternal Mind proceeded from the One, so, in the third place, did the Soul of the universe proceed from the second ; that Soul whose twofold nature on one side touched the supreme Mind, and, on the other, the baser world of matter. This was the immortal Aphrodite, cradled in bliss in the pure radiance of the ideal world and yet unable to free herself from the gross clay of matter fouled by sensuality and the vehicle of sin.

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[1] Vambery, 210.

[2] Substantia enim, quae nec colorem nec figuram admittit nec tangibilis est, animae haud dubia gubernatrix, sola mente conspicitur.—Origen, c. Celsum, vi. p. 494. The Hebrew philosophy held a *Second* Ousia and Divine Power, the Beginning of all generated beings, the first Hypostasis and Begotten of the first Cause.—Eusebius, Praep. Ev. Book VII. cap. xii. This *Second* Ousia is located *after* the without beginning and unbegotten ousia of the God of all things,—an ousia unmixed and beyond all comprehension.—ibid. xii. The Second God is the Logos, the Oldest Angel.—Philo Judaeus, and Proverbs, viii.

[3] The Logos, Mind, Wisdom, and Power of the God !—Gen. ii. 2.

The head of Serapis was the eternal Mind; in his broad breast slept the Soul of the Universe and the prototypes of all created things. The world of matter was the footstool under his feet. All the subordinate forces obeyed him the mighty first Cause whose head towered up to the realm of the incomprehensible and inconceivable One.[1]

There are four Archai (Beginnings) and Powers from which the Kosmos has been composed, earth, water, air, and fire. But the heavenly and intelligent race of the soul will depart to Aithēr the most pure, as to a father. For the Fifth is a certain ousia (nature) borne round in a circle, from which the Stars and the entire heaven seem to have been generated, and from which the human soul is an offshoot.[2] It is not surprising that the ancient souls of men, bothered with a philosophy they could not grasp, yet supposing that there might be something in it, rigorously followed the practical precepts (the only thing that was intelligible to them) and proceeded to starve and mortify their infernal bodies for the sake of their immortal souls. But this to many minds is preferable to admitting themselves to be a natural product.

> Lo the days are coming (the word of Ia'hoh), and I will hurt all circumcision in preputio : Egypt and Ieudah and Edom and Beni Amon and Moab and all that are *shaven on top* who dwell in the desert; for all the Goiim [3] are uncircumcised, and the entire House of Israel are uncircumcised in heart.—Jeremiah, ix. 24, 25.

All through the Jordan country and the desert there were wandering pastors, itinerant prophets or Koraim.[4] The Sabian Arabs,[5] familiar with the Dionysus Iacchos-worship, offered quite a field for the gnōsis in preparing the way of Iachoh, Adonis, Dionysus, or the "Angel Iesua," and especially for straightening out the "way of Alah" in Arabia. There were

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[1] George Ebers, Serapis, pp. 194, 195. According to Eusebius, Theophaneia, I. 23, 27, transl. Sam. Lee, 1843, the Only Son of the Father is the Word of God, the King of all, and the Saviour.

[2] Philo, Quis Heres, 57.

[3] Gentiles. Adversaries of the Jews, who considered themselves the Elect.

[4] Dunlap, Sōd, II. pp. xxxii. xxxiii.; Isaiah, xl. 3.

[5] Mark, iv. 11, 12; ix. 10, 18 ff.

Nazoria in abundance before Christ.[1] Nazarenes and Ebionites dwelt in Idumea and Nabathea,[2] and Isaiah mentions the Poor (Ebioni) of Edom.

> One subsistence for all, like brothers.—Josephus, Wars, II. 7.
>
> To practise holiness (σεμνότητα ἀσκεῖν) . . self-restraint (ἐγκράτειαν) . . the communist life (τὸ κοινονητικόν).
>
> And to the disciples they praise up patience always and temperance, and they despise wealth and pleasure.[3]

In the Bacchic thiasoi (associations) ten days' chastity and baptism were requisite for initiation.[4] Chastity is, in the Old Testament, twice called for under circumstances equivalent to initiation.[5] The Essenes lived in thiasoi, etairiai, or sussitia;[6] which implies monasteries, as Josephus, Philo, and the Serapis-worship distinctly indicate. Strabo, 806, mentions the Great Houses where the priests lived in the practise of askēsis (ascetic discipline). The semneia and monastēria, mentioned in Philo Judaeus, were cells; and the existence of monks of Serapis in Philo's time is now established.

Ananias and his wife kept back something; they did not obey the rule Qui non abrenunciaverit, inquit,[7] omnibus quae possidet non potest meus esse discipulus. . . . Negat Christus suum esse discipulum quem viderit aliquid possidentem, et eum qui non renunciat omnibus quae possidet . . . sacerdotes domini, quibus in terra pars non est, quibus portio dominus est, Talis enim erat ille qui dicebat: Tanquam egentes, multos autem locupletantes: Ut nihil habentes, et omnia possidentes.[8] Paulus hic est qui in talibus gloriatur. Vis audire quid etiam Petrus de se ipso pronuntiet? Audite eum cum Ioanne pariter profitentem, et dicentem: Aurum et argentum non habeo, sed quod habeo hoc tibi do.—Origen, Hom. xvi.[9]

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[1] Epiphanius, I. 121; Exodus, xix. 11, 14, 15; Movers, Phönizier, p. 204; Dunlap, Sōd, I. 43.

[2] Dunlap, Sōd. II. pp. xiv. 34.

[3] Lucian, Icaro-Menipp. 30.

[4] decem dierum castimonia opus esse, deinde pure lautum in sacrarium deducturam. —Titus Livius, xxxix. 9. Dionysus will not at all compel women to take heed as to the Kupris; . . the chaste woman at Bacchic Festivals will not be corrupted.—Euripides, Bacchae, 314–318.

[5] Exodus, xix. 15.

[6] Eusebius, lib. 8. cap. 8.

[7] Luke, xiv. 33.

[8] 2 Cor. vi. 10.

[9] Origen in Geneseos, cap. lxvii.

But the Baptist, like other Oriental Ascetics, plainly intimated that something more than water baptism was needed to cleanse the soul from the FLESH.

> He shall baptise you with *holy spirit* and with *fire*. he will burn up the chaff with inextinguishable fire.—Matthew, iii. 11, 12.
>
> Fear not those slaying the BODY but unable to destroy the LIFE ; but rather fear Him that can destroy both LIFE and BODY in Gehenna.—Matthew, x. 28.
>
> The Ascetic Iacob, then, "*Mind,*" when it sees passion humble remains, thinking to destroy it by force ; but when high and haughty and arrogant, the Ascetic Mind runs away first, and afterwards all the parts of his Askesis, studies, exercises, services, memories of the virtues, self-denial, performances of duties, —and crosses over the river of the outward senses that swamps and baptises the soul in the rush of the passions.—Philo, Leg. Alleg. III. 6.
>
> For it is not possible for one who lives in the BODY and the mortal race to be united to God, except God frees him from his prison (the BODY).—Philo, Leg. Alleg. III. 14.

Homer and Sophokles mention Ascetic Selloi sleeping on the ground. Already from Porphyry[1] we knew of ascetics in Egyptian temples, who, apart from the public, slept on palm-leaves, drank no wine, ate no fish, never laughed, *held their hand always hidden under their gown.*[2] A completely organised monasticism and convent life was connected with the worship of Sarapis the most esteemed deity (as is well known) in Egypt in the Alexandrine time. The monachism of Serapis can be traced for centuries, from about 165 B.C. to 211 after Christ at which time we find the inscription of a Sarapis-recluse. Dr. Weingarten supposes that the Therapeutae were an isolated sect having no connection with the Egyptian popular life, at least with that of Upper Egypt, and after the middle of the first century of our era disappears absolutely without leaving a trace behind.[3] This is a mistake.[4] We know from Julian's fourth oration that Sarapis is the Sun. We also know from Philo, on the Therapeutae, that these adored the SUN and were monks. The Sun was the source of Spirit. What hinders our regarding them, then, as not remote from the Sarapis-ascetics? Philo's Therapeutae kept the hands inside of their garment;[5] the right hand between the breast and chin, but the left CON-

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[1] Porphurios, de Abst. iv. 6.

[2] Dr. Hermann Weingarten, Ursprung des Mönchtums, 30.

[3] ibid. 31.

[4] Connected with the Osirian Serapis-worship.—See De Iside, 2, 5, 10.

[5] Philo, vita contemplativa, 3 : εἴσω τὰς χεῖρας ἔχοντες.

CEALED, by the flank or side.[1] The Essenes lived in thiasous (colleges, convents), etairias (brotherhoods) and sussitia (messes);[2] and adored the SUN, Sarapis, as did the Jews and Christians. What then becomes of Christianity? Its origin is lost in the mazes of Hindu and Semitic-Egyptian asceticism.

At the sound of the gong three thousand (budhist) priests assemble together to take their meal. Whilst entering the dining hall they observe the greatest decorum and propriety of conduct; one after another they take their seats. Silence is observed amongst them all: they make no noise with their rice-bowls, and when they require more food there is no chattering one with the other, but they simply make a sign with their fingers.—Beal's Fah-Hian, p. 9.

The Essenes, pure, come to the dining-hall, just as into a holy temple, and, while they sit in silence, the bread-maker furnishes bread in due order. . . Neither noise nor tumult ever disturbs the abode . . . and the silence of those inside appears to those outside like some frightful mystery.—Josephus, Wars, II. 7.

When then the Therapeutae come together, clad in white robes, beaming with the loftiest sanctity, at a signal from one of the temporary-stewards, for so it is the custom to name those in such services, before they sit at table, standing up in ranks in an orderly arrangement, and lifting their faces and hands to heaven . . . they[3] pray to the God that the feast may be satisfactory and acceptable. . . . And the table is pure (free) from animal food.[4]—Philo, Vita Contemplativa, 8, 9.

After the associates have reclined at table . and the deacons (the stewards) stand ready for service, . . no one dares to speak in an undertone or to respire too strongly.—Philo, Vita Cont. 10.

All listening in perfect *silence* except when they must sing the choruses and chants. . . . and after the Supper they keep the holy all-night Vigil. . And the Vigil is kept as follows. They rise all together and, in the centre of the SUMPOSION, first two choruses are formed, one of men, the other of women. And for each a leader and chief is chosen, most honorable and best fitted for it. Then they sing hymns made to the God in many metres and tunes, re-echoing in semichoruses and in responsive concord, moving their hands about in cadence and dancing in time, pealing forth at one time prosodia, at another the chorus-songs, and making the necessary strophes and antistrophes.

Then when each chorus has been entertained apart, the men by themselves and the women by themselves, just as in the Bakchic ceremonies quaffing *the unmixed dear to God* they are mingled together, and the two choruses *become one*, an imitation of that which once met by the Red Sea on account of the miracles worked there. For the sea by God's command, becomes the cause of salvation[1] to some and of total destruction to others: . . Seeing and experiencing this (miracle) which was a work greater than reason, imagination and hope, inspired men and women together becoming one chorus sang hymns of thanks to 'God the Saviour.' . . .

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[1] Philo, 3. Sarapis is Adonis in Hades; for, says Julian, Zeus, Hades and Helios are Sarapis. It is the old story of the descent of Osiris, Herakles, Bacchus and Adonis to Acheron and Hades.

[2] Philo, Fragment, in Eusebius, viii. 8.

[3] Among the Essenes and Budhists a priest prays before and after the meal.—Josephus, Wars, II. 7.

[4] The Budhists and Essenes ate no animal food. Both bathed; both had stewards and overseers.

The shrill chorus of women answering to the heavy swell of the men produces a very harmonious and really musical symphony with songs of the chorus and the antichorus. Very beautiful the ideas, and exquisite the diction, holy (semnoi) the choreutae; but the object of the conceptions, expressions and choreutae is the piety. Intoxicated until dawn with this noble enthusiasm, not with heavy heads, nor closing the eye, but more thoroughly aroused than when they entered in to the symposium (the sacred supper), so far as regards their countenances and their whole body, facing the SUN-rise, when they see the HELI*os*[2] going up from the horizon, lifting the hands to heaven, they pray for a Good-day[3] and truth and acuteness of reasoning power. And after the prayers they retreat[4] each into his particular cell.[5] . . So much for the Therapeutae that cling to the contemplation of nature and the things in it, and that live for the soul alone.—Philo, Vita Contemplativa, 11.

Who marries his girl does well; and who marries not will do better.—1 Corinthians, vii. 38.

They left their friends at the call of the spirit to crucify the flesh. They left all.

If any one comes to me and does not hate[6] his father and mother, wife, children, brothers and sisters and even his own life, he cannot be my disciple. —Luke, xiv. 26.

Let him deny himself.—Mark, viii. 34.

They will pass this night without closing the eye[7] and they will employ it in singing to the sound of musical instruments. .

Let one take care on this HOLY DAY not to speak to those who are not devots to Christna. .

The virtuous man makes it a pleasure to come to hear symphonies and prayers which celebrate the praises of the Master of the world and efface sins. He then himself mingles with the HOLY FLOCK, and all together are eager to testify their devotion and their zeal by *dances*, songs of lively joy and

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[1] The sea washes away all the evils of men! To the sea, ye Mystae!

[2] Eli! Eli!

[3] "Good Day." This must be the source of the modern greeting.

[4] ἀναχωροῦσι. Anchorites.

[5] semneion.

[6] Mark, x. 29.

[7] Compare the Vigils of the Therapeutae. The Vigils were to Amon, or Amanuel.

naeus altered the order of the succession of names in Justin's Syntagma.—Adolf Harnack, Zur Quellenkritik d. Gesch. d. Gnosticismus, pp. 33, 49, 55, 56. The most likely hypothesis is that Irenaeus first transferred the name of Kerinthus from Asia Minor to the West.—ibid. p. 46. Irenaeus does not follow a chronological order, but puts Saturninus and Basileides next in succession after Simon and Menander, while in book III. cap. 2, he mentions Valentinus, Markiōn, Kerinthus, and then (deinde, μετέπειτα) Basileides. Consequently Harnack, pp. 50, 52, 53, 56, holds that Irenaeus considered Basileides younger than the three first named and that only an interest *sachlich* (i. e. in regard to the material, the substance) decided him to place Basileides earlier than the others in his account.—ib. 52, 55. The list which is testified to by Hegesippus is in the following order: Simon, Menander, Markion, Karpokras, Valentin, Basileides, Satornil.—Harnack, p. 48. The idea of Irenaeus, according to Harnack, p. 56, was in confuting Valentinians to conquer other Haeretics. In this demonstration Irenaeus so delivers it that he brings it only for those Haeretics that, in Harnack's opinion, stood mentioned in Justin's Suntagma, that is, for Markion, Simon, Menander, Satornil, Basileides, Karpokras. He handles Valentinus in starting. He puts Simon, Menander, and Markion forward, and then lets the rest follow, just so as we know from Justin down.—Harnack, 56. Nevertheless Irenaeus brings in Kerinthus in the vicinity of the Ebionites, probably with as well-considered a purpose as he had in putting Basileides in an early place; although in Justin's Dialogue and in the list confirmed by Hegesippus the Basilidians come *sixth* instead of *fourth* from Simon. Now the first three, Simon, Menander, and Saturninus do not mention the man Jesus, and there is no *positive* evidence that Basileides did. Harnack, p. 78, holds that the systems of Valentinus, Basileides, Saturninus did not make as much impression on Justin as Markion and the antinomist Gnosis, because when Justin wrote his Suntagma, his first Apology, they did not have the importance that subsequently lifted them up far above other tendencies. Indeed it is now an almost heretical undertaking to speak of a time when Markion shall have flourished, Valentin and Basilides first budded forth: but if our (Harnack's) previous results are correct then there should be sufficient reason for once again revising the chronological dates to which men think themselves obliged to pull down the time of Markion. In our thinking, out of the literature of the next centuries weighty arguments can be brought, which rightly confirm Justin's Haeretic-list as chronological and go to show that certainly the antinomist Syrian Gnosis is the oldest form of the haeresy, but that the known systems of a Satornil and Basilides have sprung up later than, for instance, that of Markion. Justin places together Simon, Menander, Markion, because in his view they (as to subject) belonged together. The fact that Markion is placed by Justin in association with Simon and Menander is in itself a very singular evidence of the time in which Justin must have lived,—about A.D. 150. Harnack's Satornil is Saturninus in Irenaeus, I. xxii. He holds, p. 46, that Marcellina was not mentioned in Justin's Syntagma, nor Kerinthus (although Irenaeus has both names) the former because of anachronism; Kerinthus, because in all the West the name appears first in Irenaeus. Neither Hegesippus nor Tertullian knows anything of him. Harnack considers him of importance only in a limited circle; but Antioch and the Ebionites were not a limited circle. Irenaeus, I. xxvi. mentions him with the Ebionites that differed from him. But it looks as if these last mentioned Ebionites were not so numerous circa 150 as those that may have thought with Kerinthus. Compare Epiphanius, Haer. xxx. with Irenaeus I. xxiv. xxv.

It is plain enough that Matthew[1] never wrote his Gospel expressly for the Transjordan Nazōria, else it would have been written in Aramean, not in Greek; Josephus wrote in Aramean and in Greek. But the Greek was for Antioch and Alexandria and Rome, the Aramean for Jews. If Matthew had written for the Transjordan people his work would have had more of the gnōstic aeons[2] of the Chaldaean-Nazorian and Essene school. He would have given us some of the names of the Essene Angels; whereas he took the Essene moral[3] for his text, not its mythology! He describes the King, the Great Archangel, only as he appeared on earth,—the man Iesua, not the Salvator of Saturninus. He gathered his conception from the Nazōrenes, lays the groundwork of his story among the Sabians beyond the Jordan, takes a leaf out of their book, and proclaims it in *Greek* to the Syrians. He follows Philo and the Ebionites, he has a vision of ruins, a destroyed Temple of the Jews. He sees the people fleeing to the mountains from their Roman oppressors.[1] The mere fact that Matthew and Luke let Philo's Logos the Creator and Great Archangel of many names, the Chief of the Angels[2] and the Son of God,[3] be born of a virgin shows not only that Matthew wrote after the Gnōsis mentioned in Irenaeus, I. xxxiv. but that he had in mind the Kingly Power of Philo, the Son of the Gnōstic "Man," the Anointed Massiacha of the Kabalah, the Messiah of Daniel, and the Great Archangel of the Essenes, Sabians, Jews, Baptists, Nazoria, and Ebionites. In the Book of Daniel vii. 13, 14, the Vision of the likeness of a man refers to a *superhuman being* the Governor of all the world, not the Messiah of the Jews alone (see Dan. ix. 25, 26). The Virginal birth in Matthew (in an age when miracles had a great effect upon the ignorant classes in Asia Minor, Syria, and the East) looks late, and Irenaeus in what little he gives of the Gnōstics proves that the Gospel of Matthew is still later. It is not our plan to represent the Jews of Jerusalem as altogether Essenes or Baptists, although the Gospel of Matthew, iii. 5, expressly states that Jerusalem, all Judea, and the people of the entire region round about the Jordan were baptised by John the Baptist.

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[1] The dialects of Asia Minor were closely akin to the Greek.—Sayce, Science of Language, I. 8. Hence the close connection of the Paulinist Jew and the Greek of Asia.

[2] τῆς γνωστικῆς γραφῆς, τουτέστι τοῦ υἱοῦ.—Clemens Al. Strom. vi. 5.

[3] Matth. xx. 26, 27.

Between the Hebrew Bible and the Four Gospels comes the Septuagint Greek Version. Philo, de Vita Mosis, II. 7, calls the Seventy "Hierophants and Prophets to whom it was granted by tested considerations to agree with the most genuine spirit of Moses." What made them Prophets? Ernest de Bunsen, p. 96, charges that the translators were (according to Jerome) divinely moved to add to the original and thus to perform the office of prophets, giving a new revelation by every addition as well as by all their deviations from the Hebrew text. Now the writers of the New Testament cite the Septuagint. Philo, the Essenes, the Targumists, and probably the early Christians explained the doctrinal development in the

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[1] Matth. xxiv.

[2] Matth. iv. 11.

[3] See Hermes Trismegistus, ed. Parthey.

Renan, like Lucian, had not a high opinion of the intelligence of the lower classes in the Orient, whether Jews or Communists, who evidently held the view, "Let hope support thee in the angels' land."[1]

> "Metatron, his name is as the name of his Lord, having been created in his likeness."—Sohar, III. fol. 91.
>
> Let us make Adam[2] in our likeness.—Genesis, i. 26.

Who has made all things by the Word (Logos) of His power, of the gnōstic scripture, that is, of the Son.—St. Peter in Clemens Alex. VI. v. Then Peter adds: Worship this God not as the Greeks do. Good men among the Hellenes worship the same God as we, but without having learned the tradition through the Son in complete science (Epignōsis).[3] Do not worship as the Greeks changing the mode of worship of the God but not announcing another; because carried away by Agnoia (Spiritual Ignorance) and not knowing the God as we, according to the perfect gnōsis (absolute Scientia) . . . Nor worship as the Jews do. For they think they alone know the God, but they do not know him, serving angels and archangels, month and moon, and if the moon fails to appear they do not keep the sabbath called the First, nor the Newmoon, nor azuma, nor feast, nor great day. But holily and justly learning what we deliver to you, take care to worship the God through the Christos. For we find in the Scriptures (Graphais) just as the Lord said: Behold I set forth to you a New Testament.[4] He has given us a N. T., those of the Jews and Greeks are ancient, but you newly worshipping him in the third generation (γένει). —Clemens Alex. Strom. VI. v. In connection with the preaching of Peter the Apostle Paul will also declare, saying: Take also the Hellenic Books. Know thoroughly the Sibyl how she declares One God and the things about to happen. And taking Hystaspes, read and you will find far more clearly written the Son of the God. . . . Therefore Peter says that the Lord spoke to his apostles: If then any one of Israel should wish to repent, through my name to believe on the God, his sins shall be forgiven him after twelve years.—Clemens Al. Strom. VI. v. It is certain that Peter had read or had not read (it matters not which) the Canonical Epistle to the Galatians. He is placed in a dilemma any way. If he had not read Galatians he belonged to those Eastern Ebionites that Tertullian and the Roman Church hated; if he had read Galatians he was so very posterior in time as to have been only a quasi apostle. Worse than all, in his fall he drags down with him Matthew, xvi. 18, 19,—the rock of the Roman Church.

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[1] Olympiodor., in Phaedon.

[2] Adam is Adamas, the Unconquered Herakles-Mithra Adamatos.

[3] Perfecta Cognitione.

[4] Jer. xxxi. 31, 32. The Essenes, Ebionites, and Jews had worshipped Archangels. —So Dan. viii. 16, 17, 18; Colossians, ii. 18.

Seir Anpin is the soul of the Messiah joined with the eternal Logos.—Kabbala Denudata, III. 241.

Metatron his name is as the name of his Lord, having been created in his likeness.—Sohar, III. fol. 91.

The Hades says to the gone to Destruction:[1] his appearance, indeed, we have not seen.—Clemens Al. Strom. V. vi. Seir Anpin is the Sun; and the sun is the emblem of the Logos.—Philo, Dreams I. 15, 16.

But the Saviour is, I think, in action,[2] since salvation[3] is his work.—Clemens, Strom. V. vi.

Dwelling in the land of the shadow of death light has shined upon them.—Isaiah, ix. 2.

But pray, before all things, that the gates of light be opened for thee.—Justin Martyr.

The human brain and nerve system are the sole organs through which religious ideas, aspirations, hopes and teachings have been created. Herakles, too, and Adon were names of the Lord in the sun, who was the Logos and Mithra in the centre of the 7 planets.—Rev. i. 10–17. When, therefore, Rev. xii. 1 mentions the sign (Virgo) in the heavens who has come into possession of the sun, with the Moon under her feet and crowned with 12 stars, we know it is the Great feminine principle identified with the Celestial Aphrodite the Mother of the Sun, as in Babylon. This is the Messiah.—Rev. xii. 5. Consequently Seir Anpin is the Messiah or *Spirit* in the sun, St. John's Logos, called Metatron and Iesua in the Jewish Hidden Wisdom and Kabalah. Philo, On Dreams, I. 15, 16, says Moses calls the SUN the Divine Logos, the Model of the sun that goes round in heaven, and again says the Helios is the God and Ruler of all things. This was the general view in Philo's time among the Sabians, and the Jews were Sabians too, like their transjordan neighbors. But in Messianism was there not some Gnōsticism? Else how came the Nikolaitans to be Gnōstics? And how did their gnōsis happen to be Markionite, as given in Irenaeus, III. xi.? The author of Rev. ii. 27, v. 5, is a Jew. His Messiah is essentially the Jewish Messiah. Is his book not a work of the Jewish Diaspora, rewritten or adapted to Christian uses? As a Jew he would not be likely to favor Markion or the Gnōstics. There was spiritualism in Palestine, man alone develops it. Living, they went down into the water, and living they come up; but they, who were already dead, went down corpses (νεκροὶ) but came up living.—Clemens Al. VI. vi. Destined for the conversion of the Jews and having its source in Messianic expectations the evangelical recital had all its individuality before it was written.[1] Irenaeus, III. cap. xi. 7 describes the Nikolaitans as saying that the Father of the Lord is different from the Maker; and that the Christos is another of those above other than the Son of the Maker, and that the Christos did not suffer, but descend-

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[1] τῃ Ἀπωλείᾳ.

[2] Ενεργεῖ.

[3] τὸ σώζειν. Mark's Gospel was first written at Rome, Matthew's Gospel was written later, in Syria.—Renan, Evang. 215. Luke's Renan, p. 253, 254 dates not much posterior to the year 70, and he supposes it written at Rome. Luke follows the Greek Version of the Septuagint. Consequently it is the Greek Church as we see it in Irenaeus, all Greek names of the Bishops of Rome. The Gospel according to the Hebrews is numbered according to some, with the spurious books.—Eusebius, H. E. III. xxv. Clemens Al. and Origen are too late to be sufficient vouchers for the date or origin of the said Gospel of the Hebrews. Matthew and Mark locate the Gospel among the Galileans, as Messianist preaching. But this is not decisive as to the date or origin. M. Renan has not disposed of this point. See Renan, Evang., p. 102.

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[1] Renan, ib. 95. No reference would be made to "the New Jerusalem" while the Old one lasted.—Rev. iii. 12. John preaches the Logos Messiah.—Rev. iii. 11, 21, xix. 11–13, xxii. 1, 20. The Short Face is the soul of the Messiah joined with the eternal Logos. But the very way Rev. i. 12–20, ii. 1 exhibits the Logos as active in the centre of the Chaldaean, Sabian, Moabite, Aramean (Numb. xxiii. 1, 7, 29), and Jewish 7 Planets stamps the author of the Apokalypse as an Ebionite Jew from east of the Jordan, or a sympathiser with the Nazarenes of that region.—Rev. xiv. 4, 5.

Osiris was put to death and rose again; but was regarded as the benefactor of mankind. The tomb of Osiris at Abydos was to the Egyptians what the holy sepulchre is to the Christians.—Mariette Bey, Mon. of Upper Egypt, 122, 132, 138. The SUN was the source of fire and water and spirit. The Egyptians made the dead mummies. Of course, as they, as well as the first Christians, had been long taught the transmigration of souls (—Gelinek, Die Kabbalah, 178, Origen, peri Archōn, I. 7, Contra Celsum, I. 3; Hieronymus epist. ad Demetriadem), they expected the resurrection of the dead in Osiris. Osiris is the Solar Water, 'this Water which you worship every year.'—Jul. Firmicus, 2. Osiris Saviour!

from the Jews, who said they were Jews, but wanted to marry among the heathen.—Rev. ii. 14, 20–23, 26, 27, iii. 4, 9, 12. The first known of the Elchasites was in the reign of Trajan about the year 95 ; but they may have been earlier. Now Elxai said that the Christos was born like other men, and was not born for the first time, but had previously been born and would be born.[1] He would thus appear and exist, undergoing alterations of birth and having his soul transferred from body to body. In another passage Hippolytus writes that the Elkesites do not however confess that there is but one Christ, but that there is one that is superior (to the rest), and that he is transformed into many bodies frequently, and was now in Iesus.—Ernest de Bunsen, the Angel-Messiah, p. 116. Now, then, suppose this doctrine spread in Antioch and among the Seven Churches of Western Asia Minor among the Jewish Diaspora, the Ebionites, and the Greeks. Was not this calculated to stir the blood of such a Jew as John of Ephesus a hater of Roman Supremacy?—"Not Jews!" No Jew who read the Hebrew Bible would hold such doctrine! Yet a Messiah is mentioned in Daniel. The author of the Apokalypse, iii. 9 says that they are not Jews. He is one, evidently! How is it that he speaks of the Lamb? That is Jewish enough.—Ezekiel, viii. 14. The Roman Church too was Ebionite, more Jewish than Christian.—Renan, St. Paul, 115, 116. Then come Kerinthus and Theodotos of Byzantium, with similar views regarding the Christos. How is it that the Messianist author of Revelations is so much of a Jew, so little of a Christian except in some particulars that may be the result of a later alteration? He knows the early Ebionite or Essene doctrine, but he never mentions the Gospels. His desire is to destroy Rome, not to *love* anybody!! The Gnōstic theories must have entered Asia Minor early, and the Ebionites have gone there at an early period,—perhaps before the year 70. It looks as if the original Messianist Christianism started about the time of Elxai or later, and, without any Gospels, spread as "the Messiah's Coming" from Jews to Greeks, —a Messianist heritage from Asia. How could such a Jew have had anything to do with the Seven Churches unless the Jewish Diaspora held a sort of Messianism? The Ebionites may have held another sort, and the Nikolaitans another self-denial.[1] Regarding the origin of Christianism, books, at first, counted for nothing. The oral tradition was the chief thing. But tradition is unreliable evidence when it contradicts sound experience of mankind, and the books at an early period could be altered, rewritten, or destroyed to suit particular interests. Consequently the Apokalypse (interpolated perhaps) comes nearer to *Jewish* Messianism than any other book of the New Testament.[2] It is not surprising that Eastern Monachism in the form of Essenism, Iessaeanism, or early Ebionism seized upon minds.—Rev. xiv. 4; Matth. xvi. 24; Mark, viii. 34; Luke,

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[1] as the Spiritus.

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[1] Rev. ii. 14, 15; 1 Cor. i. 10–14; xii. 6; xv. 12. Renan, Evang. 448, says that the churches of the Ebionim in Syria engaged in every sort of aberration.

[2] Colossians, i. 13–16 gives some idea of Jewish gnōsis and messianism. So i. 17, 18. For Jews too had gnōsis of Angels. Renan, p. 450, thinks that there was a Galilean sect of Iudah the Gaulonite; while the Israelites differed concerning the Messiah. —Eusebius, H. E. iv. 22. Elkasai's Christology agreed with that of the Ebionites.— Renan, Ev. 457. Speaking of the Gospel of John, Renan (l'Eglise Chrét., p. 47) says: One could have recourse to one of these pious frauds at which at that time no one hesitated! But why not also attribute the story (which Renan accepts) regarding the departure of the family of Jesus to Pella, to clerical zeal and pious fraud!

Renan, p. 26, thinks it probable that Hadrian began the work of rebuilding Jerusalem in 122 instead of 136–140. He regards John's Gospel and 1st Epistle as not genuine, but first heard of in the time of Hadrian.—ib. 45, 49, 52. If we are right in considering the Apokalypse or parts of it the oldest portion of the N. T., the name John appears in all three, borrowed perhaps from one to the other, or applied purposely to each of the three. If John's epistle I. i. 6–8 contains some Elkasite singularities, as Renan fancies, it only helps us to trace the origin of Christian Messianism not only to Judaism but into the neighborhood of Essaian, Elkasaite, Iessaian and Ebionite variations of it. Bengeli, Gnomon, ed. 3rd. Tubingen, 1855. p. 1043, for Nao reads Lao, thus making better sense, and expunging the word Temple (as a recent error). Rev. xi. 1, says that the Court of the Temple is given to the Gentiles who shall tread the Holy City 3½ years. This looks as if Jerusalem had been captured before the author wrote; for xi. 19 says that the Temple of the God was opened *in the heaven above* and the ark of the covenant was seen.—Rev. xv. 5, 6, xvi. 1, 17. Rev. xvi. 15 says: I come as a thief. I come quickly.—Rev. iii. 11; xxii. 7, 20. All this refers to the Jewish idea of the Coming of the Messiah, not to the Christian idea of the Second Coming of Christ. By a few alterations the Jewish idea of the speedy Coming of the Jewish Messiah has been made to do service in accordance with the *later* Christian idea of the Coming of *Iesua;* and the date of the *Jewish* Apokalypse would seem to have been posterior to A.D. 70. Again, Rev. xi. 8, speaking of the Crucifixion of the Messiah in Rome (the Great City called Sodom) may have suggested to the writers of three gospels a Crucifixion at the Holy City Jerusalem. According to Renan's identification of Nero in Rev. xiii., and the number 666 read Neron Kaisar, there is nothing to show that the Apokalypse was written at any particular time between A.D. 70 and 125. The date is not in Nero's *name.*

To him that conquers and keeps his eye to the end upon my works I will give control of the Gentiles and he shall rule them with an iron rod. . . I will give to him the Star of the Morning.—Rev. ii. 26, 27. This Jew wanted to subdue the nations unto the God of Israel,—as once in Antioch. The star of the morning is the *New* Jerusalem under the expected Messiah. The King shall come to judge the Nations! The Jews could still look for a New Jerusalem after the Messiah's Coming.

ix. 23. The Nazarenes and Ebionites were self-denying, poor, and communists.

The Ramgod Amon in Egypt becomes in the Apokalypse the Logos-LAMB. Amon in Egypt is the creative Mind. I was with Him, Amon.—Prov. viii. 30; Justin, p. 58. Josephus in A.D. 94 describes the riches of the Jewish synagogue at Antioch and the numerous conversions of the resident Greeks to Judaism. This thing did not stop there. Greek converts and Jews were to be found in all the great cities between Antioch and Ephesus, as far even as Corinth. What has often been called the *oldest book* of the New Testament mentions the Ecclesias in seven cities in Western Asia Minor, north, south and east of Ephesus. These seven churches show (in the Apokalypse of a certain John) a great expansion of Judaism and Ebionism in that quarter. Yet John's Revelation mentions neither Peter, nor James, nor John, nor Paul,[1] nor the word Evangel, nor any but Jewish saints, apostles, and prophets, and the New Jerusalem, the Holy City coming down from heaven, something far beyond the earthly Jerusalem in riches, magnificence and splendor. Jerusalem always before A.D. 70 had her angels, messengers, or apostoloi commissioned by the Sanhedrin as emissaries to other cities. The Temple of the God was opened in the heavens and the reign of the Messiah announced.—Rev. xi. 15, xii. 5, 10. This is the song of Moses and the Ebionites of the transjordan region.—Rev. vii. 4 f.; xv. 3. The Roman Church was Ebionite and millenarist.—Renan, St. Paul, 115; Rev. xx. 4–6. A new heaven, a new earth, a new Jerusalem; for the first heaven and the first earth are gone!—xxi. 1. All the Churches[2] shall know! This work is evidently post-Neronic and after Jerusalem was destroyed. The crucifixion of the Kurios in Rome[3] is figuratively spoken of the persecutions

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[1] Prior to 125 these names would not be mentioned; after 169 it would have been a necessity, for they are mentioned in the Gospels and Epistles. Before 135 the Christians were in a struggle with all the different opinions, Judaism, Nikolaitans, Simon Magus, Menander, Saturninus, Kerinthians, etc. An author writing under Nerva might have written an Apokalypse.

[2] The Ebionites were circumcised, kept the Sabbath and all the Jewish rites and festivals.

[3] xi. 8. Whether the beast of Rev. xiii. 1, 18 is Nero or Domitian or means something else, it does not follow that when an author got an idea of the sort he wrote it at any particular time. It might take a long time to find the *occasion* to issue it, and therefore furnishes no certain date for a Judaeo-Messianic Apokalypse. After Bar Cocheba's destruction in 135, the Apokalypse of John and the Destruction of Rome

With a civilisation of unnumbered centuries, with a Chaldaean, Persian and Hindu preaching, morals and literature back of them, with an Essaian and Budhist polity not beyond their reach, with social order of some sort, with Sabian religion, priests, apostles, teachers, apophthems, proverbs, wandering preachers, memorised moral sayings, parables and the unceasing mind that accompanies all the manifestations of human life the Sabian Baptists beyond the Jordan and the Ebionites in Gaulonitis, Batanea, the Basantis or the Hauran [1] had memorised and accumulated a vast amount of rules of life and moral sayings. Mind carries within itself a substitute for a written literature; and just as in India the night is given to rehearsal of tales, legends and poems, so in the Hauran, Moab, the Basantis or Galilee mental experiences were renewed in daylight or at night.[2] The descriptions of Galilean life and preaching were drawn from the people and taken into the Gospels of Mark, Matthew, or Luke. They were drawn from life,—a life that has passed away. Justin Martyr begins his Dialogue with a reference to conversations held with others, Plato repeats the disputations of Socrates, Hermas the talks on the Campagna, and Paul the arguments between Judaism and Christianism. The Ebionites were spread from Moab and the Hauran to Antioch, Tarsus, Ephesus and Rome. What wonder, then, that the Gospels picture Galilee? When Paul, too, reasoned of temperance, righteousness, and Judgment to

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show that Messianism passed from the Jews and Ebionites to the Greeks and Romans; that the last subsequently gave it back to the Ebionites in the 2nd half of the 2nd century in a mutilated form of the Gospel according to Matthew which later Ebionites had altered to suit themselves, and translated into Aramean (Hebrew), after the Church had got the Evangel? The doctrines of self-denial, poverty, and communism, baptism, resurrection, Mithraworship, Messianism all must have preceded the gospels. These introduce the King, the parables, Iesua and Ebionism among the Nazarenes. The process by which those parables were gathered in aid of Messianism remains the Eastern mystery.

[1] See those mentioned in Acts, ii. 8–12, Parthians, Medes, Elamites, Pontus and Kappadokia.

[2] What Renan attributes to the Messiah we consider the work of the people, the peculiar civilisation of the land and clime and monastic selfdenial. This charm of the Christian idyl is seen in the idyl of Krishna and the religious romance of Budha. Seek and ye shall find. What Renan regards as ths spirit of Iesu we think the result of the antithesis of spirit and matter working in the Budhist and Essene monasteries, in the Egyptian recluses, in all the Encratites, unto the elevation of the spirit by the subjugation of the flesh. There was God and matter, Light and darkness, Good and evil, the absolute antitheses one to the other. Give light to them that sit in darkness and in the shadow of death!

come, Felix trembled! Compare the Apokalypse (—Rev. xiv. 3-5, xvi. 19, xviii. 9, 10) proclaiming the Judgment with all its horrors attending the Destruction and Burning of Rome.

The Ebionites were connected with Elxai who was among the Sampseni and Essenes and those called Elkesaites; and some of them say that Adam is the Christ, the first inspired with life from the inspiration of the God.[1] In the former idea of the Jews and Ebionites the Salvator, Saviour, was an Angel. —Isa., lxiii. 8, 9. So said Saturninus, that the Salvator is unborn, incorporeal, without a figure, and appearing as if a man. —Iren., I. xxii. Christ came for the Salvation of believers.—Saturninus, in Iren., I. xxii. So in I. xxv. (26) Christ exists in spirit, not in flesh, not in flesh! Therefore Kerinthus (so far as he was an Ebionite) was against the argument of Irenaeus. But in the Gospels the Christos becomes man and real flesh. Therefore the change from the view of Isaiah to that of the Church most probably occurred after the time of Kerinthus.[2]

Like the Hebrew Bible and the Book of Revelation, John, iii. 27, gives us the oriental dictum that the God governs all human events, that man cannot originate anything of himself that does not come from heaven. This idea contravenes the modern view, from the Neanderthal man down to the present time, that man is the motor of his own energies and that man has his own destinies on this globe in his own hands, subject to the influences of the present and the future and immediate, proximate, influences in the past.

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[1] Epiphanius, Haerseis, xxx. 3, 17, 18.

[2] It was easy for pious fraud to put upon Kerinthus the aspect of objecting to Iesu as not being the Christos when, perhaps, *in the day of Kerinthus* Iesu had not yet been named by any *Christian* as a man. Even John preached the Messiah, according to Isaiah.—Mark, i. 2, 4, 7. Kerinthus spoke of the Unknown Father and the Christ.—Iren., I. (xxvi.) xxv.

CHAPTER NINE.

THE GREAT ARCHANGEL OF THE EBIONITES.

The logos of the God is His Son, and, too, is called Angel [1] and Apostolos. JUSTIN, Apol. I. p. 160.

Les verbes inférieurs étant des anges, le Verbe Supérieur sera le prince des anges ou l'archange. HAVET.

The Arabians regarded Dionysus and the Ourania as the Only God. The original form of the Arabian, Phœnician, Egyptian and Grecian worship was that of the Sun, Karanos, Kronos, Sada or Saturn, El (Sol-Saturn), Azar (Fire), Asar, Asarel (Saturn), Osiris (Sol-Saturn), the Hebrew El (theos), the Greek Zeus (Sun, Theos), the Hebrew Dionysus, Bal, Iach, Iachoh (Greek Iacchos), Iaō, Habol, Apollōn. The Hebrew Alah, Elah, is a Solar Deity ; as the Arabic, Septuagint and Vulgate psalm xix. distinctly states. The one general name is Theos for Zeus or Saturn ; and our English Scripture translates it God : so that it makes a complete admission that the SUN is God. Further, the Messiah was regarded (somewhat later in the Syrian land) as likewise in the sun. So the Sibyl said; and so this treatise has already shown. Mithra, the SUN, was the God of the Nazorians, somewhat disguised under the names Abel, Ziua (Zeus), Bel the Younger, and Iaō: the Father, Bel-Saturn, having been withdrawn from human comprehension by such terms as Athik iomim, Ancient of days, *τὸ* ON, "I am," IT, THAT, Ain Soph, Ayin, etc. But the essential point is that the Deity was in the priestly mind and in the public comprehension (as well as in psalm xix. in three Biblical languages) located in the sun, in sole, en tō heliō. Now the Nazoria, Baptists, Iessaians, Therapeutae, Sarapians, and Egyptians took this as their starting-point: "Thou art

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[1] The Angel Gabriel (Abel Ziua) takes the place of the Logos.—Irenaeus, I. xii. p. 86 ; Codex Nazoria, I. 24. The Angel came in the memra (Word) from the Lord's face. —Jerusalem Targum to Gen. xxxi. 24.

and mistake. Lucien advises to live always keeping death before their eyes. What you desire so earnestly you cannot take away with you. Of necessity you depart naked. House, land and gold are eternally for others. But the Ebionite said: Blessed are the poor. A rich man will find it hard to enter the kingdom of the heavens. Sell all, and give it to the poor. The poor man dies and angels lift him to heaven; but as to the rich, Luke, xvi. 25, he is tormented in hell because he had been comfortably off while he lived.

> Saccus my slave and Eutuchia and Hiene my women servants, let them all be free on this condition that they take turns in lighting for my monument a lamp every month and perform the usual rites belonging to death.—Modestinus, leg., 44.
>
> I will make ready a lamp for my anointed.—Psalm, cxxxii. 17.
>
> Ia'hoh kills and makes to live, he makes descend to Hades and makes ascend.[1]—1 Samuel, ii. 6.

The Jews kept festival for eight days, commencing Kisleu 25th (about Dec. 1st) and called the LIGHTS.[2] In the month Audunaios the Hebrews mourned Adonis (Audonai), but Job[3] mentions a resurrection from Acheron the End.[4]
The Moon finds herself in hells as hideous and dark as does the sun.[5]

> Kerberus whom indeed Echidna bore to evermoving[6] Typhon
> Under an awful cave near black Night,
> Around the destructive gates of much-wept Aides
> Shutting up a dead multitude in a dark abyss.—Quintus Smyrnaeus, vi. 261.

Some of the Byblians said that the Mournings were all made to the Osiris and not to the Adonis, Osiris having died among them.[7]

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[1] from Hades.

[2] Josephus, Ant. xii. 7. 7.

[3] Job, xix. 25, 26.

[4] אחרין. Acherin = end.—Daniel, iv. 5 (8); akerana = endless. Acherunuti = the divine Under world.—Dr. F. J. Lauth.

[5] Guigniaut, I. 171, 512, Lydus de Mens., p. 13.

[6] Job, i. 7.

[7] Lucian, de Dea Syria, 7. The name Osarsiph, assigned by Manetho to Moses, is the unaltered name Osiris-Sapi, applied to the deceased Osiris as God of the Underworld. Sopi is one of the forms of the Osiris-mummy.—H. G. Tomkins in the "Academy" September 8th, 1883, p. 163; Ebers, Gosen zum Sinai, 561. Dr. Ebers has suggested Osar-suph of the Egyptian pantheon as the origin of Manetho's Osarsiph. Compare the name of the occupant of the Great Pyramid, the Saturnian name Suphis.

That therefore, to be sure, Osiris is the same as Dionysus who ought to know better than you, O Klea, who art the first of the maenads at Delphi, consecrated to the Osirian Mysteries from father and mother? But if for the sake of the others it is necessary to adduce proofs the Mysteries at least we should leave in their place, but what things the priests do openly when they bury Apis, when they carry the body upon a skid, are not different from the fête of Bacchus. For they put on fawn-skins and carry the thyrsus and make use of cries and movements like those inspired in the Mysteries of Dionysus.—De Iside, 35.

Reverence God under earth.—Euripides, Phœnissae, 1320; so also Rev. i. 18. Ezekiel, xxxi. 15; Joel, ii. 17.

The Sabian SUN, Mithra, Herakles, was held to descend to the place of departed spirits, Hades. The Apokalypse, xii. 7, 11 connects him with the sign Aries. The Little Mysteries were celebrated to the departing SUN, whose shortest day is December 22nd. He rises from Darkness and death Dec. 25th, Light having vanquished Darkness. Rev. xx. 3, 10 refers to this Conflict. The Lamb of Aries is slain. Rev. v. 6; i. 16. Herakles rises from the dead Dec. 25th.--Movers, I. 349.

El, Bel, Kronos, Elohim and other designations are names of Saturn. Bel in the reasoning of the Sacred Mysteries was both Saturn and Sol.—Movers, I. 185. Bel is the Syrian Kronos (p. 186), the name being derived from karan, to shine. In the Flood-myth Kronos takes the place of Iahoh.—Movers, I. 187, 261. El and Bel are Babylonian. El and Elohim are Semite-Jewish. The Chaldaean Iao is the Phōs Noēton (Light perceived only in the mind).—Gen. i. 3; Movers, I. 553. Iaō is, first, the Sungod in the different seasons of the year with the predominant idea of Adonis as autumnal God, in general a complex of Nature-deities whose essence (Wesen) he unites in the significance of his mysterious name, which, according to Sanchoniathon, in the priestly Mysteries was already taught through the oldest Phœnician hierophants. Second, as Adonis-Eljon he is the primordial Being (Exodus, iii. 14) with the feminine Nature-goddess (Gen. ii. 21–25) out of whom Ouranos-Ge is born as two-genders, later dividing himself into heaven and earth. Third, his name, too, under different forms had come to Greece in the Dionysia. Fourth, in Chaldaism it sig-

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Mosia is the Hebrew name for Redeemer. Suphis is *Greek*; and Suph is euhemerised into a dead king of the 4th dynasty; being another name of Keb or Khufu, Cheopa. The Exodus from Egypt may have been an allegory,—describing the soul's return to the Promised Land out of the sins and flesh pots of Egypt. The Essenes had some such analogous idea.

nified the pneumatic principle of Light and Life, where at one time he seems to be the Highest Life-principium (Bel-Saturn) at another his Offspring (Ausfluss) and image (Bel Mithra). His mysterious Name (Iahoh, Iaō) points to him as the Principle (the Beginning) of Life.—Movers, I. 554, 555, 270, 269, 265. In the Chaldaean theosophy this Mind-perceived Intelligible Light is the Light-principle, the Light-aether, from which the souls emanate, and to which they return again purified from the dross of sensualness; they are borne up aloft (see, 1 Thessalonians, iv. 17) through the Mediator (and Saviour) Bel-Mithra who is called the Mind-perceived Intelligible Sun, logos, and Onlybegotten.—Movers, I. 391, 553. Here, then, at last we touch the Mysteries of the Nikolaitans, of whom Irenaeus, III. xi. says that they hold that their Christos is the beginning of the Onlybegotten, but the Logos the true son of the Onebegotten. The Chaldaeans hymn the 'Kronos' (Chronos) as Eternal, New, and Old. The Younger Kronos has the same name as the Father.—Movers, I. 256, 265. See Daniel, vii. 14; Matthew, xvii. 2. The transfiguration is significant of the Intelligible and Mindperceived, and the Magi that Justin Martyr says came from Arrhabia, probably came from Yaman (Yemen) the native country of myrrh and frankincense (Wright's Christianity in Arabia, 2) since Matthew, ii. 1, describes them as 'from the anatolai or sunrisings.' The Adon died on the 23d of September, was mourned seven days, and rose on the eighth.—Movers, I. 211. The autumn celebration was also renewed in June. When Sol is in the lower signs the Goddess Binah-Venah mourns! For he is killed by a boar (Winter) as soon as the days are shortened. Kronos had an Onlybegotten Son, of the same name as the Father.—Movers, I. 252, 265; Orelli, Sanchoniathon, p. 36.

Make to thee Mourning for the Onlybegotten.—Jeremiah, vi. 26. Vide Preller, Gr. Myth., I. 427.

Elxai taught that there was the Son of God; but he knows nothing of Jesus in A.D. 95–100. There were successive periods of Judaeo-Ebionite Messianic Conception. The Father (τὸ ἀγαϑὸν, das Urgute) produced the Sun that is mind-perceived, which in the Chaldean doctrine is Iaō, the mind-perceived Light and Spiritual Principle of Life.—Movers, Phoenizier, I. 265, 266; Julian, Orat. iv. 132. The Roman Mysteries call Me

three evangels in Greek; Justin, Matthew, and the Pauline. Matthew's Gospel is an original Greek Gospel founded in part upon the doctrines of the Ebionite Hebrews. Daniel, vii. 21 and the Apokalypse, xi. 18, xv. 3 both mention the saints. There were several sorts of Ebionites. The larger half appear to have in the 2nd half of the 2nd century regarded Iesu merely as a man, Joseph's son. Paulus (the Hellenist) takes the ground that Iesu was the Christos. Thus there was a difference between the Canonical Paulus and some part of the Ebionites on that point. All three synoptic evangels, being written in Greek, presuppose a prior Aramean status of whose perhaps altered condition [1] in St. Jerome's time we know no more than the saint chose to tell.

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[1] Dunlap, Sōd, II. 46, 47; Hieronymus, V. 445; Olshausen, 37. Since Jew-Christians, Markionites, Gnōstics, etc. unsettled the unity of the Church, something had to be done to produce a United Church: and out of this effort proceeded the so-called Katholic Church.—Olshausen, 18, 19; Dunlap, Sōd, II. 42. The Son of Man is coming in the Clouds.—Dan vii. 13. The Messiah is to be cut off.—Eusebius, Theophaneia, p. cxii.; Dan. ix. 26; Rev. i. 7. Daniel had not yet seen Herod's walls and forts. The old idea of the Jewish Sibyl comes up again in Jude, 14, who quotes Enoch as saying that the Lord will come to execute Judgment. But Enoch does not say that Iesu will come. As the Apokalypse, xxii. 21, knows Daniel and Henoch, it promises the "Coming quickly"; but this last Saint must (it seems to us) have interpolated or added the name Iesu to the Christos idea in Henoch. According to Eusebius, Theophaneia, I. 3, 6, the Word of God is the Maker and Creator of the universe (and according to the Philonian-Ebionite idea of the Logos). The Divine Logos was in the world the Creator and Saviour of all.—ibid. 35, 36, 68. Eusebius then (being bishop of Caesarea, where the Ebionites were) naturally falls into dualism (the two natures, spirit and matter, like the Hindus, Iatrikoi, Iessaioi, Ebionim and Christiani), saying that this all partakes of two natures, the Ousia (the Life in the Logos.—John, i. 2) and Matter.—ibid. 36. But this oriental philosophy as we have seen is in error. There is no such thing known as Spirit, and as to proteus-like matter, we know only the form it assumes, but not its substance. Saturninus held that the God of the Jews was the Chief of the Angels, for whose imperfect laws the purifying principles of asceticism were to be substituted, by which the Children of Light were to be reunited to the Source of Light. The Christos himself was the Supreme Power of God, immaterial, incorporeal, formless, but assuming the *semblance* of man.—Milman, Hist. Chr. New York, Harper, 1844, p. 210. This is the counterpart of the description of Simon Magus (the Samaritan) in Duncker's ed. of Hippolytus, vi. 19, pp. 254, 256. The doctrine of the Great Archangel (Philo's Logos) being born of a virgin must have been considerably later than the Chaldean idea of the Logos (or Great Archangel) in Revelation, i. 16, the Unspoken Mystery about which the Chaldean raved concerning the God with Seven Rays, bringing up the souls through Him.—Julian, Oratio V. 172. The Chaldaeans call the God Iaō, and Sabaōth he is often called, being over the Seven Orbits, that is, the Creator.—Movers, I. 550; Lydus, de Mens. iv. 38, 74. Before and after the origin of Christianism the Jews pursued astronomy; it was already early regarded as a part of the perception of God (Gotteserkenntniss).—Fuerst, pp. 44, 45. Justin Martyr reads Exodus, xxiii. 20, 21, in such a way as to identify the Angel of the Lord with Iesous, formerly

Philo says that the Lord standing on the top of the ladder (Gen. xxviii. 13) is the Archangel Lord. The Great Power of the God (see Acts, viii. 10) was the Chaldaean Chief Angel called Gabariel by the Jews and Sabians, Gabar meaning Powerful, Mighty. Therefore Iaqab as prince of the angels has power with Alohim.—Gen. xxxii. 28. According to Origen (in Joann. tom. II. c. 25,—Opp. ed. de la Rue, iv. 84 ; Lommatz, I. 147) " Iakōb at least then says : for he speaking to us (says) I am Iakōb and Israel Angel of God and πνεῦμα ἀρχικόν (the primal spiritus vitae): and Abraam and Isaak were created prior to every work ; but I the first-begotten of every creature endowed with life by God. . . And I Israēl am Archangel[1] of (the) Lord's Power among the Sons of God ; am I not Israēl, first Workman ; and I invoked My God in an inextinguishable Name !—Schürer, II. p. 672. Iaqab is, here, the Saturn-Angel, who stands in the presence of God.—Luke, i.

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called Ausēs ; and says that the name of Him that said to Moses "For my Name is in him " is Iēsous.—Justin, p. 84. It makes no difference that Justin's argument is unsound. It is a sign of the time in which he lived, that men could draw any inferences they pleased from the Jewish Scriptures, and find followers. But that Daniel's prophecy lay at the root of the Messianic theory is shown by Justin when he says that the words "like a son of man " mean appearing and being born man, and that he plainly is not born from human seed. This is a tolerably sensible inference on the part of Justin, p. 85. He could not well escape it. Justin, contra Trypho, p. 97, speaks of " honoring that Angel (God being willing) who is loved by the Lord Himself and God." We are compelled in this Angel to recognise the Archangel of the Ebionites mentioned by Epiphanius, the Great Archangel. And that we still have to do with Iessaean Ebionites, followers of the Nazorine Essenes, Justin, contra Trypho, p. 89, shows, saying: They shall not marry nor be given in marriage, but will be as angels, being children of the God of the Resurrection.—Matthew, xxii. 30 ; so xix. 12. Justin seems to regard all parts of the Old Testament as prophecies and as to be interpreted to suit his purpose. But he connects Herod with Ptolemy Philadelphus (or Philometor) in regard to the Septuagint ; which is inaccurate.—Justin, p. 146.

[1] Here we have Philo's *Great Archangel* with many names.—Philo, Confus. Ling. 14, 27, 28. The Logos according to Philo, is the Great Archangel, the Oldest Angel, and he who sees Israel.—ibid. 28. For that which is above the Powers is understood to be superior, not in existence only, but the ' Power ' of This (Τούτου δύναμις δὲ, ἣ ἔθηκε) which made and arranged all things has been truly called God and contains all things and pervades through the parts of the whole. But that which is divine and unseen and everywhere incomprehensible is seen and comprehended nowhere according to truth. Ὁ δὲ στὰς ἐγὼ πρὸ τοῦ σὲ (Exodus, xvii. 6), but when he says "I am he who stands before thee " he *appears* (δοκῶν) to be shown and grasped, before all shewing and appearance surpassing all things that have come into being.—Philo, ih. 27. Philo is a Docetic Gnōstic, one of the Doketae. As to the passage in Exodus, xvii. 6, " Lo, I stand before thee," Simon Magus is said to have claimed, as the "Great Power," to be the " Standing One." Thus Philo, Simon Magus, the passage from Origen and that from Epiphanius all testify to One Great Archangel, Gabriel of the Nazoria and Ebionites or Iessaians. Philo is dated from B.C. 16 to A.D. 60.

19. But, as Logos-angel or Angel-Logos, he, like Osiris, (Asar-El, the Angel of Fire, and Gabarel), enters the moon; at least, Gabarael is Lunar Angel. Now of no one but the Great Chaldaean Angel (who in the gnōsis took the place of the Logos) could it have been asserted that he produced the spotted and ring-streaked cattle mentioned in Genesis, xxx. 37-39. Moreover Genesis, vii. 2, 4, has the Sabian Sacred Number Seven, thus indicating that Babylon, Jerusalem and the transjordan region were all Sabians together, like the rest of the Arabs. Compare Rev. i. 4; v. 6; Numbers, xxiii. 1; 2 Kings, xxiii. 5. Reuben, Gad, and all the Azarielites (Numb. viii. 2; xxvi. 31) recognized the Sabian Sacred Numbers Seven and Twelve. In the end of the first century of our era the Book of Elxai (Elchasi) was known, in connection with the names *Sobiai, Parthia* and the Ebionites. These last used his Book; so that in the reign of Trajan[1] (if not earlier) the Iessaians and perhaps the Ebionites may be regarded as Elchasites. Across the Jordan this Book had a great run among the sects there; and the word Sobiai itself is only another way of spelling Sabian, the a being pronounced o.

Rabbi Idit recognized Metatron as the Great Archangel in whom is the 'Name' of God and who can pardon transgressions, (therefore, the Angel whom Paul calls Christ); but says that Metatron is not to be confounded with God, and we may not even accept him as a mediator.—Ernest de Bunsen, Angel-Messiah, 303. This reminds us of the Ebionite opinion.

The Lord said unto my Lord (Adonai).—Psalm, cx. 1.

Philo, too, mentions the Archangelic and most Ancient Logos (Quis Heres, 42), the Archangel Lord (On Dreams, I. 25, 41), the Angel the Logos of God (On Fugitives, 1, 18), the 'Kingly Power' of God (ibid. 18), the invincible power of the Saviour (On Change of Scripture Names, 37), God our Saviour (On Joseph, 32; see Isaiah's "Saviour Angel."—Isa. lxiii. 8, 9). From all that we have mentioned it appears that Kabar was a predicate of Kronos (Saturn) who was called Keb; that according to euhemerism Keb had been a man, Iaqab; but, according to angelology, Akibeel and Archangel Logos, Gabariel or Abel Ziua beyond the Jordan, the Magna Virtus Dei in the

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[1] The Jews of Philo's time (and therefore the Ebionites) adhered to the Law of Moses.—Philo, SS. Abelis and Cain, 38.

Hermes, Logos that is sent from God.—Justin Martyr, Apol. I. 68. Also Plutarch, Iside, 54.

This is Metatron, prepared a condiment for the body in houses of the buried —Sohar, I. 77. col. 2. Sulzbach.

Skin for skin, all that a man has he will give for his soul.—Job, ii. 4.

The Angel Iesua is placed over the Death-angel, to whom he daily gives the order whom to kill.—Bodenschatz, Kirchliche Verfassung d. Juden, II. 192; Pesichta echa rabbati, fol. 289, col. 4; Jalkut rubeni num. 13. under the title Metatron; Sohar chadasch, fol. 44, col. 1. He is Chief of the Angels, a King of all Angels.—Bodenschatz, II. 192; Sohar to Deuteron., fol. 137, col. 4. Satan, Qin, Esau (Asu), Sammael (Shemal, Ishmael) are the Evil names of the Evil Principle (the Evil Power of the SUN in the two solstices), which in Winter is the Power of Darkness and Death. But the Scripture of Moses appears to look for Evil chiefly at the hands of the Ishmaelites and the Idumeans of the two localities, Qinah (Joshua, xv. 21, 22) in Edom and Sauē (Gen. xiv. 17) which is in Esau. The names of the districts and towns suggested the Patriarchal names to the Jerusalem scribe. Letters were used to mystify and deceive the unlearned, as to truth and faith. Such are political methods now, through the papers.

Metatron the Throneangel, called King and Angel Iesua, Saviour of souls, holds in his hand the Seven Planets represented in Jewish symbolism by the seven-lamps of the Sacred Candlestick in the Holy of holies, which Titus carried from the burning Temple. The Angel Mettron (Metatron) plays a very great part in the Kabbalist system. It is he that has the dominion over the visible world; he rules over all spheres hanging in space, over all planets and heavenly bodies, as well as over the angels who lead them; for over him are only the Intelligible forms of the Divine Being, and are so far purely spiritual, that they cannot immediately exert an influence upon material things. Among some Tanaim (the oldest theologians of Judaism) a certain religious philosophy, religious metaphysic, was secretly taught. The 42 letters contain the names of the ten sephiroth. Since this way of conceiving God was separated from the common belief by a deep cleft we will naturally find all measures of foresight taken not to allow it to be spread outside the circle of the initiated. The prohibition to communicate incautiously the mysteries of the Creation and of the Mercaba is therefore older than the book which contains them. We know not the author of those words; only this is still more evidence of their high antiquity. Maimonides uses the expression: "They whose memory be blessed, have said." The doctrine must have preceded the law which prohibits its publication. It must have been previously known, it must have won a certain consideration before they observed how dangerous would be the spread thereof among the learned and teachers of Israel, not to mention the people. Therefore we can carry it back, without much risk, at least as far as the end of the first century of the Christian era. This is just exactly the time in which R. Akiba and R. Simon ben Iochai lived, who passed generally for the authors of the weightiest and most famous works of the Kabbala. In this period also falls R. Iose from Zipporis, whom the Idra Rabba, one of the oldest and most remarkable pieces of the Sohar counts among the most trusted friends, the most zealous students of R. Simon ben Iochai.—Ad. Gellinek's translation of A. Franck, Die Kabbala, pp. 43–48. The oriental wise men concealed many things in mystery in such a way as to imply something different from what is said.—Josephus, Ant. Preface; Origen contra Cels. i.; Sohar, III. 152; Franck (Gelinek, German transl.) 119, 121; Dunlap, Sōd, I. 175, 176. Iesua was the Throne-Angel Metatron, the Saviour Angel.—Bodenschatz, Kirchl. Verf. d. Juden, II. 191. Rev. i. 13, gives the figure, seven golden lamp-stands each holding one light, and in the centre of the seven lights (candelabra) as if a son of man clothed with a long garment reaching to the feet and girt with a golden girdle under the breasts. His face was as the Sun in his power, and he held in his right hand Seven Stars! This is the Chaldaean Seven-rayed God, the Hidden, Concealed, Mysterious Iaō, the Sabaōth of Chaldaeans and Jews, he raises up the souls to the mind-perceived world on high. The Candlestick with its 7 lamps was his symbol in the Jerusalem Temple; but the First Cause, the Father, is unrevealed, regarded as the NO Thing.—See Matthew, xi. 27. The mysterious God of the seven rays was always regarded as kept Concealed, until he comes as the final Judge of the world.—Dan. vii. 13, 14; Henoch, 48. 6; 69, 27, 29. Daniel describes him so that the Jewish writers have, in the first century of our era, regarded him as their Messiah. He is the first and the last, and the rabbis recognised his preceding existence. He holds the keys of death, and of hell.—Rev. i. 18; iii. 7; Bodenschatz, K. V. II. 191, 192. He is so credited (as Logos) in Rev. xix. 13–17, xx. 11–15; Matthew, xxv. 31–33, 41. He is here called the King; but in Matth. iv. 11 the angels treat him as their King: as the Sohar says, Metatron Malach Malka malachim; Metatron Angel King of angels. Here we find the Kabbalah-tradition of the Jews the foundation of Gospel theology. Metatron is the Oldest Angel, he stands before the Throne of God to which he leads the souls of the just from the houses of burial. The Sohar, I. 77. col. 1, declares Abrahm's servant, the Ancient of his house, to be the divine Angel Metatron, who will do wonders for the body in Jewish houses of burial, when he comes as Angel-king or Messiah.[1] Metatron is the Shekinah.[2] Metatron is Adam Kadmōn.[3]

> Metatron is the identical Shechinah, and the Shechinah is called Ia'hoh's Metatron, because it is the CROWN of the ten sephirōth.—Tikkune Sohar, 73 b.[4]

The tree of life, out of which the staff of Msē, Moses, was made belonged in common to Metatron (the Messias) and Samael whom the Rabbins called the Old Serpent. Consequently, Adam Kadmōn (Hermes, Kadmus) was identical with the Serpent-Spirit, Hermione, and on the staff of Hermes, Kadmus and Hermione as serpent-spirits became united. Adam Kadmon was two-sexed; and the Sohar, I. fol. 4. col. 2, gives Adam primus two faces.[5] The serpent was regarded as a "great mystery." But the serpent around the tree of life symbolised the logos, which under the influence of apples, or pomegranates, seems to have been supposed to separate into the Sun-serpent (Chadam, Adam-Kadmon, Kadmus) and the female serpent (Eua, Evia, Hermione). Now the Sun had his sacti, who is the female Sun (Sonne, Asana) Minerva or Luna, into whom the Logos was said to have entered. She

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[1] Compare the *Resurrection* mentioned in Matthew, xxvii. 52, where the bodies of the hagioi arose and returned to the holy city.

[2] The Tikkune Sohar, 73 b.

[3] Nork, Biblical Mythology, II. p. 281; quotes Ialkut Chadash, fol. 10. col. 1.

[4] Gfrörer, I. 121.

[5] Compare the hermaphrodite character of Venus. See Inman, vol. I. plate III. figures 3, 4; p. 119, figure 21; ibid. vol. II. plates ii. iv.; Greene, Blazing Star, 79; plate.

Certain things, says Origen, are interpreted on celestial circles[1] inscribed on the top, as well other (circles) as these two in particular, the Greater one and the lesser one, (inscribed as) belonging to the Son and the Father. We have indeed found in this diagram a greater circle and a smaller one in whose diameter was inscribed "Father and Son." And between the greater (in which the lesser was included) and a double circle composed of a yellow exterior and a coerulean interior there came in between, as it were, a sceptre[2] in the form of an axe: and on the top the little circle joins with the other one of the two prior, that is, with the greater circle, with an inscription of love; but, below, with the same circle another joins with the inscription, "to life": but in the second circle that contained two other circles there was also another figure in the shape of a rhombus, with this inscription: Sapientiae providentia.[3] And between their common section there was a circle, and on it was inscribed: Intellectus.[4] Here we have in Origen (contra Celsum) vol. II. p. 497, the first of the spherōth of the Kabbala; since we find Chachamah in Sapientia and Binah in Intellectus. The Crown contains the two sephirōth, the Father and the Mother.

Servator noster ac Dominus Dei verbum.—Origen, contra Celsum, vi.

Origen, II. p. 503, Contra Cels. vi. says, If Celsus shall have asked us how we can think that we know God and through him obtain SALVATION, we will reply that the Word (Logos) of the God is able, when he has come, to those that seek himself and expect his Advent, to reveal the Father, who cannot be perceived except through the preceding Advent of the Son. For who other is able to SAVE and bring the human soul to God best and greatest than God the Word, who, although he was in the Beginning with the God, became flesh, etc.! We see here Salvation of the soul was what the Jews and Christians were after. Thus the Jews had the Saviour Angel (named Iesoua, in Greek Iēsous) ישוע who every night brought the souls of the Rabbis into the heaven.—Bodenschatz, II. 191, 192. He was also called Metatron, Throneangel. The Christians then had adopted the Jewish Messiah, as Saviour of the souls. What then shall we say when we turn back to Contra Celsum v. where it is mentioned: "It is good to conçeal the Mystery of the King." Great is the Mystery of that Divinity.—1 Tim. iii. 16. Instead of Metatron, Luke, i. 19, lets Gabriel (the Abel Ziua of the Nazoria) appear as the Presence Angel.

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[1] Sephirōth.

[2] King.—Matthew, xxv. 31, 34.

[3] the providence of Wisdom.

[4] Intelligence, or Intellect, the feminine sephira. Here we have the gnōsis in the Tradition.

Gabriel is represented as a KING, majestic in appearance, having a sceptre in his hand.[1] He is the Angel of thunder and the ripening of the fruits.[2] Being the Angel of fire, birth and life,[3] he could either baptize with fire, infuse the "vital fire" into them, or burn them up entirely. This view of the matter impressed the Baptist, Iessaians and the Nazarenes.[4]

> In the beginning, the will of the King was carving forms in highest purity, light of power going out, the centre of the concealed that are concealed.—The Sohar, I. 1.
>
> The King himself is the innermost light of all.[5]—Idra Suta, 9.
>
> The Messiah dwells in the 5th house of the Garden of Eden.—Beresith Rabba, to Genesis, ii. 9.

To this Paul refers, when he says:

> Your life is hidden with the Messiah in God: speaking of the mystery of the Messiah.[6]
>
> The King Messiah goes out from the Garden of Eden (or Adan).—Sohar, II. fol. 11.

Apollo is the King,[7] the Son of Dios.[8] The Sun had the mystic surname Iēs.[9]—Mankind, p. 580. The Mikroprosopos (Short

[1] Mrs. Jameson, Sacred Art, I. 119, 122, 126.

[2] Bodenschatz, Kirchliche Verfassung d. Juden, III. 160; Talmud, Sanh. fol. 95, col. 2.

[3] Nork, Rabbin. Quellen, p. 402; Bodenschatz, III. 160; Eisenmenger, I. 370; Dunlap, Sōd, II. p. 58.

[4] Matthew, iii. 10; Sōd, II. p. xxiv.

[5] The Sohar, II. fol. 3. col. 3.

[6] Acts, xvii. 23; Coloss. iii. 3; iv. 3; Dunlap, Sōd, II. p. 70. The Sohar, I. fol. 4. col. 2, gives to the first Adam 2 faces; which connects him with Mithra, Dionysus, Anos and Ianus. Genesis has the dual Adam Kadmon of the Kabbalah, and the Talmud has him also, according to Ioel, Medrash hasohar, 367.

[7] Homer, Iliad, vii. 37; ix. 559, 560.

[8] ibid. vii. 37.

[9] The three letters Iēs make the number 608. The Sun (Dionysus) has the mystic surname of Bacchus, Iēs, which has been lengthened into Iesoua (Iēsous). These celebrated letters (says the Baliol College author of 'Mankind,' p. 580) are written in Roman letters on our pulpit cloths, in Greek letters on the inside of the roof of the Cathedral

Face) is the Son of the Father, and Seir Anpin is called King. —Kabbala Denudata, II. 355, 375, 391; So Matthew, xxv. 34. Seir Anpin is the Sun.

Landauer[1] reminds us that just the ideas of the Sohar which now appear to be Christian go to prove the high antiquity of its doctrines. For those so called Christian ideas must spring from a time in which they had not this *Christian* meaning but belonged, together with others that we now call Jewish, to the *Jewish Secret Doctrine* whence they most probably passed over into Christianity, first by the agency of Jesus (?) and the Apostles, as, for example, the doctrine of the Trinity and the Logos, the theory of the Atonement, the dogma of inherited sin, the designation of the Messias as heaven's bread, the Easter Lamb as his symbol, &c. These and similar doctrines cannot have been first written down by a Jew of the time of Christianity, but must have belonged to a period when united with other doctrines of the Kabbalah they had no particular weight, only a speculative importance, and had not yet been taken up and employed by *one party* exclusively. The Jew who should have written them out for the first time at a late period, in the Middle Ages, as is often asserted, must have either known or not known the New Testament and the Christian theology. In the first case, it would be nonsensical to suppose that a Jew in a time of mutual hatred and obscure intolerance used the doctrines of Christianity for the explanation of the Pentateuch. In the second case, however, an accidental agreement in ideas, between the Sohar and New Testament, *to the extent that really exists,* would be impossible to explain. The author of the Sohar could not have been secretly a Christian and applied intentionally the doctrines of Christianity to the Books of Moses; for the Sohar says: "Only the people Israel, which carries on itself the holy sign of circumcision, is from God; all other folks, that have not this mark, come from the side of impurity. You must not connect yourselves with them, not converse with them about the word of God and generally tell them nothing of the Law. When one gives to an uncircumcised even but a little letter (an iota) of the Law, it is as if he

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at St. Albans, and in every kind of letters on the churches in Italy. This number, 608, is one of the cycles. Solem te Latium vocat, quod solus honore.—Capella. The sun, says Philo, is the emblem of the Logos.

[1] Wesen und Form des Pentateuch, p. 92.

loving *Christos* born in the flesh, however, but born of a Virgin,—to satisfy the gnōstics. But there was no satisfying them. They, like Daniel the Prophet, stood honestly for the Spirit against the human flesh. Yes, but 'the son of Dauid?' Does not that mean a man in the flesh? It means any successful King of the Jews, whether of Daud's line or not! It was easy enough to make a genealogy that would bring Judas Makkabeus into Daud's succession, *if the people demanded it.* But the Sons of Daud were not divine beings, and it was held that the Messiah was with the Ancient of days in the heavens on high. So he was no *man*, but the Divine person long held in abscondito from before time itself, the King the Son, in the divine hidden wisdom, according to the Vision of Daniel, vii. 13, 14.

> The KING himself is the innermost Light of all.—The Sohar, Aidra Suta, ix.
>
> The mystery which was kept secret since the world began, but now is made manifest for us.[1]—Romans, xvi. 25.

The Messias was supposed to be concealed or kept in charge with God until the End of the world and the Judgment. This is (or is not) that Angel Gabriel (Abel Ziua) that takes the place of the logos and played so great a part in the Nazarene opinion. The Angel Gabriel is the Son of God begotten upon light.[2] As Jupiter, Apollo and Herakles were called Boy, so the Angel Metatron was called Boy.[3] Nor (Boy) is Metatron's mysterious name.[4]

> For Nŏr is born to us, his name el Gabor.—Isaiah, ix. 5.
>
> Iahoh is Adoni, Hel the Great, the Gabar and the NURA.—Deuteronomy, x. 17.
>
> His name shall be called Angel of the great purpose.—Septuagint, Isaiah, ix. 5.

God was called Adam haeljon, and Adam is the Angel Metatron.[5] Metatron is the Tree of life.[6] Michael is the Logos; and the Messias was the Angel Metatron and Michael.[7] Koros means a boy, and Koros (Kurios) the Lord Logos.[1] The WISDOM took its seat among the angels.[2] The Angel Gabriel takes the place of the Logos[3] (Word).

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[1] Compare Colossians, i. 26.

[2] Adams, View of Rel. 118.

[3] Rosenroth, Kabbala Denudata, I. 528; Luke, i. 9; Nork, Real-Wörterb. III. 157.

[4] Sohar, V. fol. 117, col. 465. Nor (Boy), noor "light," nura "fire."—Codex Nasaraeus, I. 56. Anar, Aner.—Genesis, xiv. 13. Nerio, Nor*ath* city of Light. Nar "light."—1 Sam. iii. 3. The angel Narel.—Henoch, lxxxii. 13.

[5] Nork, Rabbin. Quellen, p. lxxv.; Exodus, iii. 2, 4, 6.

[6] Kabbala Denudata, I. 498.

[7] Milman, Hist. Christianity, p. 49.

Gabriel the Messenger, called, delegated and sent; summoned I say and delegated to create the world. Abel Ziua was baptized in 360 Jordans . the Messenger of Life . Abel Ziua Prince of all creation! Do thou too exhort the angels thy brethren that they strive after the treasure of Life, and when thou shalt have begun the journey to the place of Darkness, mayest thou quickly and happily conclude it by the power of the Dove.—Codex Nazor. I. 165, 247.

I, such a one, who am thought the son of Othman, of the village of Nazaria, have seen Christ who is Iesus and also is the Word of God and Director and Achmed son of Mohammed son of Hanaphia of the sons of Ali; who also is Gabriel the Angel.—Assemani, Bibl. Orient. II. 319.[4]

But when Rome shall rule Egypt also,
Making two into one, then indeed a very great kingdom
Of an immortal KING will appear to mortals:
And a holy KING will come to hold the sceptre of all the earth
To all aeons of the hastening time. . . .
Ah! wretched me! when that day shall come
And the Judgment of immortal God's great KING!
As Judgment signal, earth shall with sweat be drenched,
From heaven the KING shall come, enduring through ages,
Only think, PRESENT IN THE FLESH to judge the world!

And Iachoh shall be King over all the earth; in that day there shall be One Iachoh and his name One.—Zachariah, xiv. 9.

The Great Day of Ia'hoh is nigh! Near and coming fast!—Zephaniah, i. 14.

The Son of Dauid does not come until that impious kingdom[5] shall have extended itself over the whole earth.—Talmud, Joma, fol. 10. 1.[6]

Babel shall not endure and conquered will be Media's kings,
The Heroes of Ionia shall not remain, rooted out will be the Romans.
No more TRIBUTE[7] shall they gather from Jerusalem.—Targum of Jonathan to Habakuk, iii. 17.

And then Great God's nation will again be powerful,
Who shall be to all mortals patterns of living.
Then God shall send from heaven a King,
And he shall judge each man in blood, in a flame of fire.
There is a certain royal line, whose race

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[1] Plato, Cratylas, 79.

[2] Henoch, xlii. 2.

[3] Irenaeus, I. xii. The Logos is called Hermes by the Greeks.—Hippolytus, I. 118. "Plato seems to me not unreasonably to consider the Wisdom-God to be Hades."—Julian, On the King Sun, p. 136. Osiris, the Logos, created in Hades; so did Hermes.

[4] Anno Domini 891.

[5] Rome.

[6] Meuschen, p. 19.

[7] Is it lawful to pay tribute to Caesar?—Matthew, xxii. 17.

Shall be unceasing ; and this in coming times
Shall govern. The house of David shall put forth a branch.[1]

As *Beginning*, the God, before all the works, produced from Himself a certain Power, rational, which is sometimes called SON, sometimes Wisdom, sometimes Angel, sometimes God, Kurios (Lord) and Logos (Word).—Justin, 284.

The Power from the Father is called Angel.—Justin, 358.

Deservedly, therefore, do we accuse the Jews that they do not think him God, to whom the prophets testify in so many passages that he is the Great Power of God.—Origen, contra Celsum, p. 431. ed. Paris, 1619.

God's image, the Angel, his Logos, they regard as Himself.—Philo, On Dreams, I. 41.

That Power which arranged and established the universe is without hesitation called God.—Philo, Confus. ling. Paris, 1552. p. 230.

The Sohar declares that Metatron is the Senior of God's house, for he is the first of the creatures of God.[2]

His first-born Word (logos), the Oldest Angel as being an Archangel, having many names.—Philo, p. 231. ed. Paris, 1552.

For the Father of all things has given birth to him, the Oldest Son indeed, whom elsewhere he calls the First-born.—Philo, p. 222.

For he is called Beginning and God's Name and Logos, and the Man in the image (of God) and "seeing Israel."—Philo, p. 231.

Metatron is the Angel-king.[3]

The God who stands for the Logos is superior to every rational nature.—Philo, Fragment ; Eusebius.

In the beginning was the Logos, and the Logos was with God and God was the Logos.—John, i. 1.

Irenaeus, I. xii. p. 86 says that the Angel Gabriel takes the place of the logos in the system of Marcus.

Who is more holy and excellent than the Angel of the Lord ?

For to him it has been entrusted to seek out the erring soul.[4]—Philo, Quaest. iii. 27, 34.

Days thou shalt add to the KING'S days, and he shall remain to eternity in the presence of the God.—Septuagint Psalm, lxi. 6, 7.

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[1] Sibylline Books. Gallaens, I. 327, 388, 389, 628, 651. The third Sibylline Book is said to date as early as 140 before Christ. It is doubtful if Messianism, even in the Book of Daniel, is quite so old. The targums are not so ancient, and Rabbi Akiba dates like Simeon ben Iochai no further back than the end of the first century of our era.

[2] Sohar, I. fol. 77, col. 1.

[3] Sohar, V. fol. 137, col. 4. Sulzbach ed.

[4] Homer, Odyssey, xxiv. 1. Rabbi Idit admitted that the Angel in whom the 'Name' of God is and who can pardon transgressions (therefore the Angel whom Paul calls Christ) is Metatron.—Ernest de Bunsen, the Angel-Messiah, p. 303.

Michael is the Angel Metatron,[1] and Metatron is Gabriel.[2] In fact, the war of the Angel Iahoh against the Dragon is strikingly similar to the contest of the Agathodemon in Egypt against Typhon, or Horus with the Evil Principle, Darkness,—Michael and his angels fighting against the Serpent.[3]

> The Serpent shall die! [4]—Virgil, Eclogue iv. 24

This idea is recognised in Apollo [5] slaying Python, and in Krishna depicted with his foot on the Dragon's head.

At the birth of Budha, then Devas and men, Mara and Brahma, Shamans and Brahmans beheld a wonderful LIGHT which shone through the entire world and lit up the gloom of the external mountain depth where eternal darkness reigns.[6] This looks very much like the cave where Mithra was born Dec. 25th.

> I am the Light of the world.—John, viii. 12.

The Shechinah is the Messias.[7] Hermes is born of Maia, that is, Ma, the moon. The Ram is assigned to Mars; Venus to Taurus.[8] Merkury is the same as Apollo [9] and Sol, who is, like Hermes, King of the regions above and the realms below, as the Egyptians said. They give Hermes the color of Hades when sol is in the winter zodiacal signs. In the Sacred rites of the religious mystery sol is called Apollo when he is in the upper hemisphere and Dionysus when in the lower or nocturnal hemisphere.[1]

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[1] Bodenschatz, Kirchliche Verf. d. Juden, II. 191; Nork, Rabbin Quellen, pp. lxxix., lxxxi. The Phoenicians, Jews and Sun-priests in Syria were circumcised.—Chwolsohn, Ssabier, II. p. 144; Herodotus, II. 104. The initiated in the Egyptian Mysteries were circumcised. As to Genesis being a work of the Jewish gnōsis less than B.C. 160, it paints the life of the Egyptian priests just as it was known to be in later times.—Movers, I. 112, 113. Josephus, Ant. xviii. 9. 5 shows that the Mesopotamians in A.D. 55 carried with them on a journey the teraphim (objects of worship) just as we find Rachel doing in Genesis, xxxi. 19, 32–35. The Essene and Ebionite gnōsis precede the Christian era.

[2] Luke, i. 19, 31; Nork, Real-Wörterbuch, I. 474, 475, Bibl. Mythol. II. 307.

[3] Rev. xii. 7.

[4] Rev. xii. 9.

[5] The Greek sabbaths were called 'EBDOME, the Hebrew were called Sabbata. Apollo was called 'EBDOMAIOS (Sabatarian). 'Εβδομάτη δ' ἤπειτα κατήλυθεν ἱερὸν ἦμαρ: "the *Seventh* then surely came back, a holy day," says Homer. Every new moon and each Seventh day of the first ten days of the month was sacred to Apollo.—Herodotus, vi. 57. 'Εβδόμη ἱερὸν ἦμαρ, "the Seventh a holy day; for on this day Lēto bore Apollo Chrysaōr."—Hesiod, 'Εργα, 715, 716. Apollo and Liber are one and the same God.—Macrob. I. xviii. 1.

[6] S. Beal, Romantic History of Buddha. 36, 37.

[7] Nork. Rab. Quellen, lxxv.

[8] Macrobius, I. xii. 10, 11.

[9] ibid. xviii. 7–11.

The hell of Plato which is introductory to that of the Christian belief is born of the Orphic opinions of its author. One cannot doubt that Plato was initiated into the Mysteries of Orpheus. His idea of sin is analogous to the Christian conception of it for he considers the present life as an expiation of an anterior fault.[2] The Orphic life tended to free us from the *circle of evil,* in which the human destiny appeared to be shut in, by seeking the solution of man's emancipation in a disguised monotheism. The Orphic religion superposed itself upon the Dionysiac religion in Greece, and, not being able to overthrow it, fused the two in one. The tendencies of these two religions had too much analogy for it to be otherwise. It was then that Bacchus, the God of the fields, descended to the lower regions and became a subterranean divinity.[3] So the God of love, redeemer of souls, who descends to the subterranean realms and who in Egypt is called Osiris, becomes here Dionysus and Orpheus, and redeems man from original sin; then, among the Christians, they personify the Word under the same characters; the Christ is equally a God of love who also descends to earth to ransom us from original sin then to hells to deliver the souls, and rises after his death ascending to heaven. The difference between the original sin of the Orphics and that of the Christians consists in this, that, according to the former, man was descended from the Titans revolted from Zeus,[4] and, according to the Christians, he is sprung from Adam who was likewise risen up against God. The Talmudists pretended that Cain was the fruit of the union of Eve and one of the rebel angels.[5]

Hermes and Herakles are both termed Sun and "Saviour.'[6]' Herakles, with his *lion* skin, is Michael the Archangel with a lion's head,[1] and the Iar (Ariel, or Horus) with a lion's head.[2] Michael is Metatron; Metatron is the Angel Iesua.[3] He is the Saviour Angel.[4] Justin Martyr says that the Logos is called Angel.[5]

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[1] ibid. xviii. 7-11.

[2] The Fall of man.—Gen. vi. 5, 12; vii. 1.

[3] Edouard Gérard, Berlin, 1861, *Ueber Orpheus und die Orphiker.*

[4] This idea is certainly in Genesis, vi. 3, 4, in the Apostate Nephilim; also in Ovid, Fast. v. where he speaks of the earth-born Giants. The Titan Stars are mentioned in Virgil, Aeneid, vi. 721. Typhoeus (Typhon) is in Homer, one of the Giants; and in Egypt Apophis (the Sun's Brother) wars against Jupiter.

[5] P. Gener, La Mort et le Diable, p. 399; Gen. vi. 2, 4, 5.

[6] Dunlap, Sōd, I. 20, 22, 36, 143; Aeschylus, Choēphorae, 1; Movers, Phönizier, I. 389; Munk, Palestine, 522; Nork, Rabbin. Wörterb. II. 157.

> The Angel who is the Divine LOGOS.—Philo, de Profuzis, 1.
>
> His firstborn logos, the Oldest Angel, as being an Archangel having many names.—Philo, Confusion of Tongues, p. 231. Paris, 1552.

Learned priests of India style the SUN, by many names,[6] and Philo informs us that the sun is the symbol of the logos.[7] Metatron (Mettron) is Mithra and Michael.[8]

> Where Michael appeared, there was at the same instant the Glory of the Shechina,[9]—Schemoth Rabba, II. fol. 104. col. 3.
>
> Rabbi Idith answered the question put him: Why stands (Exodus, xxiv. 1) "*Ascend up to the Lord*" instead of "*Come up to Me.*" By the *Lord* (Ia'hoh) must be understood Metatron; for Exodus, xxiii. 1, reads: "My Name is in him."—Talmud, Sanhedrin, fol. 58. col. 2.
>
> The SHECHINA said "Ascend up to the Lord."—Sohar, to Exodus, fol. 52. col. 5.
>
> The Word (Memra, Logos) of the Lord, his Shechinah, will go before you. —Targum of Jonathan b. Usiel to Deuteron. xxxi. 3.

The targum of Onkelos to Genesis, xlix. 27, mentions the Shechinah.[10] The Shechinah is the Messias,[11] the Messias is the Tree of Life,[12] and the Tree of Life is the 10 Sephirōth.[13] The Messias goes out of the Garden of Aden,[14] from Kenzippor,[15] and is the Shekinah-Angel. The Redeemer-Angel is

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[1] Mankind, London, 1872, p. 447. See Horus and Iar with the lion's head.

[2] Seal of Iar in Dr. Abbot's Egyptian Museum, New York Hist. Soc.

[3] Bodenschatz, Kirkliche Verfassung d. Juden, II. pp. 191, 192; Buxtorf, Lex. 1192, 1193; quotes the Book of Zerobabel; Nork, Rabb. Quellen, p. xcix.

[4] Isaiah, lxxiii. 8, 9; Sōd, I. 20; Ezra, viii. 1; Numb. xxv. 4.

[5] Sōd, II. 76; Nork, Rabbin. Quellen, liv. xcviii. The Logos is called Hermes by the Greeks.—*Hippolytus*, I. 118.

[6] Wilson, Rig Veda, II. 143.

[7] Philo, On Dreams, 15, 16; Dunlap, Vestiges, 238, 240.

[8] Nork, Rabbin. Quellen, pp. lxxix. lxxx.

[9] ibid. lxxx.

[10] Gfrörer, Jahrhundert d. Heils, I. 55. Onkelos is near 30 before Christ.

[11] Nork, Rabbin. Quellen, p. xxii. xxxi. lxxv. Surenhusius, hamashveh, 710.

[12] Nork, p. xxxii.

[13] Nork, p. lxxiv.

[14] Sohar, II. 3, col. 3. Sulzbach.

[15] "nest of *light.*" The *Glory* I had with Thee, Father, before the world was.—John, xvii. 5.

baptisms in the Euphrates and Tigris, and among the Essaeans and Ebionites.

> Such rites with secret torch the Baptists[1]
> Performed, who are wont to harass the Athenian Luna.—Juvenal, II. 91, 92.

Apollo at Colosse surrounded by 12 Zodiacal Signs. Compare the Aries (Lamb of Light) and the 12 Rulers of Signs.—Rev. xxi. 14, 23. In the Mysteries of Mithra they taught the Ascension of the soul by water-baptisms which took place in the Euphrates at midnight and at sunrise in the Tigris, also by fire-lustrations, etc. Ariel is Judah's fire-altar, and means God's lion. The Mithra-baptism belonged to the Essene lustrations, Ebionite Baths and in the Baptism of the Jordan fire appeared as the Saviour entered the Jordan—so it was stated in the Gospel according to the Hebrews. Metatron stands before the Throne. The King has been appointed to reign over all hosts.—The Sohar, Comment. to Gen. xl. 10. The Lord appears with the Voice of the Archangel.—1 Thessalon. iv. 16. This Angel, the Wisdom, is the associate (paredros) of God's throne (—Sophia Sal. ix. 4, 10), and was with Him when He created the world.—Henoch, xlviii. 3; lxii. 7 ; Sophia Sal. ix. 9 ; Proverbs, viii. 22, 27, Hebrew. Adam Kadmon is the Canal of Light, the Word, and the prototype of the first man.[2] God, first of all making the WISDOM, called it Adam.—Philo Judaeus, Quaestio, i. 53. Just here we meet the Ebionite theory that annoyed Tertullian and which Irenaeus handles with reluctance, and as gingerly as he does the opinions of Kerinthus. In fact, Irenaeus could not have said less of the Kerinthians and Ebionites if he had tried. They were in continual opposition to his theory of Messianism. The sublime contempt that Juvenal felt for the credulous male and female votaries of Oriental Religions spared neither Jews nor Egyptians, nor Chaldaeans. The Lord (the Logos) was by Philo considered as represented by the Sun ; and Apollo's picture with the nimbus (rays) around the head was found in the Baths of Titus.[3]

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[1] They are mistaken who carry back the origin of baptism no further than the preaching of John.—Meuschen, Nov. Test. Graecum ex Talmude illustratum, pp. 262, 263.

[2] Nork, Rabbin. Quellen, pp. xxviii. lxviii.; John, i. 1, 4; Ep to the Hebrews, i. 3.

[3] Nork, Bibl. Myth. II. 365, 366.

In sole tabernaculum suum posuit.—Vulgate Psalm, xix.
The Great Soul was the SUN.—Spirit-Hist. p. 160.

Genesis, xlix. 10, is clearly a reference to the Messiah, showing that the Pentateuch is, as it stands, as late as Daniel.[1] There is every reason to think that the Messiah [2] idea (known to the Jewish prophetical writings) became more and more prominent after the subjugation of the Jewish nation under the Roman power, but that the expectation of the Coming of the Messiah rose to fever heat in the times of Vespasian, Titus and Hadrian. The idea of the incarnation of Solar and Salvatory power in human shape appears in the legends of Budha and Krishna in India.[3] Souls emanated from spirit, and the spirit (like fire) was a characteristic of the sun. Hence the circle surrounds the head of the Messiah, and the nimbus, that of Apollo-Bel. The sect of Nazoria, like the Essaians, was before our era. As to John the Baptist, there are three sources which mention him. One in Josephus, which may be an interpolation, another, the Gospel according to Matthew; the last is the Codex Nazoria. Josephus mentions a Baptist of the Nazōrene sort, named Banous. Therefore there were Baptists on the Jordan answering to the general description of Eastern Monachism and Mithrabaptists, and these were in the style of John, katà Iuchanan, 'according to John.' In the first part of the 2nd century the haeresies of Simon Magus and his successors were not founded on Christian Gospels, but on the general gnōsis at that time prevalent; and although in reading Irenaeus, one might be led to think that these "individual opinions" had their suggestion from some of the Christian teachings (and probably Irenaeus meant his readers to think so) yet such would apparently be an erroneous view to take. Gnōsis was before Christ, and these "haeresies" were gnōstic productions. Moreover, Irenaeus represents Kerinthus as an early Gnōstic, talking of the man Iesus. The author of 'Antiqua Mater' dates Kerinthus about A.D. 115. But Justin Martyr wrote later than the time of Kerinthus because he never mentions his name, although he mentions the Basilidians, Satornelians, Markionites and Oualentinians (—Justin, p. 54) and others of various names. Irenaeus (about A.D. 185–187) on the contrary brings Kerinthus forward in nine lines and a half, apparently (as we uncharitably suppose) for the purpose of making him testify to the name Iesu. It was not Justin's policy to do so. Now we have two mythical men already in Eastern Theology (Budha and Krishna), and since Josephus was interpolated with a like intent (probably) what was to hinder the inserting the name Iesu in an account of the doctrine of Kerinthus? For Karpokrates and Kerinthus with Basileides (in Irenaeus) follow Simon, Menander and Saturninus, no one of which last two does Irenaeus accuse of knowing the name Iesu. We date Matthew's Gospel as late as A.D. 150; and as Justin quotes the Gospel according to Peter and the one according to the Hebrews (without mentioning Matthew) we have to consider the Hebrew Gospel quoted by Justin as earlier than the Matthew of the New Testament.[1] Now Irenaeus is an exponent of Christianism posterior to the Gospels and the Hellenist-Pauline status; whereas Justin Martyr represents the Gospel status pure and simple, according to the "Gospel kata Hebraious," without any reference to Paul. There was between the 'Gospel according to the Hebrews' (later than 140) and A.D. 97 an earlier Christianist formative period; and, still earlier, a Jewish Messianic belief extending back to the period of the third Sibylline Book and the date of Daniel, vii. 13, 14, ix. 26.

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[1] The Ms. could be altered or rewritten, at any time. There were Temple Scribes.

[2] Justin, contra Trypho, p. 53, describes the Christos as Angel; Philo describes the Logos as Archangel, the great Archangel, of many names. Justin, pp. 44–50, 54, 59, 61, 84, is latest Ebionite. On p. 59 he uses the words 'the New Testament,' ἡ καινὴ Διαθήκη; and the expression 'born of a virgin:' All this is quite late. On pp. 41, 55, 58, 61, he knows all about the 1st and 2nd parousia (appearance) of the Christos; and, like Matthew, iv. 11, he recognises the Lord of the Powers.—ibid. p. 50.

[3] Josephus refers to leaving dead bodies putrefying in the sun, as an offence to the SUN; Herodotus makes a similar remark regarding burying a body in Apollo's sacred isle; and a dead body rendered the Jews unfit to enter the Temple.—Levit. v. 2. xxi. 11; xxii. 4–6; Numbers, v. 2.

When Philo Judaeus describes the Therapeutae and Essaians we know that he has the Nazoria in mind; and Eusebius plumply adopts these Therapeutae as the earlier Christians because they were Nazoria. When Philo describes the two powers of the Logos, the 'Kingly Power' and the 'Merciful Power' we see a connection between Philo and Matthew, xxv.

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[1] The reasons and the argument for this will be found later in this chapter. But the human race is not necessarily bound by the frauds and mistakes of antiquity, even if the creeds and theologies are. The orient is the last place to go for truth; antiquity is the fruitful soil of error,—the last place to go for truth.

Bodenschatz, II. 192; so Matthew, xxv. 34; iv. 11; Dunlap, Sōd, II. 3; Julian, v. 172) the Babylonian Logos, and St. John's Logos. He stands in the centre of the Seven (Sabaōth, Wanderer) Planets, and, as the Chaldaean Saviour of Souls, holds the Seven Stars in his hand!—Rev. i. 13, 16; Dunlap, Sōd, II. p. 3; Exodus, xxvii. 23. Bodenschatz identifies the Jewish Angel, Metatron Iesua, with the New Testament Logos and King, when he says: Denn, ist nicht unser Jeshua, der Engel des Angesichts Gottes, der Engel des Bundes (Malachi, xiv. 1) der rechte Metatron? This Chaldaean Seven-rayed God (the Seven Lamps of the Jewish Candlestick) was called Iaō and Sabaōth, was Creator, raised up the souls of the deceased, and this name was an unspoken mystery of the Chaldaeans.—Movers, 550, 553; Lydus de Mensibus, iv. 38, 74; Julian, Oratio, v. 172; Bodenschatz, II. 192. Great is the Mystery of that Divinity (Iahoh, Iaō, Sabaōth).—1 Timothy, iii. 16. For by him were all things created, being the Image of the God.—Coloss. i. 15–17. In ancient Egypt the cross ♀ was the emblem of the resurrection on the cover of the sarcophagus of Pepi Merenra of the 5th dynasty. Come, take up the cross.—Mark, x. 21. So that Christianism has grown out of Jordan Essenism and Ebionism in the East, leaving Saturn's throne of fire, Herakles and Gheber fire-worship, somewhat in the background. At the same time the Agreement of Justin Martyr and the Pauline Epistles upon the Crucifixion of the Christos forces us to admit that the Angel Iesua had been clothed with flesh in the estimation of some ecclesia as early, perhaps, at A.D. 147–155. This therefore makes the period from 115–125 of very great importance in the history of dogma, —the period posterior to Saturninus. No wonder that Epiphanius, I. 117, 120, 122, 123 (ed. Petau) was puzzled when he got upon the chronology of the Nazoria, Iessaeans, and Kerinthians. If we include the Essenes as Nazoria (which they certainly were in their self-denial) Epiphanius had to go back about 500 years after their origin. Now this Bishop could not exactly tell whether the Nazōraioi succeeded the Kerinthians or the Kerinthians came after the Nazōraioi; but he says they were contemporaneous. That is very likely! It is credible that Epiphanius knew more than he let out. The author of Antiqua Mater dates Kerinthus about A.D. 115, perhaps too early. Cyril of Jerusalem (about A. D. 350) calls Kerinthus the destroyer of the ecclesia. But Cyril is rather late, to be an accurate authority concerning Kerinthus. According to Philastrius, Kerinthus asserted that the Christus is not risen from the dead. It looks as if Kerinthus himself had never admitted the existence of Iesus, but only acknowledged that of a Saviour Angel (the Angel Iesua, as Presence Angel); and this is the more probable, since Saturninus mentions the Saviour (probably Iesua Metatron) but not Iesu at all. Kerinthus at Antioch adhered to the Law of Moses and Jewish customs, and therefore was wholly unlikely to have clothed the Jewish Angel Iesua with flesh and blood, turning him into the man Iesu. Besides, the Jewish Messiah was expected still in A.D. 115–134 and it is unreasonable to assume that Kerinthus should so very early have surrendered this hope, when the time had not arrived to put forth the proposition that the Angel Iesua had *already come*,—and that too in the flesh, the human flesh of a man. It is not so sure that Kerinthus interpreted Isaiah as Justin or Tertullian did.

Considering Justin and our Four Gospels as more doctrinal than historical, it seems improbable that, during the forty or sixty years succeeding the destruction of the Jerusalem Temple (while men were earnestly expecting a Messiah to save the nation and restore its power,—rebuilding its Temple) when most need was felt of a Messiah to overthrow and expel the Romans, and to burn the Roman Babylon, the theory should be advanced (and gain credit) that the expected had come about 100 years previous in the shape of a non-resistant Essene or Iessene Healer, Nazōraian, or Ebionite; for this would have been a disappointment to the public hopes, and none except an Essene or Iessaian Ebionite could be found to say 'who draws the sword shall perish by the sword.' The Jews had expected a warrior Messiah, somewhat in the style of Rev. ix. 15, 16; xviii. 2, 8, 21; xix. 11–18. But when time had dulled the appetite for the Messianic hope and the people had got used to submission to the Kaisar, and Bar Cocheba had been destroyed, the hour had come to listen to the Ebionite-Iessene Evangel of love, teaching that the Messiah was no warrior but a Messenger of peace baptised by John in the Jordan while fire rolled over the river's surface.[1] It seems almost too soon after Titus and their fallen Temple (Luke, xiii. 35) for even the Ebionites in 125 to preach a ' Crucified Messiah ' beyond the Jordan, in Bashan, or in the recesses of the Arabian Desert. But the style of the Apokalypse, referring to the *Saints* (and Matthew, xxvii. 52 also has the *resurrection* of the Saints), comes nearer. Justin used it and the Gospel of the Hebrews (Nazarenes).—See ' Supernatural Religion,' I. 270–273, 332, 420, 421. Justin's birthplace was in Samaria not far from the Jordan, and his advocacy of the Christian Gospels is from this very circumstance a moral confirmation of Cyril's statement that Jordan was the beginning (of the doctrine) of the evangels. Cyril was bishop of Ierousalem, but Justin came from near Sichem, tells us that the " Magoi apo tōn anatolōn " came from Arrhabia. But how is it that the Babylonian and Jewish doctrine of the Intelligible SUN[1] (Mithra, Logos) is found referred to in the Apokalypse, I. 4, 13, 16, 20 ; ii. 1 ; and the Seven Stars are again later referred to, as Spirits of impiety, in the Codex Nazoria, if Norberg did not get a good text, or did not know how to translate it? His translation so successfully connects with other contemporaneous Nazorian doctrines that the inference is that this translator of the text of the ' Codex Nazoria ' *either knew* how to translate correctly or was *divinely inspired* to get the correct meaning.[2] Let us enter here the

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[1] To this fire kindled in Jordan we consider related the passage in Matthew, iii. 11, 'He shall baptise you in fire.' This too is placed in the mouth of John the Baptist,

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the head of the Nazōrenes according to the Codex Nazoria. The Gheber fireworship, in reference to Angels, is seen in Judges, vi. 21; xiii. 20–22. Any reference to such evidences in the 2nd century at Antioch may be regarded as literary humbug, or sophistry. But the fire-symbol in Seir belongs to Saturn's castle of flame, and the fire in the waters of Jordan belongs in the Gospel of the Nazarenes properly to the Angel Iesua, the Saviour Angel, a name of Metatron and Mithra the Mediator born Dec. 25th. Matthew puts the Magian horoscope in the 2nd chapter, followed in the 3d by the Baptism of the Jordan. This is Essene, Nazarene, and Ebionite enough. The earliest Jordan Nazorians were perhaps the sect of Essenes and the Baptists.—Matthew, iii. 4 ; Codex Nazoria, passim. The Nazorene Iessaeans were contemporaneous with the Kerinthians, believing in a Christos as Messiah, but not in a Iesus.—Compare Irenaeus, I. xxii. xxiv. xxv.; psalm, ii. 2, 6, 7, 8, 12 ; Elxais Epiph. Haer. xix. 1. c. 4.

[1] Julian, Oratio, V. p. 172 ; Lydus, de Mens., iv. 38, 74 ; Movers, I. 550 ; Dunlap, Sōd, II. p. 3. The Manichaeans were austere ascetics. They did not celebrate the birth of the Christos, denying its reality.—Milman, ed. 1844 (Harper), p. 281.

[2] Norberg gave the text and Latin translation in 3 quarto volumes, with a Lexidion and an Onomastikon besides. Theodor Nöldeke produced a " Mandäische Grammatik " and calls Norberg's text " wholly useless " because Norberg printed it in *Syriac* letters. This was an error ; and this text may have been *useless* to Nöldeke in making a Mandäite Grammar ; but Norberg succeeded in translating 479 pages (of text, according to my copy) intelligibly, in Latin ; and so that the translated passages and texts (so far as we have used them in this work) agree remarkably well with the testimony we have

> And those things more divine that he gives to the souls, freeing them from the body, lifting them up to the kindred natures[1] of the God, a subtile and powerful vehicle of the divine ray, given to the souls for generation of the safe Return, celebrate worthily, and by us let it be believed rather than shown.—Julian, iv. p. 152.
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> The Sun generates Aeskulapius the Saviour of all things.—Julian, in Sol., 153.

The first day of the week was made sacred by the Greeks to Apollo, to the 'Light of the world' by the Christians. Also the 'glory' is a present from heathenism to the 'Church.' At an early period the Greeks placed on the head of the statues in the open air a little moon to protect them against the weather. This is the *nimbus.* In the Baths of Titus a painting was discovered representing Apollo with the *nimbus* round his head.[2] Herakles is termed Saviour.[3] Metatron is called Angel Iesua.[4] Gabriel was by some Gnōstics regarded apparently as Saviour and Sun-angel.[5] Julian says that Zeus has appointed the Goddess of Wisdom as guardian to Herakles (the King of Fire; Gabriel) the Sōtēr tou Kosmou, the Saviour of the world.[6] The Sun governs the seven circles of heaven. The Sun draws all things from the earth. How shall he not draw and raise up the happy souls? Since this light appears to belong to the Gods and to those that desire to be lifted up to a higher place. The light of the rays of the God has been shown to be naturally able to raise up through the visible energy and the invisible; by which innumerable souls have been raised on high having followed the most brilliant and sunlike of perceptions.[7]

> I am Abel whom Life has sent.—Codex Nazoria, I. 267; Brandt, p. 44 has Hibil Ziwa (Gabriel).
>
> Going above and lifting up the souls to the World of idea.s—Julian, iv. 136.

The Codex Nazoria in Abel Ziua has retained the Chaldaean doctrine of Belus Minor, the Logos, the Saviour Angel, the Presence Angel, Gabriel. In Crete the SUN was called Abelios, and a Dorian form of the name was Apellōn.—Rinck, Rel. d. Hellenen, I. 175; Hesychius, s. v. Perseus is the Logos.—Hippolytus, I. 122. He was born of a Virgin.—Justin (Trypho) p. 82.

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[1] essences, ousias.

[2] Nork, Biblical Mythol., II. 365 note.

[3] Movers, 389; Munk, Pal., 522.

[4] Bodenschatz, I. 191.

[5] He takes the place of the logos. Irenaeus, I. xii. p. 87; Rev. i. 16, 18; xix. 13.

[6] Julian, Oratio VII. p. 220.

[7] Julian, V. 172.

[8] The Intelligible world may be termed the ideal world, only to be perceived by the mind. Movers, I. 551-554.

Aeskulapius, the Son of Apollo,[1] is the late autumnal Sun without strength, and his emblem, the cock, signified the Sun's return from Darkness, that is, resurrection! That is the reason Sokrates desired at his death a cock sacrificed to Æskulapius. He is Harpokrates, and Serapis (whose emblem is one or two cocks). Having offered himself on the eighth day he was initiated into the Eleusinian Mysteries.[2] He was represented as an Infant,[3] holding in one hand a sceptre, in the other a pine-cone. The Sun generates Aeskulapius, the Saviour of all things.[4] He is the divine physician! Melampous (priest and physician) introduced the rites and festivals of Dionysus into Greece. He appears to be a sort of Krishna.[5] It is to be noted that Herakles, Iaqab, Gabriel, the Vernal Lamb (Rev. vii. 4, 11; xii. 1; xxi. 14) and the Christos are all connected with the number 12; Herakles and Apollo with the 12 zodiacal signs.

In these oriental religions, Adonis (as Nature-god) is the King over all the other Gods.[6] The Jewish priesthood, later, tried to strip their God of life [7] of his Groves, besides burning and chopping up the Asheras or emblems of the lunar divinité generatrice, the sole source of the body.[8] We find Bŏl with Asherah;[9] and he was *inquired* of, as the Delphian oracle was. In the third volume of La Chau and Le Blond's description of the principal engraved stones of the Cabinet of the Duc d'Orleans, plate 49, Apollo[1] was exhibited the central figure of a zōdiac of eleven signs. He has a crown of Rays and a horn of plenty, with flowers in it. He thus is the first sign himself, taking the place of the missing LAMB of the vernal equinox. The Apollo's crown of rays, then belongs to the vernal LAMB that in the sign Aries[2] wakes nature out of her winter's sleep. The LAMB treads on the Serpent of darkness and winter. In the autumn equinox the Serpent was the cause of mortality to Adam; but in March the other Adam has conquered death! Apollo has served Admetus[3] (the Unsubdued) in Hades;[4] in Spring he is a risen Redeemer, and Liberator of souls. The Turkish graves are sprinkled with flowers and water. The Hindus offered a lamp,[5] water, and wreaths of flowers.

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[1] Mithra, Ha Bŏlim. "Helios the Phœnician Baal."—Sayce, in Academy, Jan. 15. 1881. p. 45. Helios Apollo generates the Asklepios in the world, and has him also before the world with himself.—Julian, Or. IV. in Solem, p. 144. The blood of the Lamb is the death of the Adon, slain by Winter, resurrected in Aries (the Lamb).—Rev. i. 16, 18. Come up here!—Rev. xi. 12; Julian, Or., V. 172; Dunlap, Sōd, II. 3. The Messiah was regarded as the God in the sun.—Matth. xvi. 2; Ps. ii.; Ps. xix. 6, Sept. The Logos = the SUN.

[2] The Eleusinian Mysteries are the Mysteries of Mithra. Compare the ladder (of the seven planets) with seven steps.

[3] Mithra infans born Dec. 25 in the cave.

[4] Julian in Solem, p. 153.

[5] Niger hic est.

[6] Compare psalm xcv. 3.

[7] Adoni, Mithra, יחוה, or יהוה.

[8] Deuteron. xvi. 21.

[9] 2 Kings, xxiii. 4.

"Regnabit a ligno Deus"

Certainly I once perceived a young shoot of palm coming up by Apollo's altar at Delos.—Odyssey, iii. 161, 162.

Krētē where Kudōnes dwelt, around Iardan's waters.—Odyssey, iii. 292.

Before the Sun had put on his CROWN of *rays* Krishna and Ram mounted. —Maurice, Hindostan, II. p. 363.

The triangular (figure) belongs to Hades, Dionysus and Arēs.[6] In the ancient gymnasium at Megara there was a stone in the form of a not large pyramid; this they named Apollo Karinos.[7] But the Hindu triangle, with the sun in the centre, seems to express them all. The sun was the centre of Essenian symbolism, and the austere life of the Essenes resembled the ascetism of the Brahmans, Jains and Budhists, as also that of the Magi.—Ernest de Bunsen, 78, 124.

The truest SUN proportions all things to the time, being truly Time of time. —Chaldaean Oracle.[8]

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[1] at Colossae. See Rev. vi. 13, vii. 9, 10.

[2] Arēs, March. Ariel, Iar. "Christus invictus LEO, Surgens dracone obruto. A morte functos excitat"—Rambach, Anthol. I. 224, paschal hymn.

[3] Mithra in Hades. Horus.

[4] Rev. i. 18. Rev. v. 9 is the Christian adaptation of a part of the Apollo-Admetus legend about Hades. This will be PASSAGE for Ia'hoh (through Aries). The pascha is the Diabateria.

[5] Lights were borne before the dead Jew at his funeral and the mourners should keep one burning day and night after the funeral seven successive days.

[6] de Iside, 30.

[7] Pausanias, I. 44. 3.

[8] Proclus in Tim. 249. Cory, p. 266. For the unseen fleshless, bodiless, is mentally perceived.—Damaskius, de princip. cap. 6. pp. 15, 16, Kopp.

that the Gnōsis beholds in heaven above the firmament. Metatron is the Divine Glory itself the very Shekinah!

> Metatron est ipsissima Shekina, et Shekina Metatron Iehovae vocantur, quia CORONA est decem Sephirarum.—Tikune Sohar, 73b.[1]

The Kabbala uses the term King of the Mikroprosopus.[2] Metatron is most absolutely the pure Shekinah itself, and Shekinah is called the Metatron of Jehovah (Iahoh); for the CROWN is of seven spheres. Shekinah is the Holy Ghost and God. It is also called Adonai.[3] The Angel Redeemer is the Shekinah, and Metatron is the Shekina-Angel. The Shekinah is the Word, the Messias.[4] The Mikroprosōpos is the Son of the Father.[5] Seir anpin is Mithra; and the seven lamps of the Jewish Candlestick signified the seven planets.

The Adam-Kadmon of the Kabbalah is the foundation of Christianity. The Christians adhered to this doctrine, only reducing the first three persons of the gnōsis to two. In the Jewish gnōsis, Eua was the Spiritus *feminine* in luna. Adam corresponds to Allah Sin, Lunus (Lunus-luna). So that the gnōstically perceived by mental power is the arcane, unrevealed Father, whom the Law called Most High, Him that formed the Adam,[6] who "illumined" Her.[7] Thus the order of gnōstic essences was, first, the First Man, called the Father; second, the Second Adam, and, third, Christus-Gabriel, the Logos and Son of the Spiritus Sanctus.[8] The followers of Monoimus the Arabian say that the Beginning of the universe is First Man and Son of Man, and what come into existence, exactly as Moses says, have their origin and being not from the First Man but from the Son of the Man,[9] not from the whole of him but from a part. And the Son of the Man is i, which is his dekas,[1] the principal number, in which is the beginning of the entire numeration and the generation of the universe, fire, air, water, earth. And this i being a unit and one keraia,[2] perfection from perfection, a point[3] coming forth from on high, containing all things whatever itself and whatever the Man contains, who is "Father of the Son of the Man,"—Moses therefore says that in six days the world was born, that is, in six powers, from which the world is born from that one point.[4] Isis is the feminine spirit, coming from Phœnicia, called Isah or Ishah in Genesis, ii. 22-24.[5] Therefore the reference to Father and Mother[6] must be Kabbalist, because Adam had no parents. The Concealed Child of light was expected to appear from the place of his concealment. The Messiah goes forth from the ken zippor (the bird-nest) in the Garden of Eden.[7] Here we come upon the Adam-Christ. When Alohim spoke, the Word was Light on the side of the Father and on the side of the Mother.—Gen. v. 2.

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[1] Gfrörer, I. 321, 306.

[2] Kabbala Denud., II. 391. Microprosopos means Short Face (SUN, Logos).

[3] Adonai is the Sun. Adonai is Adonis.—Am. Orient. Soc. Journal; Gladstone.

[4] Nork, Rabbin. Quellen and Parallellen, xxii, xxxi, xxxii; Sohar to Exodus, folios 48, 122, 123, 124; Surenhusius, hamashveh, 710; Meuschen, Nov. Test. Graec., III. 38, 39, 40.

[5] Kabbala Den. II. 355, 375.

Nork, Rabbin. Quellen, p. 402; Bodenschatz, III. 160; Talmud, Sanhedrin, fol. 95. col. 2.

Exodus, iii. 2, 14; Irenaeus, I. xii. p. 86.

[6] Adam is the Egyptian Osiris.—Dunlap, Vestiges, p. 226.

[7] Dunlap, Sōd, II. 24.

[8] Irenaeus, I. xxxiv.; Sōd, II. 18, 22, 24, 25 and authorities cited there.

[9] ὑπὸ τοῦ υἱοῦ τοῦ ἀνθρώπου.

> Adam supremus omnium est Corona[8] summa.—Rosenroth, Kabbala Denudata, Apparatus, 26, 28, 517.

The doctors concluded that the Messiah would be manifested before the Destruction of the City.—Lightfoot, Hor. Heb. I. 449. The Kabbalists held that the three letters *Adm* meant that Adam should reappear in David and the Messiach. "The Mystery of Adam is the Mystery of the Messia'h."[9] Metatron[10] is Adam Kadmon.[1] "What you call Adam Kadmon we call Christ."[2] "He was no sophist, but he was the Power of God, his Logos."[3] Adam supreme of all is the Highest Crown, the Logos, the Word of St. John's Mysticism.—John, i. 1–3. The Elect and Concealed One existed in His Presence before the world was created and forever.—Enoch, p. 49. From the Beginning the Son of Man existed in secret.—Enoch, p. 68.

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[1] His number 10. In the oldest part of the Mishna, in the Firke Afoth, v. 1, it says: Through 10 words the world has been created. Origen says that the God is named with ten names by the Hebrews.—Gfrörer, Jahrhund. des Heils, I. 299; II. 24.

[2] keraia means a horn of the moon, one projecting point, apex.

[3] keraia.

[4] Monoimus; Hippolytus, x. 17.

[5] Sōd, II. p. 24; Irenæus, II. xxxiv.

[6] Gen. ii. 24.

[7] "Light of Power proceeding from the Concealed that ARE concealed,"—from the Beginning of Ain Soph (without end).

[8] Matthew, xxv. 34; Luke, iii. 38. The Supreme Adam is the King!

[9] The reference is forgotten; it probably is in the Kabbala Denudata; but it is proved to be correct in Dunlap, Sōd, I. 112 note; II. 65, 66, 67, 68, 70, 74, 77, 149; Hyde, 168; also 1 Cor. ii. 7; Coloss. iv. 3. Amoun means the Concealed and Concealment.—Manetho; Plutarch de Iside, 9. Hekataeus, the Abderite, says that the Egyptians think the First God the same as the universe, as if being invisible and concealed; calling on and invoking him to become visible and manifest to them they say Amoun!—de Iside, 9.

Adam (the Man, Gabar) appears in Daniel, viii. 15, 16, and gives an order to Gabriel.

[10] Mithra, Seir Anpin, Serapis, Osiris, Horus, Dionysus, Apollo.

> luctus monumenta manebunt
> Semper, Adoni, mei; repetitaque mortis imago.
>
> The Anointed King has been appointed to rule over all hosts.—The Sohar, Comment. to Genesis, xl. 10.

Before the creation God had no form. When the Concealed of the concealed wished to manifest himself he first made a point.[4] So long as this light-point had not come to appearance the ENDLESS was still wholly unknown and diffused no light at all.[5] The Crown is the first "point." . . . That light which is manifested is called the Garment; for the KING himself is the innermost light of all lights.[6]

> But arcana is the subject to which that belongs; to conceal the Mystery of the King is good: lest into profane ears should be injected the statement about souls migrating into bodies, but not from other bodies; lest sacred things should be sent to dogs or pearls cast before swine. For it would be impious to give to the public (vulgus) these arcana of the wisdom of God!—Origen, contra Celsum, V. pp. 483, 484. Latin.
>
> Concealed from you is the Great Wisdom itself of the Maker of all things and the All-ruler God.—Justin against Trypho, p. 56. Lutetiae 1553.
>
> His garment is white and his appearance that of a Concealed Face!—The Sohar, III. 128 b.
>
> A great White Throne.—Rev. xx. 11.

That which neither generates nor is generated remains unmoved; for genesis consists in movement, since, too, what is generated is not without motion, both to cause production and to be produced: and THAT[7] which alone is neither moving nor

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[1] Nork, Bibl. Mythol. II. 281.

[2] Knorr, Adumbratio Kabb. Chr. pp. 6, 7.

[3] Justin, Apologia, I. p. 140.

[4] nekōdah rashōnah.

[5] Sohar, I. 15 a; Ioël, p. 87.

[6] The Aidra Suta, ix. He shall judge Azazel and all his associates.—Enoch, p. 58. Compare Rev. xix. 20, 21; xx. The Book of Enoch and the Apokalypse are near together on this last point.

[7] Compare the Hindu "tad."

(deminoratione) and another Christos, who has been made later than the other aeons, with the holy spirit: and another Salvator who was put together not by the Father of all things (i.e. the God of the Jews) but by those aeons who were made in diminishing status (deminoratione) etc. etc. This is a Valentinian gnōsis. But Kerinthus taught that there is a primal God, the Unknown Father, who did not make the world. He sowed in men the Nikolaitan doctrine, the gnōstic opinion, that the Christos and Salvator on high was not born; and although he descended upon Iesu in the form of a dove, yet that he flew back again. But how is it that he knows so much [1] of the doctrine of the Gospel of Matthew? Especially at a time when Judea expected a warlike King of the Jews! What turned the hope of a Great King, the Messiah, into the conception of the New Testament non-resistant? The Jordan gnōsis connects with Eastern Monachism. As the Gnōstics resigned the world and crucified the flesh in order to obtain the resurrection in the kingdom of the heavens, so too St. Matthew emphasised this doctrine in the crucifixion of Iesu. His martyrdom illustrated the martyrdom of the flesh. The author of 'Antiqua Mater,' p. 235, raises the question whether the Iesu thus connected with the Christ was not an ideal of Gnōstic origin. The character of Iesu in the Gospels is a complete illustration of the gnōstic doctrine of self-denial, such as was found among the Essenes, Nazoria, Ebionim, Therapeutae, and monōa.—

Onlybegotten, and the Logos. In that case there could be no idea of a crucifixion, since all three were considered to be incorporeal essences. Then these Christians knew nothing of Iesu. Rev. ii. 9 must then refer to the dead Adon, the Paschal Lamb.

[1] How came Karpokrates and Kerinthus about 115–135, to hear of the theory of a Messiah Crucified (in A.D. 33) when the Jews were expecting the Son of Dauid, the warlike Messiah of Jewish hope and Apokalyptic revelation up to 134? One, too, prepared to surrender to Caesar what Caesar had already acquired, much to the displeasure of the Jews. The friends of Josephus might favor such a policy, but they were not ready to recognise a Messiah by it. The Essene and the Ebionite of Edom might admit the principle of non-resistance, but the *Idumean* came to the rescue of the City and Temple. The gnōsis of the Ebionites of each kind was in full power over the adherents of the Christos. The world was crucified to them and the Encratites. The Gospel of Matthew used by the Ebionites was called by both Clemens Alexandrinus and Origen the Gospel according to the Hebrews.—Supernatural Religion, I. p. 423. 5th ed.. quotes Clemens, Strom. ii. 9. § 45; Origen in Joh. t. ii. 6 (Op. iv. p. 63 f.); Hom. in Jerem., xv. 4. Eusebius, H. E. III. cap. 27, states that the Ebionites used only the "Gospel according to the Hebrews." The last, then, was called the Hebrew Matthew. Consequently the Ebionites did not use our Matthew, and we do not know what was in their Gospel. Does the expression *Hebrews* imply that the phrase was coined elsewhere?

Matthew, xvi. 24; xix. 21. Self-denial is figured in circumcision, baptism, mortification and crucifixion of the flesh. The conversation of the Jewish gnōstics turned largely upon death and the resurrection. What did the 40 days' fast in the Desert signify if not the fast of the Nazorene, Ebionite and Iessaian gnōsis? If we turn to Josephus's Life, or to Matthew, iii. 3–7; xi. 7 f., we find the deserts the abodes of anchorites driven there by the gnōsis of their God to escape from temptation and the sins of the world. The gnōsis was the source of the Essene monasteries and Therapeute convents! The Nazorenes and Ebionites embraced the Knowledge of God. Why? They held that *the body is the prison of the soul!* Destroy the body,—and the soul shall rise in three days. Blessed are the pure in the heart, for they shall see the God! This was the Jordan gnōsis[1] of the God. When we find such expressions as "the falsely named gnōsis" and "Gnōstic falsifiers" this is merely an effort of the later Irenaeus party to assault the left wing of the gnōstics, the extremist Gnōstics; taking all the credit to themselves as being possessed of better knowledge. Whereas we have seen how good the right wing of the gnōstics really was, and how pure it claimed to be in Egypt, in Hermes, in Mons Nitria, in Nabathea, Adōma, Moab, and all along the Jordan. The 'Gospel of the Hebrews' appears (from what little is reported of its gnōsis) rather high colored, to judge from the description of the *fire in the Jordan* at the baptism. St. Jerome admits that the Gospel of the Nazōrenes came from one source (with our Greek Matthew) but that "different by-ways of rivulets" had been discharged into it. We can guess what this means! That the earliest gnōsis and Nazorian-Ebionite Christology in the Gospel of the Nazōraioi would not have suited Irenaeus, or the Roman Katholic Church of St. Jerome's time. The Palestine gnōsis was Nazōrian, Sabian, Ebionite and Hebrew.[1] When Jerome got into the land of the Older Ebionim, or studied the Gospel of the Nazarenes in the library at Caesarea, he found it out. All this goes to show that a change occurred from the views of the Ebionites to our ordinary Four Gospels. There was something that needed to be added to or taken away from them.

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[1] Every mind understands the Deity, for mind is not without what is mind-perceived, and the mind-perceived (the νοητόν) is not apart from mind.—Cory, p. 249. The soul being bright fire remains immortal and is mistress of life.—Psellus, 28; Plet. 11. Cory, p. 243. The doctrine of the incarnation admitted the gnōsis in confessing a Christos; but self-denial is inculcated in the crucifixion, and the favorite theory of the resurrection of souls confirmed in the doctrine of the Resurrection of Iesu. Was the doctrine of the incarnation of the Messiah and his crucifixion taught before 138, or in the Four Evangels posterior to 140? Under two Minds the life-generating fountain of souls is comprehended (enclosed).—Cory, p. 253; Dam. de princip. Father-generated Light, for he alone, having gathered from the strength of the Father the flower of mind, has the power of understanding the Paternal Mind.—Proclus, in Timaeum, 242; Cory, 253, 254. But the Ebionite N. T. gnōsis denies that the Son knows all that the Father does.—Matthew, xxiv. 36. Sinaiticus. The Primal Fire beyond did not enclose his power within Matter by works, but by Mind. For the Architect of the fiery world is Mind of Mind.—Proclus, in Theolog. 333; in Timaeum 157; Cory, p. 244. He shall baptize with spirit and fire.—Matthew, iii. 11, 12. The gnōsis here is the same in both quotations, the Father Mind and the Logos Mind, and the Gheber fire in both. There were two Bels, the first Saturn,—the second, Sol.—Movers, I. 186, 185. The Sun sees the pure Circle in the heavens.—Cory, Anc. Fragm. p. 266. The (sun's) disk is carried in the starless, much above the inerratic (non-planetic) loftier (circle). And so he does not occupy the centre of the planets, but of the three worlds.—Julian, Oratio V. p. 334. The tomb of Saturn was in the Caucasus mountains.—Clementine Homily, V. 23. Before all things that really exist and before the whole ideal forms there is One God prior to the First God and King; and from this One the self-originated God caused himself to shine forth.—Kenrick, Egypt, I. 303; Cory, Anc. Fragments. So, too, Matthew, xxv. 34, 40. Here you have the Babylonian Father and Son, the Oriental Gnōsis, professing Knowledge of things on high! The very doctrine of Philo in regard to the inhabitants of realms above. But the soul is not a bright emanation from fire (a conception of the fireworshippers). It is the manifestation of the powers of a complete organism, the indication or exponent of a completed circuit in the animate system. Soul is not life, else the insane have souls, having life. In fact, the gnōsis knows very little about the human constitution and even less concerning supernal things. It is religious sentiment based on pure imagination. Colossians, i. 16, con-

The Son of Man has been elected and concealed before the Lord of the spirits before the world was made, and unto eternity he will be before Him.—Henoch, xlviii. 6, xlix. 2. For previously (before all things) was he concealed, and the Most High has kept him. . . . —Henoch, lxii. 7. The Angel of the Lord is the Adon (Lord) the face of God, sent to prepare the way of the face of God.—Galatinus, de Arcanis, III. fol. 77. It is not of so much consequence to find out how the Jewish Messiah, the Son of Dauid, got turned round into the Christos a Divine Person, as it is to feel sure of the fact! Isaiah, lxiii. 9, psalm ii., and Micah, v. 2, may establish this, but when the

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tains the Logos doctrine of Philo Judaeus and St. John's Gospel, and is as gnōstic as Saturninus was. Physical injury, on the principle that the soul is an entity separate from the body, ought not to affect the thinking mind, but it does.

[1] St. Jerome says that he has translated writings of the Apostle and Evangelist (Apostoli atque Evangelistae scripta). These *scripta*, written in Hebrew and translated by St. Jerome, are the pseudo-Matthaei evangelium, known as the liber de ortu beatae Mariae et infantia Salvatoris.—Compare Tischendorf, Ev. Apocrypha, pp. xxv.-xxx., 50, 51.

a Virgin.[1]—Rev. xii. 1, 2, 5, 6. We know that the Apokalypse's prophecy of the Destruction of Rome never came to pass (Rev. xvii. 3, 5, 6, 9, 10) and was not likely to have been made later, or very much later, than the death of Bar Cocheba (or Coziba) about A.D. 133. The coming of the Jewish Messiah may have still been expected by the Messianists as late as A.D. 140, possibly. When Rev. vii. 9, 10, and xi. 15 exhibit the Saviour of *all nations* we know that the Diaspora or the Ebionite, has got into Asia Minor (Rev. i. 11, ii. 6, 15, iii. 9) but not away from the exclusiveness of those that lived over the Jordan and under the Law of Moses (—Matthew, v. 17, 18; viii. 4; x. 5, 6; xv. 24) not far away from the lost sheep of the house of Israel. When we bear in mind that Asarel was the Kronos (Saturn) of Asaria (Sarra) or Syria, that Kronos in the Babylonian Flood-story represents the office of Iahoh (Life-god) as the primordial uncreated (anfangsloser) Being without beginning that was regarded as Creator[2] and Father of men and Gods (Movers, I. 261), it is not surprising that the Israelites, coveting Kanaan (Syria), should have kept Saturday (dies Saturni) sacred to Saturn and others kept Sunday sacred to Sol, like the other Sabians. So, too, in the Thebais, in Egypt, Knēph was considered to be uncreated and immortal. Where was the knowledge (gnōsis) of heavenly things to have an end? The worship of Saturn was genuinely Phœnician[3] (—Movers, I. 25).—Daniel, i. 3, 5; vii. 22. And the Arabian Magoi (astrologers) had foreseen in the East the star of the Jewish Messiah and Saviour.—Matthew, ii. 2.

The Persians regarded Mithra as the Chief of the Izeds (Angels), in Babylonia he was held to be the Logos (as too in the Apokalypse), Philo regarded the Logos as the Great Archangel, of many names; consequently, the names Gabriel, Metatron and Michael or "Angel Iesua" could be applied to him; some gnōstic writers spoke of the Angel Gabriel as taking the place of the Logos (Irenaeus, p. 87; Dunlap, Sōd, II. pp. 3, 18); the Ebionites regarded the Son as Archangel, less than the God; Justin Martyr says that the Son was called Angel; Epiphanius says that the Ebionites considered him an Archangel; while the followers of John the Baptist at Bassora regarded Gabriel as the most splendid of all the Angels, the first-begotten Son.—Codex Nazoria, I. 165, 247, 267, 283; II. 116, 117. Norberg in his preface p. viii. says that no other Aeon was prior to Gabriel. The Essenes attached great importance to the Angel Names, and St. Luke, i. 26, 35, ascribes to Gabriel divine function. The Jews considered him the Angel of Fire, which appeared in Exodus iii. 2, 4, 6, 14, 16; Judges, xiii. 20, 22. In the beginning the First Cause existed alone: He thought: I will let the worlds issue from Me. He let them go forth, Water, Light, impermanent Matter, and the waters. Water was above the firmament which supports it. Then He formed out of the Waters the Spirit. He looked on it, and its mouth opened like an egg; out of its mouth proceeded Speech, and from the Speech, Fire. Gabriel, then, corresponds to this Logos of the Hindu Philosophy. "He framed all creatures," said the Hindu. The Angel Gabriel is the Son of God begotten upon Light, and he undertook to create the world.—Adams, View of Religions, 118. Called and sent by the Lord on high was an Aeon, whose name was Abel Ziua, also Gabriel. Apostolos (Legate) he was called.—Codex Nazoria, pp. 22, 164, 165. Starting on this foundation of Gabriel *the* Angel of the Lord, Matthew i. 20 merely says "an angel of the Lord," changing the whole aspect of the Ebionite theology, while Luke expressly mentions Gabriel as the divine instrument of communication, at the same time that he subordinates Gabriel to Iesu as Matthew subordinates "an Angel." But Philo Judaeus says that the Logos is the Oldest Angel, the Great Archangel of many names. The Codex Nazoria, I. 2–21, commences with the praise of the most High Eternal King of Light. But St. Matthew calls attention to him so late as chapter xxv. because he puts the Virgin-born Iesu first, and adduces his Essaian-Iessaean-Ebionite self-denial in chapters, v., vi., vii., x., xix. He drops Gabriel as King of Fire and

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[1] The God, then, was born a man, and himself Kurios (Sungod and Lord) he saved us, giving the sign of the Virgin.—Euseb. V. cap. 8. Eusebius must have read this in the Septuagint Greek; but the Hebrew has ha-olma the virgin, the girl.

[2] Colossians, i. 16. But the Messiah was to be called by the Tetragrammaton the Name of God.—Galatinus, de Arcanis, capita, ix., x. Liber, III. fols. 71, 72. The Messiah then was God the Creator; and back of him was the Ayin, the Unrevealed entity! And this is his Name that they shall call him, Iahoh Zedeknu (Iahoh, being the Four Letters Iboh).—Jeremiah, xxiii. 6. Thus the Messiah came to be regarded as God the Logos and Creator. This was Babylonian doctrine. So Galatinus, III. x. 77; Malachi, iii. 1, 2, 3.

[3] The worship of Phœnician deities extended to Pontus on the Black Sea.—Movers, I. 21. Phœnician settlements on the Black Sea. The Adonia were celebrated in Makedonia. Markion came from Pontus.

Light, and preaches the Son of the Man as Son of God. Theology was free in St. Matthew's time, even if it did adopt the Essene system of presbyters or elders. Gabrail Apostolos was also named Ptahil and Abel Ziua.—Codex Nazoria, II. p. 210. The news of the fall of Jerusalem produced its effect as far as the mouth of the Euphrates. The Codex Nazoria, II. 298, 299, 302, 303, refers to it, and (like Menander and Saturninus, who declared the Chaldean doctrine that the world was made by Seven Star Angels) states that Seven Star Angels built the City Jerusalem. Its fall set every one thinking, in Antioch, Samaria, in beyond the Jordan, and Nabathea (where the Nazorians were strongest), about "in principio omnium generationum Rex ille aeternus" (ram wa-ghebir ol kolahon aloha dibereshit kolahon dara hoa Malka dimin qadim)! In the language of the Zabian priest, sceptre in hand: I renew your baptism in the name of the Father and of our Saviour John, who, as he baptized the Jews in the Jordan and SAVED them, will also SAVE you.—Norberg, preface, p. xviii. These Christians or Nazoria had crucified the flesh.—Galatians, i. 17; v. 24.

All thy body shall be phōteinon, luminous with Light.—Matthew, vi. 22. Tamas in Sanskrit means Darkness.[1] The darkness under Persian serpentine symbols was adored by the Jews.[2] The Adonis-garden, the Garden of Tamas,[3] was called Tamaseion.[4] After an acquaintance with the Serpent at the tree of life and getting a knowledge[5] of evil, Eua (associated with Semele in the Greek Mysteries) in the Darkness of Hades gives birth to two sons, the Dioscuri, Ken (or Chna) and his brother Abelios,[6] the God of Light. The Garden of Adan was in Hades, the Genesis of the Mysteries, and Eua is Proserpine in the arms of the Adonis (Aidoneus) in Hades, flirting with the power of Life and Death, in the gloomy mansions below, while Kenāā[7] gets or acquires possession of Adam (Adonis, Osiris, Iacchos,—a holy, heavenly horn of Mene) and

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[1] Lorinser, Bhagavat-Gitá, Lesung II. page 24, note 35.

[2] Ezekiel, viii. 10.

[3] Tamuz, Thammuz.

[4] Ovid's Tamaseum.

[5] Compare with gnōnai and gnōsis Chna (γένω, genesis) the brother of Isiris (Osiris, Abel, Bel).

[6] Apollo, Bal, Bel.

[7] Qenāh (קנאה).

gushing up about his navel and his breasts were empurpled from his thighs, and the parts beneath his breasts, white before, became deep red to Adonis. All mountains and the oaks[1] say: Ai Adonin![2] And rivers sorrow for the woes of Aphrodite, and springs on the mountains weep for her Adonis, and flowers redden from grief: whilst Kuthereia sings mournfully along all woody mountain passes and along cities.[3]

In this exciting religious revival of woe in the Mourning for the Assurian Adon, it is to be inferred that the Hebrew 'Asarielim' or Asrielites took a prominent part. See Ezekiel, viii. 9, 14. Bel, quadam ratione sacrorum, is both Saturn and Sol; i.e., Israel and Shemes=Shemal.

Thou hast bought us for the God with thy blood.—Rev. vi. 9.
Whitened their robes in the blood of the Lamb.—Rev. vii. 14.
The Kingdom of our Lord and of His Christos.—Rev. xi. 15.
The Kingdom of our God and the Power of His Christos.—Rev. xii. 10.
The Accuser of our Brothers is cast down, the Accuser of them before the God by day and by night.—Rev. xii. 10.

Justin Martyr regards the suffering of the Messiah, as does the Apokalypse, from the point of view of Daniel, ix. 26. The Christos is here identical with the Lamb having seven horns and seven eyes. The Adversary is the Devil, Satan; and the scene is Jewish Messianism; else Michael would not be brought in as Jewish Angel to contend against Satan. It looks as if this Jewish Messianist book came from the Diaspora into Christian hands, by whom it was slightly altered. After the year 70 a very considerable portion of the Jews must have been in Syria and Asia Minor, as far east as Damaskus and Nisibis. The Messiah (Christos) in the Apokalypse (which is late) was regarded by the Hellenist Christians (or Christianized Jews of the Diaspora) as the Paschal Lamb. The word "Gentiles" reveals a Jewish or quasi Jewish writer. So Rev. ii. 9; iii. 9; vii. 4–9; xxi. 12–14. That the Apokalypse is a late work Rev. ii. 23 (*All the churches* shall know) sufficiently indicates.—Rev. i. 11.

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[1] Alon bacōth is the "oak of Mourning"—Gen. xxxv. 8—for Adonis.—See Ezechiel, vi. 13, where their idols were on the mountain-tops, under every thick oak, and under every green tree! The oaks bewailed Daphnis.—Theokr. Idyl, vii. The Lamb dies when the Adon dies at the fall of the leaf. He rises again the third day!

[2] In Hebrew, Hoi Adon, Hoi "Adonino."—Mourning for "our Lord." How admirably he reclines on a silver couch; just shedding the first down from his temples, the thrice beloved Adonis who is beloved even in Acheron.—Theokritus, Idyl, xv. Sprinkle him with myrtles, sprinkle him with unguents, with perfumes!—Idyl, xv. They offer to the manes of Adonis as to one dead, and the day after the morrow they tell the myth that he lives, and send him to the air.—Lucian, de Syria Dea, 6. The third day he rose from the dead! Apollo sits on the right hand to Dios.—Kallimachus, Hymn to Apollo. "The sun, moon and eleven stars made obeisance to him!"—Gen. xxxvii. 9. See the Apollo-zōdiac, pp. 673, 674, where only eleven signs are shown; the Lamb being left out. Hence he is the Lamb of Dios.

[3] Theokritus, xv.

> But to you I say, the rest in Thuateira who do not hold this Didachē (teaching) who knew not the Depths of the Satan, as they say, I will cast upon you no other burden, but what you have hold firmly until the time when I come. And he that succeeds and keeps my works to the end, I will give to him plenary power in regard to the Gentiles (the Nations) and he shall rule them with an iron staff, as earthen vessels they are broken.—Rev. ii. 24.

This looks immensely Jewish, like Rev. xxii. 15 which says: "Outside are the Dogs!" Can the writer have come from the Transjordan.[1]

At the time of the burning summer heat, when the vegetables began to wilt and respiration became difficult, Gebal[2] was changed to a theatre of mourning festivals in the course of which the Phoenicians shared in the desolation of Nature. From all surrounding points outside processions converged towards the Holy City. The women ran in groups, their hair flying, garments torn, with naked feet, cut their flesh with knives[3] and whipped themselves with fury, uttering cries of grief for the recent death of Adon, killed on Mt. Lebanon.[4] The eunuch[5] priests conducted this cortege to the monotonous sound of the tambourine and the mournful flute which moaned an elegiac air; it was the plaintive hymn of the passion and the death of the God of love who has expired. The women of the city joined themselves to those that came from the country, and the band continued in this way to increase. To copy the pious example that was given them, the men armed themselves with scourges with a handle of ebony and whipped one another. The distribution of blows increased as they proceeded, the lashes whistled in the air, the blood spirted on the faces and splashed the walls; the streets were filled with flagellants,[1] soon they overflowed with them; the mortification [2] then reached its highest point. Suddenly the funereal cortéges moved out upon the hill and directed themselves confusedly towards the Temple. There, in the first hall, the body of the God martyr was deposited, reposing upon a catafalque covered with purple and illuminated by glittering torches. The blood still ran all hot from his wound. At the four corners of the hall four great censers scattered in the atmosphere the perfume of myrrh.[3] The gifts brought by the Magi to Adonis were gold, frankincense and myrrh; [4] gold being the sun's metal and color. From Mylitta proceeded the Sun and all his celestial cohort. The Mother is superior tó the Son and has the lion (the solar emblem) under her feet. So also the divine Bel is the Lover of his Mother.[5]

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[1] See Rev. ix. 14, and the Euphrates. The words "All the Ecclesias" either show that the Diaspora had separated from Judaism at a very much earlier period than we had formerly supposed and that their organisation into Ecclesias had been of long standing, or else that the Apokalypse, written by the Diaspora, has been subsequently interpolated or rewritten, which is possible. Matthew, viii. 4, is as Ebionite Jewish as possible, and Rev. ii. 23 shows a very extended status of the Greek Diaspora.

[2] Compare the name Kaboul.—Joshua, xix. 27.

[3] Specially forbidden by the Mosaic Law.

[4] See Luke, xxiii. 27.

[5] compare the "eunuchs" in Matthew, xix. 12.

The Messiah was the face of God.—Galatinus, de Arcanis, Book III. cap. x. Justin has to explain what the 'Lamb' denotes.[6] Justin says that the sacrifice of the Paschal Lamb was a symbol of the suffering of the Christos, after which Jerusalem was to be destroyed. Paul connects the slaying of the Jewish Paschal Lamb with Iesus crucified as the Christian Passover.—Ernest de Bunsen, p. 345. We know that the notion of a Dying SUN was prevalent throughout the East from Egypt to Hindustan. Homer mentions Herakles in Hades (he descended into hell). Krishna (Herakles) dies in India. Herakles dies (in a Greek Myth), Dionysus has his passion, Osiris rises from Hades. Nork, Real-Wörterbuch, II.

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[1] Hence the Christian order of the Flagellants.—Dunlap, Sōd, I. 42.

[2] Mortify the flesh!

[3] P. Gener, la mort et le diable, 61, 62. Myrrh is what the Magi offered to the Angel Iesoua.—Matthew, ii. 11. Les representations de la grande deesse . . —ces representations ne sont que des anthropomorphismes, c'est a dire des divinisations des altières femmes de l'Asie Mineure et de la civilisation de l'Euphrate, qui demontrent manifestement la prépondérance obtenue par la femme en Chaldée. Telles devaient être en effet, les femmes sémites, images vivantes de Vénus Mylitta, au tempérament de feu toujours ardentes, insatiables, inassouvies, toujours harcelées par une inaltérable soif d'amour que les forces d'un homme étaient impuissantes à éteindre.—P. Gener, 356.

[4] Matthew, ii. 11; xvii. 2.

[5] P. Gener, 354, 355.

[6] Unless he had explained this, the Christians et al. might never have heard of it. Perhaps it was news to every one.

naturally receive a similar name Ieso, Iesu, Iesua.[1] Hence, too, the Ebionites, as Essene pupils, were called Iessaioi. But the distinguished Philo Judaeus, although he lived until after A.D. 50, never heard of the founder of Christianism, named Iesua. If he did, he must have mentioned it. How came some of the Ebionites to assent to the doctrine of Matthew's narrative? It was *Essene*. How came the narrative of the crucifixion to be written? For a purpose. Besides, Josephus could be *freely* used, to supply suggestions in aid of the object in view.[2] Again, Rome was hated and the source of all evil; and Pilate was not entirely forgotten. How was it that the Ebionite Church broke away from Essenism? Or that Paulinism was brought within the Christian Communion? Tatian and the Encratites adhered to self-denial.

Kerinthus was Diasporan and Judaist-Ebionite. The Apokalypse is Essenian and very Jewish originally; not Christian. Ernst von Bunsen regards Kerinthus as the probable author of the Apokalypse of John. Early presbyterian tradition of the Roman and of the Alexandrian Church pointed, he thinks, to Kerinthus as the real author of John's Apokalypse. The preshyter John was buried at Ephesus. Paul (he says) refers to perverse elders at Ephesus, while John of the Apokalypse mentions elders at Ephesus who wrongly called themselves Apostles. Whilst there is nothing in the Apokalypse which, from what we know of Kerinthus, he could not have written, the Christology of the Apokalypse clearly includes that of Kerinthus, as transmitted by Irenaeus. The connection of the doctrine of Kerinthus and the Apokalypse of John with the Eastern and Essenic gnosis is undeniable. The Lion of Judah, the Root of Dauid, represents the Seven Planets and the death of the Messiah in Dan. ix. 26, and also represents Daniel, vii. 13, 14.—Rev. v. 5–9. Represents also the Logos.—Rev. i. 13, 16; xix. 11, 13, 14. Rev. xiii. 5 repeats a remarkable phrase in Daniel, vii. 8. The same double personality of a celestial and at the same time a terrestrial Messiah, which is the characteristic feature of the Christology of the Apokalypse, is assumed in the pre-Christian targum after Jonathan, where the Messianic Word of God is said to rejoice over God's servant the Messiah.—Bunsen, 313–315. The same distinction was made by Kerinthus, whose Christology, in every essential point, may be regarded as identical with that in the Revelation of 'John.' Even the view of Kerinthus that Christ, because a 'spiritual being,' departed from Jesus before he suffered, is not excluded by the doctrine of Christ in the Apokalypse. According to Irenaeus, I. xxv (26) Jesus suffered and rose again. Consequently Kerinthus did believe in the human nature of Jesus.—Bunsen, 315; Rev. v. 9; xxii. 16, 21. That is, Irenaeus would have us think so. His Kerinthus is suspiciously bare of details. Thus according to Kerinthus and 'John' the presbyter perhaps, the man Jesus was after his death united with the Christ, but the part of Messiah seems in the Apokalypsis, xix. 11 ff. and xxii. 10 to have been reserved for the immediate future. It is clear, however, that the Apokalypse while in several places referring to the blood of the Lamb and its redemption, does not altogether adopt the position of the Gospel of Matthew, and it by Sodom and Egypt

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[1] Philo calls the firstborn Logos (Word) the Oldest of the Angels.—Philo, Confusio Linguarum, 28. The Ebionim held the Christos to be an Angel. Some say Adam is pneuma, the Christos, and above the Angels. Others among them say that he is from on high (ἄνωθεν) but comes down in Adam (entering) the Patriarchs when he wills, assuming the body. That the same came at the End of the Days and put on the body and was seen a man (that is, in human shape), and was crucified and rose from the dead and ascended (on high). When they please, they say "No, but the pneuma came into him, which is the Christos, and he put on (wore) him who is called Iēsou." And they indeed receive the Evangel according to Matthew. For they, like the Kerinthians, use this alone. And they call it katà Ebraious (According to the Hebrews).—Epiphanius, Adv. Haer. Liber I. Tom. II. xxx. 3. Here we have the Adam-Christ of the Clementine Homilies. Epiphanius, however, is a late writer. The Light of the world.—John, ix. 5. One is the King of Light in his Kingdom, nor is there any higher than he. This is the Crown of the Kabbalists.—Dunlap, Sōd, II. p. 49. The Ebionites regarded the Christos as the Light of the future world, the Devil as the God of the present. The faction of the Ebionites was compounded (duplex). For some asserted that Iesu was purely and simply a man, and generated by Ioseph and Maria. Others confessed that he was conceived from the Holy Spirit by the Virgin, but they admitted so much in such a way as to deny that he was God and Logos or existed anteriorly.—Eusebius, H. E. III. 21. Epiphanius, Haer. xxx. 16, says: They say that Iesu was born of the seed of a man and thus by election called a son of God, the Christos coming from on high (from the ἄνωθεν) on him in the form of a dove.

Philo Judaeus, Life of Moses, Book III. 14, speaks of the Son of the Father as obtaining forgiveness of sins; and in his Tract on the Ten Commandments, 33, he speaks of the Great King (the Messiah) as in Matthew, xxv. 34, and one of the early Latin Hymns (see Rambach Anthol. vol. I.) uses this expression. Thus we see that the Great King Anointed, the Angel Iesua, and Saviour Angel was regarded as the Son of the God by Jews, by Philo and the Ebionites, as Son, as Angel-King; but not in the flesh, and not according to the Mythology of Matthew. The Book of Henoch (the first written part) is dated by Drummond in the last half of the 2nd century before Christ; and the references to the Concealed Son of the Man may be prior to our era; compare the Messianic passages in the Sohar.

[2] Compare Jos. Ant. XVIII. 1, 3, 5.

(xi. 8) certainly does not mean Jerusalem but Rome.—Compare Rev. xvii., xviii. Hence, as mention is made therein of Apostles and Saints, it might be open to doubt whether the author did not live prior to the publication of the Gospel according to Matthew. It is evident that the Mithra idea, the Metatron idea, the Messias idea, and the doctrine of the Son as Angel-king had coalesced in the expectation of a Son of Dauid (David). Here we get the human part of the Iesua! The Gospel of Matthew supplies a Virginal Birth for the Iesua, and the followers of Kerinthus are said to have used the Matthew-gospel although Kerinthus did not believe in a Virginal Birth. Being so Jewish and so antipauline, the Apokalypse, intimate with the 7 cities of Asia, has the appearance of having gone through one edition in an earlier form, before interpolations brought it into its present shape at a later period. It makes no reference to the Crucifixion that Matthew describes. Rev. xi. 8, 9, refers to the Jews slain in Rome. A Jew would not call Jerusalem Sodom, though he might call Rome Babylon. The Apokalypse here follows Daniel, ix. 26, and was evidently written prior to the Gospel according to Matthew.

Kerinthus belonged to the Ebionite party, and, if he had ever seen any, would have rejected Paulinist Epistles. Compare Rev. ii. 14, 15. The views of Kerinthus were confirmed by his followers; for, like the anti-paulinist Ebionites, they continued to use only the Matthew-Gospel up to the fourth century (—Irenaeus, I. xxvi (27); Supernat. Religion, I. 420, 421). There were Ebionites still in the time of Epiphanius († 403), who connected Christ with angels and archangels, as this is done by the Revelation of John. It can be proved that Ebionites and Elkesaitans, like Iessaeans and probably all Palestinian sects, rejected the Paulinist Epistles, as also the canonical Acts.—Ernest de Bunsen, 319; Iren. Haer. I. xxvi.; Orig. c. Cels. V. 61, 65, etc.; Euseb. H. E. iii. 27; Theod. Haer. fab. ii. 1; Epiphanius, Haer. xxx. 3, 16; Hilgenfeld, Zeitschr. f. W. T., 1875.

Connected with the planetary symbolism of the Sacred Candlestick Christ is considered by "John" the first of seven archangels. He is able to open the seven seals.—Bunsen, 312. The 1st Corinthians, xv. 28 (like the Ebionites) regards Christ as the Great Archangel. Matthew, x. 5, is Ebionite.—Irenaeus, I. xxvi. The Ebionite in Syria formed in the second century

day, if perhaps he should be guilty of incontinence, to be baptized in the waters if he had a supply of sea waters or otherwise. But also if on going up from the plunge (descent) in the waters and baptism he should meet anyone, he runs back again in like manner to be baptized, often together with his clothes. And now virginity and continence are altogether forbidden among them as also among the other haeresies like this one. For once they sanctified virginity, perhaps on account of James the Lord's brother,[1] and they inscribē their writings to presbyters and virgins.[2] And the beginning of this was after Jerusalem destroyed.[3] For since all who believed in Christos mostly dwelt in the Peraia at that time in a certain city called Pella of the Decapolis which is mentioned in the Gospel, near the Bataneia and Basantis region, the Ebiōn was motived on this account, that they at that time removed there and remained there. And after the settlement he begins to hold his ground in Kōkabē a certain village towards the parts of the Karnaim, Arnem, and Astarōth, in the Basantis district, so as the knowledge coming to us embraces (includes). From that time he (Ebiōn) begins his evil teaching whence I suppose too the impious Nazarenes have been exhibited, for he conjoined to them and they to him each imparted of his own wickedness to the other. And they differ one from the other in something, but in evil disposition they copied one another."—Epiphanius, Liber, I. Tom. II. contra Haer. xxx. 1, 2.

Epiphanius, writing in the 4th century, 200 years after the Ebionite Gospel of Matthew, is a witness to the fact that the Ebionites lived beyond the Jordan near the Iessaioi or Essenes, and at one period retained the Essene and Therapeute practice of virginity.[4] This is confirmed in 1 Cor. vii. 34, 38. Epiphanius says that the Nazōrenes were before Christ and knew not Christ. Irenaeus states that the Ebionites used only the Gospel of Matthew.[1] Matthew teaches Healing, poverty (ebionism), self-denial (nazarenism), eunuchism, virginity (paulinism). Acts teaches communism and poverty (ebionism); Philo in the first half of the first century (in the treatise on a theoretical life of the Therapeutae) lays down the doctrine of Judaist celibacy and self-denial; Josephus, at the close of the first century, describes the Jewish Healers (Iessaioi, Essaioi) as celibates, communists, poor (ebionite), self-denying (Nazōraioi), eunuchs; Philo locates them in many lands. We find a sect the Iatrikoi (Physicians) in India, self-denying. What does all this show? That communism and askēsis, coupled with healing, spread from India to the Euphrates, Arabia, the Jordan, the Nile deserts, to Antiocheia and even to Tarsus. Josephus relates that, besides the Essenes living under the direction of curators in their silent monasteries, there were others of the order living in cities,—consequently living in the outside world. Here we come upon the Ebionites, not living in monasteries, but practicing the Essene regimen, pure Nazōraians, Nazarenes. They might well have been called Iatricoi, Therapeutae, Healers, Servants of the Spirit, as Philo seems to have regarded them. So that Eusebius was not far from the truth when he claimed the Therapeutae as Christians. They were very much *Ebionite!*

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[1] It was the Essene usage, according to Josephus; the Therapeute custom, so said Philo.

[2] 1 Cor. vii. 34, 38.

[3] The Nazōrenes and Ebionites were before our era; on the authority of Epiphanius for the Nazūraioi; see Isaiah, xxix. 19 for the Ebioni (poor) of Adōma (?). P. E. Lucius tries to show that the Therapeutae of Philo were Christian monks of a later period. But Eusebius differs from him, claiming them as earliest Christians, and declaring their usages as still practised in the Christian community.

[4] Rev. xiv. 4.

According to Ernest de Bunsen, 312, the conception of Christ the first of 7 angels exactly parallels the Eastern Serosh first of 7 archangels. The Persian Angel Serosh (Sraosha) was a Mediator, like Mithra. Elxai (apparently a Budhist, from Arabia or Iran perhaps) came forward in Nabathaea, Arabia Petraea, or around Wasith and Basra in Trajan's time about A.D. 100, having received from the Parthians in the city of Sera a book which was called after him. Like the Essene Secret Books concerning the Angels Elxai's Book was probably made known only to the Initiated among the Essenes, Ebionites, and Nazorian Baptists or Mandaites the disciples of John. Compare Galatians, i. 17. Ernest de Bunsen connects Elxai with the East, with Zoroastrianism and Budhism. Of course Gotama-Budha having been already previously represented as the Saviour Angel there was nothing entirely new in the promulgation of the Budha or Logos in the flesh ; but the publication of this idea might not be received with much favor at first, as being a foreign importation : when however it was put forward as the 'Messiah Son of Dauid' (—ps. lxxxix. 20) after Hadrian had erected the temple of Jupiter Capitolinus on the spot where the Temple of the Jews had stood, the proximate coming of the Messiah might be regarded under a different aspect. Daniel, ix. 26, says that the Messiah shall be cut off. So Rev. v. 9 ; Dan. vii. 14. A Matthew was perhaps needed to connect the human persona with the memories of the Jewish war against the Roman power ; and his crucifixion might then form the denouement of the narrative. At all events the Essenes, known since B.C. 143, performed no bloody sacrifices, neither did the Budhists, nor the Jews after A.D. 70 ; so that it was competent for the Diaspora at Alexandria, at Antioch, or beyond the Jordan to go over, as far as it chose, to any Essene views : for Josephus describes them as to be found in every city 135 years after the Essene sect was first mentioned. From this point of view it is not necessary to show Essenism in John's Gospel, or in the Epistle of John, or in the Apokalypse, or in Paulinist epistles.—1 Cor. vii. It would not be surprising to find it among parts of the Diaspora in the second century, particularly in Arabia.—Galatians, i. 17, 21 ; Romans, xiv. 21. Ming Ti who reigned in China A.D. 58, dreamed that he saw a Divine Being with a body like gold, of the height of 70 feet, surrounded by a glory like the sun. This was the description of Budha ; and there was an image of gold, of the same height, in the province of Babylon. Consequently the Eastern Diaspora in the plain of Doura must have known such images whether of Bel or Budha. Compare the description in Acts, ix. 3 ; xxii. 6, 8, 9. Paul is here described as having a vision of the shekinah, which in the doctrine of the Kabalists is the Angel Metatron, or Mithra the Mediator and Saviour ("Metatron Malka, Malach malachim") the Angel-King. As the Kabalah goes back to Babylon, and Simeon ben Iochai lived in the beginning of the 2nd century of our era, the Diaspora must have known the Babylonian, Essene and Kabalah mysteries.—1 Tim. iii. 16 ; Philipp. ii. 6, 9 ; Coloss. ii. 2, 9, 18. What

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[1] Compare Matthew, xix. 8, 12, with the eunuchs of Rev. xiv. 4. These Ebionites might have regarded themselves as Beni Israel and the outsiders as dogs, and talked of Power over the *Gentiles.*—Matthew, x. 5. Rev. xi. 2 mentions the Temple and the Court of the Gentiles. The Apokalypse is the work of a Jew or an Ebionite, but the idea of the Christos as Healer, in the way described in Matthew's Gospel account of Iesous, cannot be found in it. It is hostile to Rome the City of the Gentiles.—Rev. xvi. 19. It is Messianist, but not the Gospel.

brochures in the arena of Essenism, Ebionism, and Messianism, and the Epistle of John, I. ii. 22 is a hostile return shot at the Kerinthians. So that the Messianic period during the first century and a half of our era is not fully described. We can from certain evidences merely infer the order of dogmatic changes.

The first effects of the destruction of the Jerusalem Temple (Matthew, xxvi. 61, John, ii. 19 are evidently posterior[1] to A.D. 65–70) must have stunned the people of Palestine. When they recovered from the shock many recalled the Messianic prophecies. Now was the time to look for the Jewish Messiah, for now they most would need him. Where is the Saviour Angel? The God will not desert his people in their extremity. Lord, wilt thou restore the monarchy to the Israel at this time?—Acts, i. 6. "I come soon."—Rev. xxii. 12, 20. The time is at hand, says the Apokalypse. The Messiah will quickly come to raise the Temple anew, build it again, 'the Romans shall be rooted out,' 'God shall send from the sun a King,'[2] and the Kingdom shall be restored[3] to Israel.—Acts, i. 6. This disposition to look for the King lasted till 133, and, while it lasted, was no time for apostles to preach that the Jewish Messiah had already come and perished[4] at the hands of Pontius Pilate. Therefore the date of the Apokalypse should seem to be about 120–135. But after the destruction of Bar Cocheba, when the edge of expectation of the Messiah's coming was considerably dulled, converts might possibly be gained to the idea that the Messiah had come a hundred years before. The lineaments of tradition and history had by that time somewhat faded in the minds of the vulgar, and exact knowledge was the property of the few, not of the many. While the Messiah's proximate coming was a people's hope, Kerinthus, an Ebionite Gnostic, or Judaist, was not likely to look for a *man* to represent the Angel Iesua; and it is easy to observe (Irenaeus, I. xxv.) that Kerinthus regarded the Angel Iesua, the Saviour Metatron (Irenaeus calls him the Christos), as distinct from any flesh and blood. From Simon Magus to the ascetic Saturninus, and thence to Kerinthus and Karpokrates, the Salvator had been considered not a being of flesh and blood; and for this reason they all rejected the astrological portent in the sign Virgo as insufficient evidence that 'ἡ παρϑένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱόν,'—that is (according to the Septuagint and Matthew, i. 21, 23) that a virgin of the race of Abraham (as Justin says) shall conceive and bear a son.

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[1] Matthew, xxiv. 24, is apparently as late as A.D. 145; since we have no special account of "false Christs" in the first century unless the false Messiahs of the Roman War in Judea are meant.

[2] Sibylline Books, iii. 590. "The holy spirit answers them either from the face of the Father or from his own (face). Lord of the Powers he is himself the King of the Glory."—Justin, pp. 55, 56. See Matthew, xvii. 2. The Kabalah calls the Seir Anpin (Shortface) King.—Kabbala Denud. II. 391.

[3] Come hither with me all who fear the God, who wish to see the good things (the benefits) of Ierousalēm.—Justin, p. 47, ed. 1551.

[4] *αἷματι σωτηρίῳ*,—Justin, p. 47, the blood of the Saviour we have believed in! One testament is what is now, and another Law went out from Sion.—ib. 47.

> Come, let us walk in the light of the Kurios; for he let go [1] his people, the house of Iakōb. Come all the Gentiles, let us be gathered into a Ierusalēm that no more is invaded on account of the sins of the people.—Justin, p. 47.

The author of the Apokalypse, xxi. 10, gives such an account of a Jerusalem in the heavens as shows (notwithstanding the "I come soon."—Rev. xxii. 20) that he did not himself expect its arrival in a hurry. As Kerinthus lived about 115 or later and Irenaeus was writing in 185, it is quite possible that, in the fifty years between the two, Irenaeus may have got a little off the track of Kerinthus personally. While it is impossible to find Kerinthus ignorant of the astronomical conception of the SUN (Mithra) in the Sign Virgo and its astrological and Kabalist [2] import as a prophecy of what was to take place on earth, this is no evidence that Kerinthus or his predecessor Saturninus believed in this astrological forecast of human events; and, *even if we believe Irenaeus*, Kerinthus [3] seems to have made a profound distinction between the Angel Iesua, the Salvator (of Saturninus), and the *man* Iesu. Salvation is for Iahoh (to give).—Jonah, ii. 9. If ever, then, there was a time preceding the composition of our Four Gospels (of the New Testament) it would seem to have been A.D. 105–130. In 160 Justin knows the Gospel; in 130 the Apokalypse possibly may *not* have known it. It is a mistake, too, to consider the ignorant and superstitious common people of Asia and Palestine like educated human specimens of our day. Lucian describes the Christians in his time as fools, and John, vii. 49 describes the multitude who know not the Law as accursed! These were the poor.—John, xii. 8. And they were Ebionite, in so far as they adhered to the Law of Moses (—John, vii. 19) and lived in the Desert with the Nazoria. The early parts of the Sohar were attributed to Simeon ben Iochai in the first part of the 2d century. When the Messias shall be revealed, a certain Star shall arise from the region of the east, brilliant beyond everything, and Seven[1] other STARS surrounding this star will give battle against it from every side daily during seventy days,[2] after which the Star shall be again concealed.—The Sohar, part 2nd, fol. 3. c. 5. Amsterdam; Bertholdt, 56. When they had seen the Star they rejoiced with a very great joy.—Matthew, ii. 10. And, lo, the Star which they saw in the east[3] went before them. Epiphanius found out that the *Kerinthians* only used a part of the Evangel of Matthew; this is no evidence that the sect had not changed since Kerinthus their master lived; and does not make it certain that he knew the Evangel of Matthew. There is some difference between A.D. 115 and A.D. 367, when Epiphanius was made Bishop of Constantia in Cyprus. He might have inferred that he knew Kerinthus because he knew the doctrine of the Kerinthians in his own time.

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[1] To remit, to pardon, forgive. Justin, p. 50, calls him Helper and Ransomer or Redeemer, at the power of whose Name even the daemons tremble. Helper is a name suited to the Angel Iesua, the Saviour.

[2] A prototype in heaven of things on earth.—Rev. xxi. 2.

[3] Justin dislikes Saturninus et al. also Markion. There is no evidence that the Gospel of the Nazarenes was in existence in A.D. 115–120.

In Persia, every year, after the harvest the people celebrated a festival which necessarily came under the sign of Virgo in August. Then the famous star of the Magi, which twelve of the most religious persons among them had been for many centuries charged with observing, was said to appear. The figure of a little child was seen on this star. Some said that it represented a woman, others a little child. Our celestial Virgin, the sign of harvest, represents both. It was a prophecy, said to be of Zoroaster, that Virgo should conceive a son

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[1] In the Codex Nazoria (from Bassora) "the Seven" are bad spirits, bad angels.

[2] Metatron (Iesua the Angel) has 70 names.—Sōd, II. p. 137. He is King of the Angels, 'the Great Archangel of many names,' referred to by Philo as the Oldest Angel, the Logos.

[3] or in its rising. Since the Magi saw the Saviour's Star Christianism is indebted in part to astrologers for its origin, to the astrological spheres of the Magians. Matthew, v. vi. vii. are borrowed from the coenobite institutions in the Desert. Compare Matth. xxiv. 26; Galatians, i. 17. Kerinthus (according to Tertullian) agreed with the Ebionites in holding that Iesu was a mere man, sine deitate. He, however, acknowledged the Angel Iesua, the divine person, the *Christos*, the Metatron, the Logos.

Sota fol. 49, uses the phrase, "heel of the Messiah," of the time when the heel of the Messias shall be bitten by the Serpent. The Beresith Rabba, 98, to Genesis xlix. 10, adds to "*till Shilo comes*" "This is the Anointed King." The Sohar to Dan. ii. 44 says: In that time of the Messiah God will set up a 'Kingdom of Heaven.' The Talmud (Berachōth fol. 56) says with reference to Zachariah, ix. 1: Who sees in a dream an ass, he will live to see the time of the salvation, for Zachariah said, Thy King comes to thee poor, and rides on an ass. Beresith Rabba, 75, says: The word ass means the Messias,[1] because the prophet said "poor and rides on an ass." It is however explained above that Dionysus proceeds from the constellation of the "Asses" to recreate and save nature: also, that Silenus was sacred in Judea, and the head of an ass is traditionally reported as one of the objects in the Jewish temple. The Sohar to Zachariah, xiii. 2, says: The sin shall not leave the world until the time when the Messiah shall reveal himself! Midrash Thillim, to psalm ii. 7, says: He will recognize him as his Son, with the words: "To-day, *I have begotten thee*." The Sohar to Moses I. fol. 114: Onwards from that day when the evil Serpent persuaded Adam it got power over the children of the world, and the world cannot free itself any more from the Serpent's chastisement until King Massiach*a* comes.[2]

The God-man was called the Anointed; for did not Iaqab oil a stone even and call it Beth El (the House of El)? How much more a man into whom God had himself descended as *spirit!* The rabbins of the pre-apostolic period taught that the Redeemer of the world begotten in immaculate conception, was identical with the Deity himself; for the Sohar, I. fol. 69. col. 3 says: The King Anointed calls himself by the name of God.[3] The targum to Zachariah iv. 7 changes or explains as follows: And he will let his Messias reveal himself, whose

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[1] that is, the Ass is a constellation indicating that the Messiah proceeds from this quarter of the heavens. "Then from the sun God shall send a king."

[2] These Messianic extracts are from Nork's Hebräisch-Chaldäisch-Rabbinisches Wōrterbuch, pp. 393–395. As to Gnōsis, "the strife of piety is the knowing the God (τὸ γνῶναι τὸν θεόν) and to hurt no man. Such a soul freed from the body becomes wholly mind."—Hermes, I. x. 19. The extracts from Philo's gnōsis are too numerous to be included within the limits of this work.

[3] malcha masiacha dathkara bsema di kodesh baruch hoa. The God the source of the most ancient Logos.—Philo, Quod det. 22. The God who stands for the Logos is superior to every rational nature.—Philo, Fragm. on Gen. i. 27.

name is ever since eternity, and he will rule over all lands.[1] On this day the King, the Messiah, will depart from the Garden of Odan, out of the place called *Nest of a bird*, and will appear in the land of Galil. The King who is the Messiah shall appear in the land of Galil.[2] The sign of the Son of the Man was seen in the heavens,—coming on the clouds of the heavens.[3] The Messias ben Dauid will appear at the first blast of the trumpet of Michael, and the Jews will assemble about him.[4]

The people walking in Darkness have seen a Great Light.—Isaiah, ix. 2.
When the morning of the Messia'h shall come, then shall the true SUN shine. —Midrash Samuel, 71. col. 1.

Aniketus (Anicetus) sat at Rome about six years before Antoninus Pius died. He was 12 years Bishop of Rome. Markion first under Antoninus brought forward this God (Markion's *Unknown* Superior God). The mere fact that Markion knows "Paulus Canonicus" shows (if we agree with Loman) that Markion is very late. According to Tertullian, Markion knew the Gospel; he came forward under the 2nd Antonine, during the episcopates of Aniketus, Sōtēr, and Eleutherus. Eleutherus was Bishop of Rome in 177–190. Under elder (?) Antonine. —Tertull. adv. Markion, I. xix. Therefore as Markion grew stronger and progressed (invaluit sub Aniceto) we find that Tertullian only in part confirms Irenaeus, III. iv. p. 243. Markion's churches are late.—Tert. I. xvii., xix.; Antiqua Mater, p. 228. "From Tiberius to Antoninus Pius (says Tertullian, I. xix.) there are about 115 years and 6½ months." Tiberius died in A.D. 37 about. Adding 116 years to 37 the result is about 153–154. Anicetus was bishop twelve years, from A.D. 154–166. If then Markion's early renown was under Aniketus, it was between the years 154 and 166. Therefore, at the same time both Justin and Markion exhibit a knowledge of the existence of an evangel, which we have supposed was written between A.D. 138 and 148, assuming that it preceded the Gospel according to Matthew. Thus Markion is not prior to 153 a witness for the existence of any one of our four gospels, and only for an earlier evangelium, which he might not have seen prior to A.D. 151–153. The episcopate of Anicetus began in 154 and lasted twelve years.—Dict. Christian Biography, III. p. 816. Between six and seven years of these twelve passed under the elder Antonine. But Markion and Valentinus at first were believers in the doctrine of the Catholic Church, under the episcopate of the blessed Eleutherus.—Tertullian, On Prescription, cap. xxx.: Peter Holmes. Eleutherus as Bishop of Rome followed Anicetus. So that to use Tertullian against himself, Markion and Valentinus had not left the Roman Communion until after the episcopates of Anicetus and during that of Eleutherus. So that Markion's renown was reached under Markus Aurelius Antoninus, the Second Antonine, not Antoninus Pius.

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[1] Nork, Real-Wörterbuch, III. pp. 146, 147. The Anointed, the Power of God and the Sophia of God.—1 Corinth. i. 24. The concealed Sophia, which God ordained before the Aiōns (times).—1 Cor. ii. 7. Eden is the supernal Wisdom.—The Idra Suta, viii. The Wisdom of the divine essence is called Eden.—Philo, de Somniis, II. § 37. The Eternal Wisdom is described as the Garden of Eden.—Meyer's Jezira, p. 3. d. 16. Weg. From this Garden the Messiah goes out.—Dunlap, Sōd, II. 1; Auszüge aus dem Sohar, p. 30.

[2] ibid. pp. 30, 32.

[3] Matthew, xxiv. 30; xxvi. 64.

[4] Spiegel, Vendidad, I. 36.

Kerdon came to Rome under Hyginus who was the ninth bishop after the apostles.—Irenaeus, III. iv. p. 242. Eusebius calls him the ninth. But Markion following him grew in strength under Anicetus the tenth bishop: Marcion autem illi succedens invaluit sub Aniceto decimum locum episcopatus continente.[1]—Irenaeus, III. iv. p. 243. Hilgenfeld (Jüd. Apokalyptik, p. 181) dates the Revision of the Book of Enoch by a Christian writer in the time between Saturninus and Markion. —Drummond, Jewish Messiah, pp. 56–59. Acts, i. 6, shows that the *Christian* Messiah was in one sense the Jewish Messiah over again. See also Daniel and the Sohar. Drummond's objection that the Christian Reviser of Enoch is so reticent about Christos' history would apply equally to the author of the Apokalypse. The Jew-Christian author of the Revise of the Book of Enoch was perhaps an Ebionite (adhering to the Law. —Drummond, p. 23) and preceded the writing of the Apokalypse and the New Testament Gospels. He might know the theory of an incarnation of the Angel Iesua or of the Haeretical views regarding 'the Son of the Man,'—a favorite expression of the Haeretists and of St. Matthew also. The Book of Enoch, too, has the very expression, 'Son of THE Man' (the

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[1] The effect of this date showing the success of Markion to have been c. 154–157 throws back to c. 155 the Justin writing that mentions Markion. See Dict. Chr. Biography, III. p. 816. London, 1882.

The Messiah (the Son of Dauid) was not expected to have been about to come until the bad Roman Kingdom should have governed the whole world during nine months.—Galatinus, de Arcanis, lib. IV. fols. 119, 139. After Jerusalem was destroyed, talking was more in order than fighting; until A.D. 133–135.

The transjordan population, Essaeans and others, were so exasperated at the Romans (about A.D. 3) that many thousands of people arrived in Jerusalem to combat the foreign tyranny. Among them were Galileans, Idumeans, Ierichonians, the river men, and a throng of Jews more eager than the rest rushed for vengeance on Sabinus.[1] Compare Rev. xi. 7, 8, 9; Matthew, x. 5.

While the world lasts not one iota shall pass away from the Law.—Matthew, v. 17, 18.

When you shall hear of wars and disturbances be not afraid, for these things must first be; but the End is not immediately.—Luke, xxi. 9.

Look for your Shepherd . in the End of the world.—V Esdras, xiv. 34.

The Anointed King has been appointed to reign over all lands.—The Sohar, Comment. to Gen. xl. 10.

I will raise up to Daud in those days and at that time a just Messiah.—Targum of Jonathan; Galatinus, III. fol. 72.

"The King, the Messiah, will depart from the Garden of Adan."[2] The King Messiah will be revealed.—Targum of Jonathan: Galatinus, de Arcanis, IV. fol. 116.

Matthew, v. 17, 18 are unmistakably Nazorian-Ebionite passages, breathing an absolutely *Ebionite* adherence to the Law of Moses, but still of the second century order,—the Nazōrians being ascetics and Iessaeans, holding to the Essene healing and morale, and the casting out of devils. As contemporaneous with the Kerinthians, the Ebionites (Epiphanius, I. 117, 120, ed. Petav.) barely indicate the position of Kerinthus concerning the Christos, while their date is perhaps as early as about A.D. 100–125. About A.D. 100 or 125–136 we find a John as author of an Apokalypse in which there is extremely little of Iesus (and that perhaps added later) and nothing at all like the four evangelists excepting the Logos doctrine of Philo. This apparently means that the Four Gospels, the Gospel of Peter and the Gospel of the Hebrews were not yet written, or had not reached the Apokalyptic John; else he could hardly have avoided taking some notice of the reported life of Iesua. There seems to have been nothing to prevent the copying a Ms. or interpolating it somewhat. The Ms. of Josephus is suspected in certain parts. The Nazarenes were Jews adhering to the Law and Circumcision; and their haeresis (sect) was very early, and knew not Christus.—Epiphanius, I. 120, 121. What "knew not Christos" means is that they date before our era; not to have recognised that any such being as Iesua ever lived would have seemed to Epiphanius a denying the Christos. The Nazorenes and Ebionites being Gnostics, the chance of their not knowing about 'the Saviour Angel in the bosom of the Father' was nil.

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[1] Josephus, Ant. xvii. 12.

[2] Sohar, II. fol. 11. Rabbi Jchosua found Elias and Rabbi Simeon standing in the Garden of delight in Paradise.—Galatinus, liber IV. fol. 119. When will Messiah come? Ask *him!* What is his sign? Sitting among the poor suffering infirmities.—ib. iv. 119.

There were Seven Solar Rays subordinate to the Chaldaean Logos mentioned in Revelation, i. 12, 13, 16. Saturninus held that the world was made by Seven Angels and that the God of the Jews was one of these Seven.[1] It is not difficult to follow this idea directly into Chaldaea. Saturninus expressly recognises the Christos and Saviour.—Irenaeus, I. xxii. To the SUN the first day of the week was sacred, to Apollo among the Hellenes, to the Light of the world, among the Christians. The Christos therefore has the crown of rays as Apollo has; and also the predicate Sōtēr (Saviour) which was given to Zeus, Helios, Dionysus and Herakles.—Nork, Bibl. Mythol. II. 365. Among the Jews the Messiah was the Light and the Logos.—See Galatinus, passim.

In the Codex of the Nasoria the Spirit and the Messiah are connected with the number Seven of the Planets. Mesiha, the Prophet of the Jews, calls a call (a voice) to the Seven, takes them into his troop, each fights for him.—Brandt, 126. The Codex Nazoria Mandaites mention the "Seven" (Sun, Venus, Moon, Saturn, Jupiter, Merkury, Mars).—Brandt, Mandäische Relig. pp. 52, 61. The Seven (ordered by Ptahil) create the body of Adam.—Brandt, p. 36. In the two first tractates of the right Genzâ the Messiaha ranges himself with the true believers.—Brandt, p. 126. The Babylonian Seven Planet-Gods introduce us to the Books of Hermes in which we find that the Logos brings forth a creator (Demiourgos) who, being God of fire and spirit (compare Matthew, iii. 11), made certain *Seven Rulers* that in circles (orbits) environ the perceptible world, and their rule is called fate.—Parthei, Hermes, p. 5. This brings us directly to the Light and its Seven Lamps in the Temple at Jerusalem, to the Seven Angels of Saturninus (and the Gnostics) the Angels that created the world. Colossians, i. 16, mentions a Creator of the Powers, Thrones, Rulers, and Princes in heaven, and Saturninus mentions One Father Unknown who made Angels, Archangels, Authorities and Powers. —Irenaeus, I. xxii. To a Sabian speak of the number 7. Sabaism is the Hermes Religion.—Chwolsohn, I. 39, 637, 641.

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[1] Irenaeus, I. xxii.

> And the Heaven was seen in Seven Circles, and the Planets appeared with all their (12) Signs (of the zodiac) in star-form, and the stars were divided (in divisions) and counted with the Rulers in them, and their circumambient path (compare the Seven Stages of the tower of Bel at Babylon) was encompassed by the air and by a circular course carried by the divine spirit.
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> The Gods (Planets) brought forth, each by his own power, what was prescribed to them, and there were four-footed, creeping (snakes), swimming, and flying creatures, and all fruitful seeds, grass, flowers and green herb ; who then retained in themselves the seeds of reproduction.—Hermes Trismegistus, iii. 2. 3.
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> And they sowed the births of men, for a gnōsis of divine works.—Hermes, iii. 3.

Menander also held that the world was made by Angels. The Books of Hermes are gnōstic, so were Jewish and Nazōrene and Iessaean books, and for that matter the Apokalypse. Hermes prepared the basis for a large part of Genesis chap. 1. Hermes, iii. 3 gives the doctrine from which the passage in Gen. i. 28 relating to the growth and increase and dominion over all that is under the heaven was borrowed. It adds the wonderful sowing by means of the course of the Circular Gods, —the renovation of nature under the influence of these stars. Paul mentions the worship of Angels. This is the Semite-Arabian worship of the Star-gods and Seven Planets under the direction of the Supreme Logos (Christos) and his Demiurgus-deity of fire and spirit. The Gods were manifested in the form of Stars (—Menard, Hermes, p. 28) but in enastroid ideas (ϑεοὶ ταῖς ἐνάστροις ἰδέαις ὀπτανόμενοι).—Parthei, p. 31. The Creator has made all not with hands but by his Logos.—ibid. 34. The beginning of good is the Gnōsis.—ibid. pp. 39, 62 ; Menard, pp. 33, 53. Karpokrates and his followers held that the world was made by Angels much inferior to the Unborn Father ; and Kerinthus held that it was created by a Power very remote and separate from the Deus who is over all things. Brandt, p. 61,

written only twelve years earlier. A knowledge of these books is not brought home to Kerinthus in 125, although he knew something about the Unknown Father. The Gnōstics believed the beings overhead in the heavens were spirits, not flesh. But this is not all. How came Karpokrates and Kerinthus of all Gnōstics (about A.D. 125) to know so much about a crucified Messiah (crucified about A.D. 33) when most others were *looking for the Warrior Messiah of Judea's expectation and Apokalyptic Revelation* up to A.D. 132? It is scarcely possible to believe that, while this feeling (realised in the insurrection of Bar Cocheba) lasted, any one beyond the Jordan was prepared to believe in a nonresistant, crucified, meek and humble Messiah or Iesua (Salvator) submissive to Caesar and surrendering to Rome the conquered Iudea. The friends of Josephus might sympathise with this *policy*, but they were not ready to find a Messiah in it! The Essene and Idumean might admit the principle, but they both *fought* for Ierusalem. Even the Apokalypse (circa 125–135) prepares for war.—Rev. vi.; ix. 14, 15. These are reasons that seem to make the statement of Irenaeus, that Kerinthus knew that there was such a man as Iesu, somewhat questionable. What miracles ("virtutes perfecisse") does Irenaeus charge Kerinthus with knowing? Obviously those mentioned in the Four Gospels! Irenaeus thus antedates in the consciousness of Kerinthus a bundle of dogmas belonging to our Gospels near twenty years after the time of Kerinthus (A.D. 125) the first account of which we get in late productions like the Gospel of the Hebrews and the works of Justin Martyr. The Gospel of the Hebrews is possibly not referred to in the Talmud treatise Sabbath, fol. 116. The Gospel of Luke, xxi. 20, borrows from Josephus, Wars, iv. cap. 9. § 1, which Josephus wrote as late as A.D. 80–90. The Gospel writers, in basing the Iesus and the Iessaean communists on John the Baptist, have planted the Nazoria in the transjordan region in Moab and Basan. Kerinthus was mainly an Ebionite;[1] for the Ebionites held that the world was made by angels. Irenaeus mentioned him as a Christian, and to connect his views in some way with Matthew, i. 18, 19. He be-

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[1] Epiphanius tells us that Ebion had the form of the Kerinthians (that the world was made by angels). The New Testament holds that the Christos created all things. The Ebionites had (so Epiphanius says) the appellation Christians. Kerinthus believed in a Christos, and the Ebionites in a Christos and in aeons.—Norberg, preface to Codex Nazoria, p. v. note 11. So too the Codex Nazoria has aeons; and the question arises whether the Four Gospels are not on the Iessene-Nazorian-Ebionite basis reformed and later worked over at Antioch under different influences. The split occurs

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at the Irenaeus I. chapters xxiv.–xxvi. on Karpokrates, Kerinthus, and the Ebionites. Irenaeus, by saying little, avoids dangerous explanations concerning the origin of Christianism among the Elchasites, Essenes, Iessaeans, Ebionites, and Nazoria. The unity of the plan, the skill, and art of the best description indicate in the author of the Gospel of Matthew a writer of the best style, who delivers in Greek the results of memoirs of the Nazorian and Iessaean doctrines proclaimed in Arabia Deserta by the Ebionim of the Jordan about A.D. 150 or later. We have shown the Ebionism of the Gospels already before in this chapter, and "Jordan was the beginning of the evangels." Metatron, the Iesua, was the King of the Angels, the Christos; and the Christos doctrine of the Nazoria was afterwards completed in the Four Gospels, perhaps in the Gospel of the Hebrews (the Gospel of the Nazarenes), by subjoining to the Gnōstic King of the Jews a human ancestry and a virgin mother, in accordance with a certain interpretation of passages in the Hebrew sacred *graphai* and an astrological portent in the skies. The remark about the "forma columbae" attributed piously, by Irenaeus to Kerinthus would have a tendency to tide over the existing *gap* between the pure Gnōstics of the Christos party and those who regarded the Iesua as a man. Karpokrates, too, like the Kerinthians, held that subordinate angels made the world and that the man Iesu was not the Christos. The Karpokratians busied themselves in operating magic arts (Irenaeus, I. xxiv.). Magoi apo tōn anatolōn (—Matthew, ii. 1, 2) indicates the Ebionite belief in the magus that he has power to forecast events that happen in this world (—Iren. I. xxiv.). The Karpokratians regarded the body as a prison of the soul, and the Devil as the first one of the Angels the creators of the world; and held that the Diable shuts up the souls, of those that have perished, into other bodies. These Karpokratian views (or something similar) may be found among the lost sheep of Israel (the Ebionim).—Matthew, xiv. 1, 2. Irenaeus, I. xxvi. indicates Ebionites of the very belief contained in Matthew, iii. 16; xvi. 16, 27. The Christos is not the Son of Daud. —Matthew, xxii. 45. This is somewhat Ebionite, as it agrees with the doctrine ascribed to Kerinthus and the Older Ebionim that (as spirit is not matter) the Christos is not flesh, but continued to exist in *spirit* and did not suffer upon the cross. That the Ebionites who rejected St. Paul as an apostate from the Jewish Law held a different doctrine, respecting the Unknown Father (Matth. xi. 27), from the views of Karpokrates and Kerinthus would seem to be partly confirmed by the authors of the New Testament Gospels; but the *Christos* was regarded by the Ebionim and Jews exactly as Karpokrates and Kerinthus regarded him, that is, as not the man Iesu, which the expression 'Son of Dauid' would imply.—Matthew, i. 6, 16; Luke, iii. 31. The stricter sort of Ebionim (the Ebionim proper) were followers of the Jewish Law and believed Iesu simply a man (according to Tertullian). Irenaeus puts Karpokrates and Kerinthus in this very Ebionite position, which Epiphanius confirms. The Iessaians (Essenes) were noted for loving one another Josephus says.—Matthew, x. 8–11. The Karpokratians said that salvation was through faith and goodwill; and St. Paul, 1 Cor. xiii. 13 praises faith, hope, and love. So the Essaian (Essene) basis of '*pistis*' ran through all as their fundamental dogma. The Karpokratians called themselves Gnōstics. Irenaeus, however, seems to have known about them at a late period, since he mentions Marcellina who was a partisan of the Karpokratian doctrine, came to Rome under Anicetus (A.D. 154–166) and led astray many. The author of Antiqua Mater, p. 222, says that at the end of the 2nd century the Catholics and Gnōstics meant two different things by the term 'Gospel.' If Irenaeus, I. xxiv. xxv. is correct, Karpokrates and Kerinthus must have been by no means in accord with our New Testament. The Jew Trypho is represented as holding that as the soul is divine, immortal, and part of that Kingly Mind itself, and as that sees the God, so it is possible for us by lieved that the Angel Iesua, the Saviour Angel, was the Christos and Logos; and he was prominent at Antioch. The author of Antiqua Mater p. 235 raises the question whether the Iesu thus connected with Christ was not an ideal of gnōstic origin.[1]

our mind to understand the Deity and henceforward to be happy.—Justin, p. 35. The human minds are active; and where they were not cultivated, and ignorance abounded in the ancient world, superstition was almost invariably present in large measure. If people could not think correctly and scientifically, they must think something else. Hence Justin, p. 94, says fire was kindled in the Jordan when Iesou came to the water; and that when Moses spread out his arms at the fight with the Amalekites he, prophetically, made the sign of the cross! The very fact that the Gospel of the Hebrews needed to set the Jordan on fire to advance its theology shows that the opposition to the notion of *two natures* in one Iesu was very strong before that Gospel was written, and that the Christos idea then predominated as in the case of Kerinthus. Compare, too, Matthew, iii. 11, which exhibits the fire attached to the Messiah's person, as in Judges, xiii. 20, 22.

[1] Justin p. 54, says that the atheoi, impious, unjust and lawless instead of worshipping Iesou confess only to his name and call themselves Christians just as those among the Gentiles who inscribe the Name of the God upon things artificially made, take part in criminal and godless mysteries. And to these belong those called Markionites, and the Oualentinians, and the Basilidians, and the Satornelians, and others of one name and another. It is clear that Justin here draws the line sharply against the *Christians* who do not believe that the Healer was born of a virgin of the race of Abrahm; and among these *Christians* are named the followers of Saturninus and the rest (meaning Karpokrates, Kerinthus, and others). The line being thus drawn, we see that Justin wrote later than 155. In Justin's Apologia, which probably dates about the year 154 (invaluit sub Anicete Markion), we find the words "Christon ánthrōpon genómenon staurōthenai," 'the King, born a man, was crucified.' Even Irenaeus confesses that Karpokrates and Kerinthus did not admit that Iesu was the King, the Christos: and the Jews and Old Ebionim refused to believe it. The simple matter is this. The Hebrew Bible speaks of a son of Daud (Daüid, David); but it also mentions the King, the Saviour Presence Angel, and the Nazoria believed in the Son of the God, in the King of the Angels, the Metatron and Christos. Here we have the two natures. The New Testament tries to ride both horses at once; but the Ebionites refused to follow this lead. The Romans decided to accept the two natures. The Gnōstics refused to accept the two in one person. But the point is whether, in spite of the statement of Irenaeus, Karpokrates and Kerinthus ever knew the name of the Iesu of the Gospels.

Pliny is supposed to have written his famous letter to Trajan about 112.—Milman, Hist. Chr. ed. Harper, 1844. p. 218, note; Antiqua Mater, p. 1; Mommsen, *Hermes*, iii. 53, for 1869; Bruno Bauer, Christus und die Cäsaren, 2nd ed. 1879, p. 268 f. Antiqua Mater, 3, 29, questions the genuineness of the letters of Pliny and Trajan, externally unattested, unquoted by Justin Martyr (a silence that tells most gravely against them), and the work, apparently, of an apologist. But, supposing there were in A.D. 112 such Christians as Isaiah, lxiii. 9, Bodenschatz, II. 191, 192, indicate and the Christus of Saturninus and Kerinthus at Antioch presupposes, this points to a Christos and to an Eastern existing gnōsis, but not to a *man* named Iesua (according to Matthew, i. 21). The gnōsis had probably spread from Antioch or the transjordan regions into the provinces of Asia Minor, and Christianism (a sort of Judaic Philonism) with it. There were more Christians (in Julian's time) in Constantinople and Antioch (Milman, 358) than in any other city of the Roman Empire; and the 4 Gospels (not the Gospel of the Hebrew Nazoria) were in the Greek tongue. The Christians sang a hymn

this account he was called their Saviour. His priest watched his tomb to midnight of the vigil of March 25th, in loud cries and in darkness, when suddenly the light burst forth and the priest cried, Rejoice, Sacred Initiated, Your God has arisen! His death, his pains, and sufferings have worked your salvation. —Mankind, by a Baliol College M.A. pp. 487-489. A similar ceremony takes place every year at Easter in the tomb of the Sun at Jerusalem. " The Lamb was dead and is alive again." The Lamb restores all things. In Egypt a pile of wood was represented on a monument (engraved in Montfaucon, Antiq. Expliq. Supplem. pl. 51), composed of three heaps of wood, consisting of ten logs each, which number is equal to that of the decans of the first Sign (each sign 30 decans). On each heap is seen the Equinoctial Lamb, Aries, and above a huge sun, whose rays extend to the ground.—ib. p. 402. It was a tradition among the Jews, who transmitted it to the Christians, that the Christos would come at midnight of the Vigil of the Pascha. The triumph of the Sun, according to the Persians, is his return to Aries or the Lamb. The sun of the equinox must always be drawn with the attributes of the Lamb. It is sometimes a Young Man leading a ram, sometimes with horns of a ram on his head, like the Libyan Ammon, whose throne was placed in the sign Aries; sometimes a Slaughtered Lamb was represented, as in Rev. v. 6, 9. As the King, the Christos, the Mithra, the Saviour Angel is always the SUN he must be represented in Aries as the Spring Lamb slain. In scripture he is called by the mystic name, the Lamb. His mysteries are the mysteries of the spotless Lamb; the world is renewed by the blood of the Lamb. The blood of the Adon slain by a boar is mentioned in Syrian and Sabian myths. Adonis dies March 22nd and rises again the third day. Then the enemy of the Lamb, the great serpent, is cast down into hell, as in Rev. xii. 7-12; xx. 2, 3. These were the Judaist Mithra-Sabian mysteries beyond the Jordan. The Persians celebrated at the beginning of the New Year the sun's entrance into the Lamb. Julius Firmicus, Profana Religione, 3, 8, 9, 22, 27, describes the Mysteries that accompanied Oriental and Greek Messianism, the *medium* between Jewish Messianism and Greek Christianism. The Gnōstics called their Christos Iaō (the SUN). Compare Movers, I. 539 to 552-558; Macrob. I. xviii. 20. The Sun in Aries was called the Lamb because his Mysteries (of Adonis, Mithra, Osiris, Attis, etc.) were celebrated under the first sign of the zodiac, the LAMB, which commenced the career of the sungod.—Mankind, pp. 496–523; Jul. Firmicus, 8.

> Dicis etiam : *χαῖρε νύμφιε, χαῖρε νέον φῶς !*
> You say too: Hail Bridegroom, hail New Light.—Firmicus, 19.

The Mourning for Adon, the Sun, the Lamb, and Lord is given in Jul. Firmicus, 8, 9. "The sons of the Bridegroom cannot MOURN while the Bridegroom is with them."—Matthew, ix. 15. The Bridegroom is the Lord Sun in Aries. The Kingdom on high shall be likened to ten virgins, who taking their LAMPS (at midnight, March 25th) went out to meet the Bridegroom (the New LIGHT of the risen Adon).—ibid. xxv. 1. Adon is the Bridegroom returned from Hades. The earliest emblems of the Saviour which the Christians allowed were the Good Shepherd, the Lamb, and the fish.—King's Gnostics, p. 138. The Lamb standing on Mt. Sion!—Rev. xiv. 1. The Celestial Lamb is the Sun in Aries.—Mankind by M.A. of Baliol College, pp. 427, 433, 436. He is the Adōn who dies and rises again the third day. This is the ancient Syrian myth.—Lucian, Dea Syria, 6. The Twelve apostles of the Lamb in Rev. xxi. 14 are Twelve angels, says "Mankind," p. 412. The word Kurios (Lord) in Rev. xi. 8, 15, means the Father, not the Messiah. The same word Lord applies to both. See John, x. 30; xiv. 10. Eusebius, H. E. vi. 38 says that the Elkesaites reject the apostles altogether. The Apokalypse seems to have done as the Elkesaites did! Here, then, we come upon the pre-apostolic status of Christianism. The Twelve are only Angels. The Apostles and their Gospels are a later invention. This explains Justin's almost entire ignorance of the Apostles. In fact, Matthew tells very little about them. He mentions Peter and Zebedee's children, like Justin.

> Diōne, formerly fleeing from the terrible Typhon
>   At the time when Zeus took up arms for Heaven,
> Came to the Euphrates attended by little Cupid
>   And sat down on the margin of the River of Palestine.
> The poplar and reeds occupied the heights of the banks
>   And the willows gave her hope that by these too She could be hidden.
> While concealed, the wood resounded with wind : She pales
>   With fear, and believes to have fallen into the Enemy's hands.

And as She held in her bosom the SON She says: Help,
Nymphs, give aid to TWO Gods!
No delay, She leaped; two twin fish held Her up:
For which thing, now, you see, the stars have a reward;
Therefore they consider it forbidden to place this kind on the tables,
Nor do the timid Syrians injure the mouths of fish.—Ovid, Fast. ii. 462.

As the Apokalypse mentions the Starry Virgin and Child it certainly could not at the same time mention the human nature of Iesu. The God of Israel is the Eternal Wisdom united with the soul of the Messiah.—Knorr von Rosenrorth, Kabbala Denudata, III. 271. But it is clear that the prophesy of the Virgin-born SUN coming on the clouds of heaven was read by astrology in the sign Virgo,—a Woman holding a child in her arms and nursing him.—Dunlap, Sōd, II. 125 ff. and authorities there quoted. The Talmud forbids implements having the image of this Nursing Mother and Son. The Sohar, II. 76 a, says that the deepest secrets lie hidden in the constellations and stars.[1] Albumazar, p. 78, describes this Heavenly Nurse, the

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[1] Milman says that in Mani's theory the spirits of evil had been bound to the stars. Hence the malignant influence of the constellations.—Milman, p. 281. The Codex Nazoria, I. p. 44, mentions the 7 and the 12 who govern the day and the night! The Seven and the Twelve were evil spirits in the Codex Nazoria. Norberg's Codex Nazoria, II. p. 266, gives a *bad* disposition to Ruacha and Massiacha and Seven Stars and Twelve Stars. When Nöldeke mentions the year 650 it must be remembered that in this collection of the Codex Nazoria (ed. Norberg) the names Gabarail, Anush (Anos), Setel, (Seth), Adam, and Massiacha (Messiah), as well as the Seven and the Twelve Stellars (or Stars) occur; so that some of the ideas must be still older (from 300-600.—Brandt) than A.D. 650. Ihrer Grundlage, ja zum Theil ihrem Wortlage nach, mögen sogar manche Stücke noch in die Sasanidenzeit hinaufreichen.—Nöldeke, Mandä. Gram. p. xxii. That is from 230 to 300. The conception of a Jewish Messiah is as old as the Book of Daniel. Consequently, the Messiah, Gabarail (Gabriel), and Nazoria carry us directly to the time when Luke's Gospel was written, which, according to the author of Supernatural Religion, is later than A.D. 150. Gabarael is the Man or Mind (and *Word*) of the Unknown Deity (—Exodus, iii. 2, 4), consequently, the Angel Gabarael, or Gabriel, takes the place of the Logos, as some Gnōstics said. Religious prejudice should not prevent our notice of these historically associated connections. And the superstitions of Jewish and Christian gnōsis are not of sufficient worth to justify belittling the labors of the few sincere inquirers after truth (as it was supposed to be) in the times of the Nazōrenes. The progress of mankind out of the natural status is not furthered by stifling history or teaching Jewish and transjordan superstitions. If the suggestion by the author of 'Supernatural Religion' that neither of our Four Gospels appeared before A.D. 150 is a well grounded suspicion, then we should look for a certain *soreness* in orthodox authors in approaching the period of Saturninus, Karpokrates and Kerinthus (say, A.D. 135–138). Irenaeus, Hippolytus, and Epiphanius (I. p. 117 ed. Petau.), each in a different way, manifest sensitiveness when they come to Kerinthus. The only way a swordsman can tell when he is hit is by the pain he feels; and this manifestation of feeling often *apprises his opponent* of what has occurred. It makes a vast

it is impossible to state at what period this astronomical theory of a Virgin coming into possession of the SUN first appeared. It probably existed already before the first century. Consequently it was current in the time of Kerinthus and Karpokrates; and then perhaps Irenaeus would have correctly ascribed to Kerinthus a knowledge of the theory (derived from astrology and the Kabalah) that Metatron (Iesua) had really been born of a virgin daughter of Abrahm. Astrology, then, not fact, seems to have been one of the sources of this belief,—in which neither Simon, Menander, Saturninus, Kerinthus, nor Karpokrates took part as far as we know. The controversialist Irenaeus was not likely to get nearer to the views of Kerinthus than what was current respecting the *Kerinthians;* and Irenaeus allows that Kerinthus was no believer in the immaculate conception. Then he could hardly have believed that the Kingly Power of the Logos (Matthew, xxvi. 53), the Angel Iesua, the Saviour Metatron, was in any man; for Kerinthus was a Gnōstic: and these despised the flesh and adhered to the spirit.[1] This is subindicated even by Irenaeus in his statement that Kerinthus held that the King (the Christos) did not suffer, but continued pure spirit. The Angel Iesua had nothing to do with flesh.

The Messias shall be revealed in the land Galilee and a certain Star appearing in the eastern quarter shall swallow up seven stars in the northern quarter of the heavens.—Sohar, part 1. fol. 119; Bertholdt, 56.

Whatever the Astrologer shall have said they will believe brought from the very fount of Hammon.—Juvenal, vi. 552–4.

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[1] The First Way is called the Secret Wisdom (the Highest Crown) and is the Light of the Primitive Intelligence (Maskal Kadmon).—The Jesira, 1. This book dates from the first century.

In this first state the Infinite God himself can be understood by the name of the 'Father' which the Writings of our New Covenant so often use. But the Light being let down by the Infinite through a canal into the 'primal Adam' or Messiah, and united with him, can be called by the name Son, can be referred (applicari) to the name Son. And the Influx let down from him to the lower parts can be referred to the character of the Holy Ghost.—Knorr, Adumbratio Kabbalae Christianae, pp. 6, 7.

Said R. Shimaon to R. Elieser his son: Elieser, at the time when the Messiah shall be revealed, how many SIGNS and other MIRACLES will give themselves to be seen in the world?—Sohar, part II. fol. 8. Amst.; Bertholdt, 168. The Son is Seir Anpin, the Image of the Father.—Israelite Indeed, II. 64, 65. In the Hermetic Gnōsis, the Father is Boundless Light. All things were revealed to me in a moment and I see a sight without bounds, all things having become Light.—Hermes, Poimander, 4. The Son is therefore called Light of Light, and Light of the world; the 2nd century Kabalah is the basis of Christian gnōsis, and the Essenism of the Iessaians the source of Christian morals and self-denial.

Seir Anpin (Short Face) is the SUN.—Dunlap, Sōd, II. 125, 131, 133, 138; Kabbala Denudata, II. 231; Sohar, III. fol. 91. Seir Anpin is the Soul of the Messiah joined with the eternal Logos.—Kabbala Denudata, III. 241. Seir Anpin was called King.—ibid. II. 391. The Messia becomes identified with the Angel Iesua and Mithra, Metatron and Logos.—Matth. xxv. 40, 41.

The duality of the divine nature was held by Chaldaeans, Sabians, Jews, and Egyptians. Therefore the Sonship in Adam is dual.—Gen. ii. 23; John, x. 30. The 'great sign in the heavens' (Rev. xii. 1) brings in the element of transjordan and perhaps Ebionite astrology. The Chaldaeans represented the Moongod (Allah Sin) as hermaphrodite, therefore having come into possession of the Sun. The double gender is here distinctly indicated by the sun and moon being placed together as emblems of the biune Light of the world (John, viii. 12, x. 30; Gen. ii. 22, 23), Adam-Christos of the Ebionim. In the case of the Ebionites, the Diabolos (Adversary, in Persian lore) has always to be brought in as counteracting the Good Principle!—Gerhard Uhlhorn, Die Hom. u. Recog. p. 185; Rev. xii. 3–5. The Moonprinciple (very much in the style of the *Primal Fire* in the theory of Simon Magus) is male-female, and from Her is to proceed the *Messianic* Christos "who is to rule all the nations (Gentiles) with an iron staff." The Great Red Dragon (Satan) is waiting to destroy her Child the Messiah; who is caught up to the throne of the God. The Woman significantly escapes into the *Desert*, where the Ebionites resided. Michael and his angels give the Satan enough to do. The war (of fate) must be fought out in heaven itself. The power of the Paschal Lamb is shown in the conquest of Light over Darkness, for the blood of the Lamb may be regarded as shed in the fray with Darkness, in which Mithra-Christos is the victor. The 'accuser of our brethren' is then the Adversary, the Devil. This is symbolical of the contention between Ahuramasda and Ahriman! Alas for the earth and sea, for the Devil has come down to you!—Rev. xii. 12. Now if the author of the Apokalypse identifies the Logos with Mithra, Metatron (Mettron), the Angel Iesoua, and the Messiah, he is speaking of superhuman essences, or natures, and their contest with Ahriman-Diabolos in heaven and on earth; therefore his theme is not the *man* Jesus, but the Lamb, the Saviour Angel

Mithra who is Angel Iesua, in Isaiah, lxiii. 9 and Bodenschatz, II. 191. The Starry Virgin and Her Child belong to ancient astrology, Her Child is the Lord of Light, Metatron, Mithra; and speaking of entirely superhuman personae and the conflict between Light and Darkness, the Holder of the Seven-planet Candlestick and the Lamb with 7 horns (orbits) and 7 eyes (planet-stars), the writer does not mention the virgin of flesh nor a child in human flesh, but the Adon, the SON in the Sign Virgo when the moon makes a conjunction with the sun in that sign. It is true that the Messiah had come to be regarded as a being in heaven. The Sibylline Book treats the 'king' as one to be sent from the SUN. Therefore Rev. v. 5 treats the Messiah as 'Son of Dauid' nominally, either because the two expressions had come to mean the same, or else because the expression could easily be inserted, in manuscript times, before printing was invented. Consequently, the first draft of the Apokalypse preceded all the four Gospels! That it preceded the Gospel according to Peter is probable, since it mentions the name of no apostle. The warning 'I come quickly' might suit any Messianist work after A.D. 70–80. The Revelation treats of no particular apostles, consequently it knew of no *human* Jesus, because the human Jesus is to be known through the Glad Tidings obtained through his apostles.—Matthew, x., xxviii. 19, 20; John, xx. 21. The whole conception of the Apokalypse is based on the Mithra mysteries; and the conflict between the powers of Light and Darkness. Salvation was preached from the Jews, as the Apokalypse shows, or at least from the Ebionites, as we have shown. —Rev. v. 9, vii. 17, xi. 12, xii. 10, 11, xiv. 1, 4; John, iv. 25, xii. 34. Rome seems to have been regarded by the author of Revelations as in league with the Adversary, and the burning of Rome is foretold.—Rev. xvii. 9; xviii. 9, 10. Adrian's treatment of Jews and Jerusalem after Barcocheba fell, about 134, would not encourage any Jew of the 12 tribes to hope for Rome's destruction; consequently, it must have been while the hope of Messianism lasted, that is, prior to 134–5 that the Apokalypse was written: and it looks as if the Christians afterwards found suggestions in it that led to the ultimate compositiou of the Gospels.

Like the Lamb in the Apokalypse, the Lion also is an emblem of the SUN. Seven Angels serve before God's Holy veil.

quished Death, trodden upon the head of the Serpent.[1] A cock was painted on Apollo's hand;[2] and Krishna treads upon the Serpent! The cock was the Sun's symbol.

> The COCK crew.—John, xviii. 27. So Matthew, xvii. 2; Rev. i. 16.
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> A Virgin Immaculate, comely in body, beautiful in face, modest in habit, with long hair, holding two ears (of corn) in her hand, sitting upon a golden throne: nursing a Boy,[3] and justly satisfying him, in the place which is called Hebraea; a Boy I say by certain nations named Ihesus, meaning EIZA, whom we call in Greek Christus who has risen with the Virgin as if sitting on the same throne and not touching; at the same time also the star of the ear of corn which is the end of the Serpent.—Albumazar.[4]

Ovid's Venus accompanied by the little Cupids, at the Palestina water, is the Mighty Mother, the Primal Mother, the Mother of all that live; and Eros is the dawning Sun.—Max Müller, Comparative Mythology, p. 81. In framing creation Eros is the vicar of Zeus; so Serosh took the place of Ormuzd.—Ernest de Bunsen, p. 61. The by John described Woman (Rev. xii. 1, 5, 13) with the Child (Messiah) is not Maria, the mother of the Son of Dauid, but she is the Heavenly Wisdom, the Unspotted Virgo who in the sun's tent dwells with God. (—Ernst von Bunsen, Symbol des Kreuzes, p. 131; Psalm, xix. 4, Septuagint Greek). On account of this union of the Wisdom or Sophia with the Sun moving each year into his 12 Houses John describes the Woman as the Sign in the heavens clothed with the Sun, with Luna under her feet and on her head the Crown of the Twelve Signs.—ib. 131. The Child caught up to the God's throne may be Greek-Christian, or apostolic Christian; but the connection between Virgo and Luna savors strongly of a sort of Hellenist-Sabianism (or Greek Sabianism if there was such a thing) that hardly could have been confined to the first century of our era. In the Crowned Woman with the Moon under her feet can we not see the "Queen of heaven" (—Jeremiah, xliv. 17–25), the Eua-Athena-Virgo (whose symbols were the moon and owl), the Regina Deûm of Virgil? The association of the Serpent (Rev. xii. 5, 14) with this Luna-Woman reminds one of the antagonism between the Good and Evil Principles (—De Iside, 8, 10, 18). The King Osiris (Light of the world) is ambushed by the devices of the Diable (Typhon, Satan) who, hunting near the moon, finds the vessel (the ark or body in which the Good Principle is contained) and tears it into 14 pieces (or days). Which the element of Darkness might be expected to do. Here in the Apokalypse (A.D. c. 125–138) we find the Virgin Mother of all life likewise pursued by the Adversary until the Saviour (Osiris-Messiach-King) is caught up to the throne of the God (—Rev. xii. 5) as in Daniel, vii. 13. Daniel and Plutarch de Iside both belong to an earlier period than the Apokalypse, and St. Matthew's Virgin Maria is evidently a still later form of the Sabian myth; for in all but Matthew's version we meet with only the supernatural and superhuman forms of the Saviour Principle. In the evangels, however, the *flesh* is introduced in the case of the Virgin and Child; and this of necessity: for how otherwise could a teacher of several chapters full of Essene-Iessaian legislation, morality, self-denial, mortification of the flesh, and holding out the chance of saving the soul by crucifixion of the body, have been introduced as a preacher of the Kingdom except in the FLESH? The evangelist was an Ebionite. He knew that the successfulness of preaching depends more on preaching old saws than on new truths. Essenism, Judaism and the Messiah, these were his topics, reinforced by miracles. If they crowded to John's baptism without one miracle what would they not receive when supported (quod scriptum) by miracles in writing?

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[1] Nork, Bibl. Mythologie, II. 365, 366.

[2] Plutarch, Pyth. Priest, 12.

[3] Horus, Apollo, Paian, Iesua the Saviour Angel.

[4] Albumazar, Intr. in Astronomiam, p. 78. He wrote expressly from the Persian astrologers. Dunlap, Sōd, I. 129.

Was there not a cave at Bethlehem where Adon (Mithra) was adored in A.D. 386? Justin Martyr and St. Jerome say so. Was there a Iesu among the Iessaeans? Josephus had an opportunity to mention one, if there had been such, in his accounts of the Essenes. The name Iesu is mentioned in writings that apparently are posterior to A.D. 100. Iesua, however, is the name of the King of the angels (Mettron, Mithra), the Christos of the Kabalah.[1] There were two sorts of Sabians about A.D. 900: one sort recognized Iēsu Christos as Prophet, the rest adored the SUN.[2] This represents views as early as the 2nd century probably. This is possibly Sarapis; for Lepsius found a temple in Gebel Dochan dedicated to "Zeus-Helios-Serapis." Metatron stands before the Throne; the Anointed King has been appointed to reign over all hosts.—The Sohar to Gen. xl. 10. The Essaeans and Therapeutae were Sun-worshippers and Mithro-baptists. The Spirit of Alohim is the Spirit of the King Messiah.—Sohar, ibid. The religion of the Sabians is that of the Old Chaldeans.[1] These adored Mithra and Adonis in the cave; the Jews in the Grotto at Bethlehem. The Tradition calls the shortface, (Seir Anpin) the 'King.'—Kabbala Denudata, II. 391. "The Sabians are," says Chwolsohn, "a sect of the Jews and Christians, who shaved the middle of the head, prayed to the planets and angels, and deprived themselves of virility.[2] The Apokalypse is Sabian, because it represents Iesua shining as the SUN, in the very form of the Chaldaean SUN, with crowns, and on a horse.[3] Jordan was the beginning of the Nazorian writings and the Nazarene evangels.

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[1] Messiah means Anointed, Christos, Metatron, Mithra, Sosiosh.—Rev. xix. 11.

[2] Chwolsohn, die Ssabier, I. 192. Zeus is the Sun. Zeus-Belus is the Chaldean Saviour. "And there is there a temple of Zeus the Saviour, and as you go in there is a fane where the Argive women mourn Adonis."—Pausanias, II. 20. 6. Apollo is the

Apollonius of Tyana in Kappadokia, of an ancient and wealthy family, was born about the commencement of the Christian era, became a Pythagorean, denied himself, refraining from animal food, going barefoot, and was initiated into the mysteries of the healing art. He resided chiefly in Pamphylia and Kilikia, for five years passing through the Pythagorean discipline of silence. Isaiah is referred to as going barefoot for three years, and the sole use of the words *yea* and *nay*, in Matthew v. 37, without further intercourse may be regarded as Pythagorean. Apollonius went to Antioch and

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Grecian Saviour and Healer. Aeskulapius raised the dead and healed the sick.—Pausanias, II. 27. 3, 4; V. 13. 4. The same things are ascribed to Krisna, Chresno and Christos.

[1] Chwolsohn, II. 496.

[2] ibid. I. 187, 635; II. 631, 633; so Isa. lvi. 3, 4; Matth. xix. 12. Genesis, xix. 2 calls the angels Lords. So does Codex Nazoria, II. 56, 57. It stands on the Old Testament footing.

[3] Rev. i. 12–16; xix. 11–15; Matthew, xvii. 2. Dionysus (Iacchos) liberates the souls.—K. O. Müller, Hist. Greek Lit. 238. The lion is the emblem of Iacchos (—Nounus, xliii. 2, 7), Apollo and Mithra (Rev. v. 5). Ia'hoh (Ia*ch*oh) raises the souls (1 Samuel, ii. 6), and Sokrates related on Magian authority, that the soul departed to an uncertain place and that those who have partaken of the Mysteries have the best place in the regions of the pious.—The Axiochus, 19, 20; so Rev. iii. 4; vi. 9, 10. The Chaldaeans call the God Iaō instead of the Mind-perceived Light; and he (Dionysus) is often called Sabaōth, signifying that he is above the Seven Circles (of the planets).—Lydus, de Mensibus, 83.

at the present day, which again lineally descend from the ancient Mysteries. The connection with the Christiani is through the Gnōstic or Pythagorean teaching of the Monad, the beginning of all, and the cause of all good things.—Antiqua Mater, 266–9. The spiritual essence needed neither name nor form. To Serapis or to Christ the public was ready to bow. The study of Hellenic philosophy and religion leads to the acceptance of Christianity. The conclusion seems to hold good that the New People and the New Religion were of Gentile rather than of Jewish origin. From the first the charges of magic and association with the Mithra-mysteries were brought against the Christiani. The Gnostics from about the middle of the 2nd century bore and propagated the Christian name. They were the real depositaries of the evangelical tradition. They had reached the real meaning of the Mysteries. The Mysteries of Dionysus and Herakles prepared the way for the New Mysteries of the Christiani. These last would never have been heard of but for that syncretistic system of doctrine and practice combining Hellenic and Oriental mysteries, founded by Simon and his followers and propagated in the congenial soil of heathendom.—ibid. 282 ff.

Serapis is the Logos of St. John.[1] The noble manhood of the god (Serapis) sat with dignity on a golden throne that was covered with a blaze of jewels; his gracious and solemn face looked down on the crowd of worshippers. The hair that curled upon his thoughtful brow and the kalathos [2] that crowned it were of pure gold. At his feet crouched Cerberus, raising his three fierce heads with glistening ruby eyes. The body of the god—a model of strength in repose—and the drapery were of gold and ivory. In its perfect harmony as a whole and the exquisite beauty of every detail this statue bore the stamp of supreme power and divine majesty. When such a divinity as this should rise from his throne the earth indeed might quake and the heavens tremble! Before such a Lord the strongest might gladly bow, for no mortal ever shone in such radiant beauty. This sovereign must triumph over every foe, even over death—the monster that lay writhing in impotent rage at his feet![3] As late as A.D. 361 we find the Emperor Julian writing of Serapis, Apollo, the Mother of the Gods, and the old Greek religious mysteries and philosophy, which still survived among the learned citizens of Rome about two centuries after Markion (c. 150–166) had taught and Justin written.

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[1] John, Gospel, i. 1–4; Matthew, iii. 11, 12; Colossians, i. 16.

[2] The Modius, or measure of corn.

[3] Ebers, Serapis, 240, 241.

> One Zeus, one Hades, one Helios, is Sarapis.—Julian, Oratio, iv. p. 136.

Observe the abundance of detail in the description of the ark of Iachoh Adonai in Exodus, compare it with the minute prescriptions concerning the ark of Serapis in the fourth part of the Zeitschrift für ägyptische Sprache und Allerthumskunde.[1] The inference is that the two religions had certain points in common, and that the Old Testament contains a late form of the Jewish public religion. Christians and the Jewish patriarch attended service at the Temple of Serapis.[2]

The most ancient shrine of Serapis is at Memphis. Into this neither strangers nor priests can enter before they bury Apis.[3] Serapis is the name of him who orders the universe.[4] The worshippers of Serapis are Christians, and those who call themselves followers of Christ pay their devotions to Serapis; every chief of a Jewish synagogue, every Samaritan, each Christian priest . . all worship Serapis. The Patriarch himself whenever he goes to Egypt is compelled by some to worship Serapis, by others, Christ.[5] And even now (250 years after Christ) in the unfolding of the Holy Serapis verily the worship of fire and water takes place. When the chaunting priest appears and takes the water and the fire, then he stands up opposite the door and in the native tongue of the Egyptians WAKES the God whose entire nature consists of blood and spirit.[6] This is the worship of Adonis-Ia'hoh [7] or Iacchos-Dionysus. The mixture of the worship of Serapis with that of Christ and other beliefs, says the author of "Mankind," is so clear in early Christianity that it is impossible to doubt it. Socrates tells us that when the temple of Serapis at Alexandria was demolished by one of the Christian emperors the monogram of Christ was discovered beneath the foundation. Serapis is a mystic number, seven letters, referring to the seven planets as in the Apokalypse. The tonsure of the priests of Isis and Serapis is exactly continued by the modern monks.[1]

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[1] Art. Das Osiris-mysterium von Tentyra, p. 95.

[2] Vide correspondence between Trajan and the consul Servian.

[3] Pausanias, I. xviii. And they say that the Isis, after the death of Osiris, took an oath never again to receive man's embrace.—Diodorus Sic. I. § 22. This is the Hebrew worship of the Queen of heaven, the Mysteries of the Bona (or Bena) Dea, the men not being admitted. "Without our men, did we not make cakes to Her."—Jerem. xliv. 19.

[4] Plutarch, de Iside, 29.

[5] Wilkinson, Mod. Egypt, I. 162.

[6] Porphyry, de Abst. iv. p. 54. ed. Florentiae, 1548. Ptah and Apis are fire and water. Apis was kept at Memphis in the temple of Ptah.

[7] See Luke, xxiii. 27.

According to Zoroaster there were two primeval causes, existence and nonexistence. In the beginning there was a pair of twins, the good and the base.[2] United, those two created; the one created reality, the other, nonexistence. Angro-mainyus is the hurtful mind or spirit. Such is the original Zoroastrian notion of the two creative spirits who formerly were two parts of the Divine Being. There was the Good Mind creating good, true, and perfect things; while all that is bad is traced to the Evil Mind. They are the two moving causes of the universe, united from the beginning and therefore called Twins. They are united in Ahuramazda himself.—Haug, Essays on the Parsis, 149, 150, 303, 305. The exact substance of this Zoroastrian view is found among the Christian Ebionites in Syria[3] posterior to 160 after our era. Satan appears among the Sons of the God in Job; and the Apokalypse, a work more than twenty years prior to the Clementine Homilies, points to the Adversary of the Messiah-Christ.—Rev. xx.

The Persians were much like the Jews. They isolated the leprous, and, like the Jews, must not touch a dead body.[4] The Persians,[5] Chaldeans and Egyptians[6] held that in the first decan of the sign Virgo rises a pure young maid, an Immaculate Vir-

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[1] Mankind, p. 501. "The Christ of the canonical gospels had several mythical prototypes, such as Horus, Iu-em-hept, or Khunsu, and sometimes the copy is derived from one original and sometimes from another. We shall find that as fast as the historic Christ of the four gospels disintegrates and falls to pieces the mythical prototypes reclaim and gather up the fragments for their own as with the grasp of gravitation."—G. Massey, II. 416.

[2] The Diabolos (Diable) and his angels.—Matthew, xxv. 41.

[3] Uhlhorn, Clem. Hom. and Recog. 185. The Divine Wisdom produced the bad Kain first, Abel second. Darkness before the Mourned.

[4] Nork, Braminen und Rabbinen, 92, 93, 94; just after death, in a dead man's house the water is emptied from vessels. Euripides mentions the holy water placed at the door of the departed. In Egypt the waterpot precedes every ceremony in the temples. The holy water purified.

[5] Hyde, 385; Abulpharagius, 54.

[6] Albumazar, p. 78.

in connection with Jewish and Sabian Astrology, Magism and Kabalah. The Magusha in the Syriac Testament and among the Persians signified men famous for wisdom as well as for religion. Thus Magi from the heavens recognised the Messiah before the Jews acknowledged him in their scriptures.—Compare Wolfius, p. 12. A Star shall arise out of Iaqab.—Numbers, xxiv. 17. The square on the head of the coffin always contains the Ruler of the sun's House Virgo, and as Isis sometimes signifies the female Sun, she expresses the Virgo as Mistress of the House.[1] The Persians also had the sign Virgo and her Child Eiza (Iesu).—Dunlap, Sōd, II. 128, 129; and authors quoted. The Messiah will first reveal himself in Galilaia, afterwards a Star in the East will be seen.—The Sohar, fol. 74. col. 17, 18. Simeon ben Iochai, its prime author, died some years after A.D. 70 (—Gelinek, die Kabbala, p. 70). The King Messiah will be revealed going out from the Garden of Adan.[2] And he will be revealed in the land Galil, since that was the first place that was devastated in the Holy Land; therefore he will be revealed there first.—The Sohar.[3] The Messiah ben Dauid will go forth, but to him another Messiah will be added, the Son of Ioseph—Sohar, III. fol. 82. b. But after 72 weeks the Messiah shall be cut off.—Dan. ix. 26. He will be revealed in Galilee, for there the Captivity began.—Ialkut Chadash, fol. 142. col. 4.[4] The entire demon doctrine of the Persians underlies Moses and the Gospels. Zoroaster lets the sun be created in the 4th period; Genesis, on the 4th day. From the Persian tree of life comes the form of a man and woman united in one; and the Serpent of the Adonis-garden is Ahriman, Angramainyous.

> Est ager, indigenae Tamaseum nomine dicunt. . .
> Medio nitet arber in arvo.—Ovid, Metam. x.

Now if in the Garden of the Messiah we place Ioseph (Sev, Saturn) and Maria (the Lady) we would have there the Adamus and the Eua. But some of the Elkesaites, Essenes, Ebionim or Sampsaioi said that Adam is the Christos.—Bishop Epiphanius, Haer. xxx. 3.

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[1] Seyffarth, St. Louis Akademy.

[2] the Lord Adon.

[3] Bertholdt, 77, 80, 81, 85, quotes these Sohar passages.

[4] ibid. 80.

Josephus, Ant. xviii. 1. 1, mentions the Taxation in the year A.D. 6 or 7, when Iudas the Galilean or Gaulanite and Saddouk the Pharisee protested against it.—Schürer, I. 406. The Evangelist Luke refers to such a Registration (Census) by Quirinius, placing it in the last time of Herod the Great, that is, ten to twelve years too early.—Schürer, I. 427, 431. Quirinius made but one Registration and that is the one referred to by Luke.—ibid, 432, 447. It was the first one ordered by Augustus in Judaea, and could not have been made until after the death of Herod and after Judaca became a Roman Province (which it was not in Herod's lifetime). It is ridiculous to suppose that all the nation was to be turned out of their homes and compelled to travel about the country to find a place of family origin to be taxed there.—Schürer, I. 437, 438, 439. St. Luke was necessitated to take this course and make such a representation in order to point to the "Son of David." His object was to prove a Messiah to have existed in that period and to identify him as the Son of Dauid. So his way was clear to represent him in that light. If the Jews were likely to deny that such a Messiah appeared at the time mentioned so much the more essential was it to (if the fact could not be shown) demonstrate it by argument or offer a genealogy. Hence it was necessary for the writer's purpose to make such use of Josephus as he could, and to superadd unhistorical statements. If we assume that the evangelists wrote *historical novels* about the Jewish Messiah, the whole mystery is cleared up at once. "Joseph could not, nor Maria with him, have been caused to journey to Bethlehem on account of a Roman Census."—D. Emil Schürer, Gesch. d. Jüdischen Volkes, I. p. 437. The person who was to be estimated (for the purpose of taxation) had to appear and declare in his place of residence or in the chief place within the taxation-district; and a Roman Census could not be undertaken in Herod's time (because he was a King and Ally, or Socius, of the Roman People, who alone governed, controlled, and taxed his own people).—ibid. I. 438, 439. But when, in the year A.D. 7, Quirinius undertook to make a Census or Registration Herod the Great had been dead (ten to twelve years) and Judea had been made a Roman Province. Then a Roman Census could legally be taken. Luke's misstatement was therefore made on purpose to show that a *Son of Dauid* existed at that period (in the days of Herod), and the genealogies in Matthew and Luke were made up expressly as evidence to the same effect.—Matthew, i. 20; Luke, iii. 23, 31. "False in one particular, false in all" is the ancient motto. Josephus begins his Eighteenth Book with the account of the sending Kurenios into Judaea to make the estimate for this very taxation, and the efforts of Iudas the Gaulanite to induce the Jews to revolt on account of this tax. An uncritical population in Syria (filled with Messianic hopes) would not quarrel with the way the register read, if it seemed to point to a Son of Dauid, as this was the aim of the Registers of Matthew and Luke. But Josephus, Ant. xviii. 1. 1, gives a direct contradiction to Matthew, ii. 1–3, by showing that the Census was taken after the decease of Herod and when Judaea had become a Roman Province. Josephus, who is best instructed and especially thorough regarding the last years of Herod, knows nothing of a Roman Census in Herod's time. The only Roman Census in Judaea was posterior to Herod's time and in the year A.D. 7.—Schürer, I. 444–447, 453. The evangelist has made an unhistorical statement.—ibid. 454. Herod died in the year 4 before our era.—Schürer, I. 344. There could not have been a Roman census taken while Herod lived, and Josephus knows of none prior to A.D. 7.—Ibid. I. 438, 439, 442, 443.

Since the text of Josephus was of assistance in writing the evangels, it was natural to make a further use of his writings as a support of the Christian party. This could be done by interpolations sustaining the doctrines of the Christians. The passages in Josephus, Ant. xviii. 3. 3 and xx. 9. 1 (about Jesus Christ and Jacobus his brother) appear to be interpolations.—Schürer, I. 456–459, 486, 487. Origen has read in his Josephus another passage about the death of Jakobus in which the destruction of Jerusalem and the Temple is considered divine punishment for the execution of Jakobus; and this passage, being found in none of our manuscripts of Josephus, can be certainly regarded as a Christian interpolation.—ibid. I. 486, 487 note. The Messiah-King was expected in about B.C. 63–48, and again in the time of Antony and Kleopatra.—ibid. II. 430, 431; Orac. Sibyll. III. 36–92, 46–50. The *hagnos anax* is the Messiah. The Jews seem to have admitted that the Messiah must suffer.—Daniel, ix. 26; Schürer, II. 465; Justin, Dialogue, c. 68, 89. The travelling Iessaioi were called

three books about 185–187.—Supernat. Rel. II. 213. Plutarch, learned in Greek and Roman religion, touches on Jewish abstinence in food and on the 'mysteries of the Hebrews,' but mentions no Christians. He died about A.D. 125.—Antiqua Mater, 1, 9. The questionable passages in Josephus are held to be interpolations. Antiqua Mater suspects that the roving apostles, missionaries, saints, and hagioi were the source from which Christianism ultimately proceeded. The apostles are not identifiable with any known historical persons.—ibid. 34.

Budha's death was admitted to have occurred at B.C. 543. He was a King's son. Which does not altogether remind one of the Son of Dauid, although both were claimed to be of the royal line. There was a succession of Budhas expected in India (—Spiegel, Avesta, I. 37); and the legend of Krishna pierced with arrows [1] must have been known in Lower Babylonia, Arabia and Judea to the Iessaioi in the first century, since Hindu gnōsis was already known to the Iessaians living in monasteria. The doctrine of self-denial is given by Philo and other writers; but the mythology of the further East also passed to the people of Palestine and the Jordan. The Essenes kept the names of their angels secret. There were three highest deities among the Sethians,[2] 1st Man, 2nd Man, 3d the Light, which they called Christos; Philo came out with his view that the Oldest Angel (compare Mithra, born Dec. 25th at Christmas) was the Divine Wisdom and Word of creation; and Elchasai obtained from the East ideas that he spread among the Nazoria of the Jordan. His baptism was in the name of the Great and Most High God and in the name of the Great King his Son. He held also that there was one Christos above and one below, and that the last formerly dwelt in many. The Sethian view is very similar to the Nikolaitan doctrine that there were three; 1st the Father, 2nd the Onlybegotten, 3d, the Logos true Son of the Onlybegotten. Irenaeus, I.

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[1] See Zachariah, xii. 10. They shall look on me whom they have pierced. Here Justin could have made out a prophecy regarding either Krishna or Christos. In Persia it was expected that Çaoshanç (the Helper) would come to annihilate the Chief of the bad spirits and his bands.

[2] They say that the Iesu is different from the Christos, but born from a virgin; that the Christos descended, on Iesu, from the heavens: they denied the resurrection of the flesh of Iesu.—Theodoret, I. xiv. The Four Gospels answer this. Iesuah, in Hebrew means Salus, Safety, Salvator.

xxxiv. mentions another Three persons, the First Man, the Second Man, and Christos the third person of the Three. The point to which attention is drawn is that the Nikolaitans were gnōstics, Early Christians,[1] and, like some of the other gnōstics that Irenaeus refers to, held the doctrine of Saturninus and Markion. Irenaeus, III. xi. p. 257, says that the Nikolaitans held that the Father of the Lord is not the same as the creator, and that the Christos is not the son of the creator, but continued without suffering (crucifixion) descending into Iesu the son of the creator, and flew back again into his own pleroma: and is the beginning of the Onlybegotten, but that the Logos is true Son of the Onlybegotten. It is obvious that for three hundred years the Incarnation of Vishnu in Krishna had been known when the Syrian Gnōstics (led on by Chaldaean Gnosis) began to put forth systems of Logos-doctrine, Powers, Thrones, Dominions,[2] etc. in the regions between the Jordan and the Mediterranean seashore. The Babylonian and Philonian gnōsis with the secret mystery of the Candlestick in the adytum of the Jerusalem Temple joined to the doctrine of the King of Light weaving "forms" was known to the Initiated in the Hidden Wisdom of the Essenes, Iessaians, Nazoria, and all adepts in the Kabalah. This furnished the doctrine of the King as in Psalm, ii. and Apokalypse i. But the *two* natures, the Anointed joined to human FLESH, may perhaps be derived from the Son of Dauid theory. The gnōstics had not admitted the FLESH any too readily.—Matthew, xxii. 45 denies that the Christos is Dauid's son. But here were Budha, Krishna, and Çaoshianç all Messiahs, and the theory of a Jewish Messiah in full blast from A.D. 50–120, supported by psalm, ii. and Micah, v. 2. Two things are settled; the Iessaeans are Essene theologians; and Justin Martyr tells the story of the crucifixion out of the Gospel according to the Hebrews.[3] But the expression 'the Son of the Man' belongs to *Palestine gnōsis*, as any one can see by reading Irenaeus. "It remains for consideration whether the Jesus thus connected with Christ was not an ideal of Gnōstic origin in that time of Claudius to which the arch-Gnōstic Simon is referred."—Antiqua Mater, p. 235.[1] The Persian Prophet and Messiah [2] is Çaoshjanç (Sosiosh), referred to in Revelation, xix. 11, by his *Sosia chora* the SUN's White Horse: and the Jewish Sibyl said "then from the sun God shall send a King." This is the Logos.—Rev. xix. 13, Greek. It is plain enough that until and after the Fall of Jerusalem a Messiah was expected *to come!* Only a long time after its destruction could any one put forward the supposition that he had appeared in Pilate's regency; and the name Iesua must have in some way been interpreted to mean an individual man instead of the Angel Metatron, the Malka Malachim. "The Son of the Man sitting on the right of the POWER and coming on the clouds of the heaven" (—Matthew, xxvi. 64 [3]) has a most gnōstical look, and affords no resemblance to the two natures in Iesu,—being appropriate to the Angel Iesua alone. We find among the Valentinians (Irenaeus, I. 1. p. 38) those who held that one is the Onlybegotten, according to succession, whom they call the beginning, another was born Saviour, and another the Logos son of the Onlybegotten, and another the Christos produced for the rehabilitation of the plērōma. Let us see if this helps to explain the view above given as Nikolaitan. The Book of Daniel has the following gnōstic succession: the Ancient of days, the Son or Adam (Dan. vii. 13, 14, 22, viii. 15, 16) and Gabriel (also Michael). Genesis has Alohim then Adam the Son of God, both of duplicate gender. The Gnōstic sect in Irenaeus, I. xxxiv. p. 134, has the First Man (the Father), the Second Man (Ennoia, *Mind* or Logos), called the Son of the Man; beneath these two we find the feminine ruacha; the Third Male is the Christos. Taking all these together with Daniel, x. 6, and Ezekiel, i. 26; viii.; x., there appears to have been Jewish gnōsis enough to serve as a tolerable foundation for Nikolaitan doctrine. It looks as if

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[1] Like the Iessaians, before Kerinthus.—Irenaeus, III. xi. p. 257; Epiphanius, I. pp. 117, 120. Petau. Our present Gospel of Matthew is not the Logia of Matthew referred to by Papias.—Supernat. Rel. I. 466. The 'Oracles' did not mean a detailed history of Iesu.—I. 466. Yet Justin found it in the Gospel according to the Hebrews.

[2] Dunlap, Sōd, II. 27, 28, 29.

[3] Supernat. Rel. I. 311, 324, 333, 421, 427.

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[1] ibid. I. 410, 411. Kerinthus and Karpokrates used a form of the Gospel of the Hebrews.—ib. I. 421. "The facts of a hundred years before Valentinus we cannot find conveyed by any continuous tradition: merely the belief that a drama in the celestial places had found about that date a *dénoument* in Galilee and Judea the tragical end of which was explained away as an illusion."—Ant. Mater, 221. It is clear that there were native Syrian or Palestine accounts (or gospels) which, if they did not satisfy St. Jerome, suited the Ebionites and Nazoria (Iessaians) as Messianic narratives.

[2] Dunker, Alt. II. 387, 388. But the Christian Messiah preaches Essenism.—Matthew, v., vi., vii., ix., x., xix.; and takes up the Messianic theory of the period of Roman occupation of Iudaea.

[3] 1 Thess. iv. 17; 2 Thess. i. 7–9.

and the Angel of the Divine Presence. He was named Iesua because he was the Saviour of souls.[1] The Angel of His Presence SAVED (—Isa. lxiii. 9) them in their affliction. This was exactly what was required of a Messiah. Therefore the Messiah's name after the Herod line terminated (if not before) was Iesua,[2] but as an Angel-King, not as a man. The 'Son of Dauid,' at first sight, would suggest a human being. The Roman War in Judea suggested a physical Iesua. The psalms suggested the Angel Son, without flesh. This idea was very early. But we see that in 115–120 Kerinthus had scarcely got beyond it. Yet, if the account in Irenaeus is to be trusted Kerinthus admitted that Iesus was a man, but not the King, the Christos. Take the Gospel of the Hebrews, it makes the Messiah out both divine and human. Take Justin who used it, he declares the Iesua to have been both divine and human. So that the period when Iesua became also Iesous is earlier than the 'Gospel according to the Hebrews.' Our Four Gospels are late workings over of previous material.[3] It looks as if the miracles in the Evangelia Apokrypha were written to support the theory of the two natures.—ed. Tischendorf, p. 98. A sign from Iahoh your Alah, ask it in Hades or in the heaven.—Isaiah, vii. 11. Iahoh has created a new thing on earth: a Woman shall enclose Gabar.—Jeremiah, xxx. 22. Virgo is the house of Hermes. "We know that our Lord Iesu Christos was born when the Virgin was ascending."—Albertus Magnus, de Univers (in "Mankind," p. 474). Ascend, thou Blessed Virgin!—Euripides, Hippol. 1440. The Lion and the Virgin!—Nonnus, xii. 37. According to Abarbanel, the sign of Christ's coming is the junction of Saturn and Jupiter in the sign Pisces.—King's Gnostics, p. 138. The Messiah, Hermes, lies concealed for nine months in Virgo. Mercury is that Power of the SUN, which is the author of speech.—Macrobius, I. 285, 305 (ed. bipont.). The Wisdom, which is Man and Woman (Adam and Eua) has through its Word created another Working Being who is God of fire and spirit.—Hermes, I. 30. Adoni himself will give you a sign.

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[1] Bodenschatz, K. V. II. 191, 192; Julian, Orat. V. 172.

[2] There will be for them a Saviour. The Angel of His Faces will save them.—Isa. lxiii. 8, 9.

[3] Supernat. Relig. I. 292, 296, 397. Angelus Dei loquitur in cc.—Pseudo-Matthaei Evang. xxxi.

Behold the Virgin shall conceive and bear a Son, and he shall call his name Amanuel!—Isaiah, vii. 14, Septuagint and Hebrew texts combined *for this occasion* only.

When you shall see the kingdoms disturbed, one after another, then will you expect the Coming of the Anointed.—Beresith Rabba, § 41.[1]

The Son of Dauid does not come until the unjust sway of Rome shall have spread itself over the whole world nine months.[2] Pompey deprived the Jews of the towns they had taken in Coele-Syria, annexing them to the province of the Roman Governor.[3]

When the expansion of the Gentiles shall happen then Israel shall be saved. As it is written, Out of Sion the Saviour will come.—Romans, xi. 26.[4]

From thee Bethlehem Ephratha, from thee shall go forth a Saviour whose goings out are from eternity, from the days of time.—Micha, v. 2.

The contest for supremacy (to the mind of the Jews) was between Israel and Rome, according to Paul, Romans, xi. 25, 26. Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are ended.—Luke, xxi. 24. The targum of Jonathan ben Usiel says that the Romans shall be rooted out. According to Matthew, iii. 2, 3, the time had arrived.—Mark i. 15.

Certain Christians "have altered the Good Tidings from its first writing threefold and fourfold and in many ways and remodeled it in order to be able to refute the arguments" (of opponents).—Celsus; in Origen contra Cels. ii. 27 (Greek Text, in Supernatural Religion, II. 282, 283 note). Celsus in the Latin text (Origen c. Cels. ii. 23. p. 435) says that certain of the faithful as if through drunkenness (ὧς ἐκ μέθης ἧκοντας εἰς τὸ ἐφεστάναι αὐτοῖς on guard against themselves) did as they pleased in changing evangelical scripture in three or four or many ways, so that as often as they are refuted they can deny what they have thus withdrawn.[5] It is undeniable that the gospels and writings long current in the Church were very numerous.—Supernat. Relig. II. 383. Mankind, 376–379. About the Fourth Gospel, the same author says: It is undeniable that the writer had other Gospels before him when he composed his work and that he made use of other materials than his own.—Supern. Rel. II. p. 445. Now regarding the Evangelion, he gives a description of it which is borrowed from Justin Martyr, Apologia, i. 14: "Brief and concise were the sentences uttered by him; for he was no Sophist, but his word was the power of God." This is the exact description of Matthew's fifth, sixth and seventh chapters. There you find the brevity and conciseness referred to, and there exclusively. The teachings of Iesu are based on the Essene sentiments given in Josephus; hence Epiphanius called the Nazoraioi the *Iessaians.* This is plain enough. It speaks for itself. "The facts stated by Papias fully justify the conclusion that our first and second Synoptics cannot be the works said to have been composed by Matthew and Mark. The third Synoptic is an avowed compilation by one who was not an eye-witness of the occurrences narrated, and the identity of the writer cannot be established. As little was the supposed writer of the second Synoptic a personal witness of the scenes of his history. The author of the fourth Gospel is unknown,[1] and no impartial critic can as-

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[1] Lightfoot, Hor. Heb. 640.

[2] Talmud Babli, Joma, 10. 1; Micha, v. 3.

[3] Josephus, Wars, I. vii. 7.

[4] Psalm, xiv. 7; cx. 2; Isa. lix. 20. The Old Babylon, as city, had in B.C. 130 already disappeared. The neighboring Borsip, on the whole a moderate and unimportant city, still bore in 326 after Christ the name Babel. It was so called in documents.—Fuerst, 185; Talmud, Lucca, 34 b; Sabbat, 36 a. See Dunlap, Sod, II. pp. 4, 5, 6.

[5] Origen's reply is that the only alterations he knows of were by Markion, Valen-

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tinus, and possibly Luke; not by the disciples. Here the author of 'Supernatural Religion' shows that none of our Four Gospels are originals or written by the disciples of Iesu. He denies that any writer knew of them prior to A.D. 150. But when Origen says that the *alteration* is no fault of the evangelion (Origen, ed. Latin, II. p. 436), but of those that dared boldly to corrupt it, he appears to admit that Celsus was correct on that point.

[1] The discourses and dialogues of the Fourth Gospel are "not genuine reports of the teaching of Jesus, but mere ideal compositions by the author of the Fourth Gospel."—Supernat. Relig. II. 469. The Jew of Celsus proceeds to reprehend the disciples of Iesu as the inventors of such narratives, adding that they could not even counterfeit the appearance of probability in their falsehoods.—Origen, contra Cels. ii. p. 435. Celsus had said that in the time of the passion Iesu felt neither pain nor disquiet: Celsus must have been a Gnostic Doketēs, who held that Iesu was pure spirit and without flesh. Origen replies that the followers could not possibly have been deceived when they held Iesu to be the God pointed to in the oracles of the prophets. But Celsus was of the opinion that the Prophets did not refer to Iesu at all, although they might have meant a certain king, a Messiah perhaps. Origen had shifted the ground away from where Celsus was standing. Origen's retort 'that it was easy to counterfeit such (narratives) or not to write them at all, but unless these were contained in the Evangels we (Christians) could not be upbraided on account of Iesus having spoken as he did' does not prove that the N. T. narratives were *genuine,* but only that they were in the Evangels. Now Celsus *questioned the Evangels and their contents.* Therefore the reply of Origen begs the very question at issue.

Although the Persian view is nearly related to the Jewish, yet a Budhist conception has sufficiently close resemblance to it. All Budhists agree in expecting the coming of a new Budha named Maitreya who will take up the doctrines of Kâçyapa and convert many. The eschatology of the later Jews has the most striking similarities. Like the Persians they too let heavy trials go before the time of the Messias.[1]

The book Abqat Rokel divides the whole eschatology[2] into ten periods. Infidel kings shall reign, there will be great falling off on the part of those Israelites who are doubtful of the Redemption, many sorrows and trials are foretold to those that remain true. There will be great heat, sicknesses and pestilences, each will dig for himself his own grave. God will know how to deliver and preserve the just. Then he will let a dew like blood descend upon the earth, the bad will drink thereof and die, the good will not be harmed. Then comes another, healthful dew, of it the wavering drink. For thirty days the sun will be darkened. The Christians shall rule. The Jews will be persecuted, their number lessens very much, and for a long time they look in vain for a Savior. Then Messias ben Iosef will appear, his name is Nehemia ben Chosiel, all Israel will hear that the Messias has appeared and will gather round him. He will conquer the king of Edom,[3] he will bring again the Holy Vessels of the Temple to Ierusalem. Then, however, an Adversary will spring up, Armillus or Antichrist. He will say to the *foreigners* that he is the Messias ; they will gather round him and he will conquer all cities. Then Nehemia ben Chosiel will rise up and take the Law[4] and read to him : I am the Lord of life, thy God, thou shalt have no other gods with me ! Armillus will then desire the Israelites to pray for him, as the other peoples have done ;

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[1] Spiegel, Vendidad, I. 35, 36 ff. "The First Power after the Father of all and Lord God is also Son the Logos."—Justin. 1st Apol. p. 147. Mithra was Logos and Chief of the Izeds, in other words, the Archangel Son.

[2] The Abqat Rokel is Jewish and Messianist. It has the doctrine of the Messiah's reign of a thousand years and the last judgment. Elias is Jewish (—Malachi, iv. 5), but also resembles the Jewish Sibyl in expecting the Last Judgment. Here we find a resemblance to the Apokalypse. These Judaean-Messianist writings are very much alike, but their Jewish traits show that they precede *Gospel* Christianism. Even the word Antichrist originally meant an opponent of the Jewish Messiah ; Armillus, for instance.

[3] A euphemism often for the Roman emperor ; like Antichrist for Nero.

[4] This looks later than A. D. 70.

a fight will take place, Nehemia ben Chosiel will be killed and the angels shall carry up his soul to heaven. Hard times again follow for the Jews, they will be driven out of all cities and be forced to flee into the desert of Judah.[1] Then Michael will blow the trump, and with the first blast Elias[2] and the Messias ben Dauid[3] will appear, the Jews will assemble about him. Armillus likewise will collect his armies and a great battle follow, in which, however, Armillus is beaten. Some say that he will have to fight with Elias. Then Michael blows again the trump and the dead come to life that lie buried at Jerusalem. After a reign that shall last a thousand years[4] the second resurrection and the Last Judgment shall follow.[5] Here we have the Persian Mithraism, Budhism and Judaism. The Persian Sosiosh (the Word of God on the White Horse) will appear suddenly and unexpected; he will quicken the dead, hold a Judgment, reward each according to his works, the old earth will die and a sinless one[6] be created.[7] He annihilates the power of Death.[8] The Persian great prophet to come[9] was Sosiosh, charged to prepare Ormuzd's reign.[10] The logos on the White Horse was the Light of God,[11] the Horseman Sosiosh. Sosa meant horse; and Sosios meant the Man on the horse.

In the earliest times the 'being born again' was deeply considered. Vide the pyramids! The theory of the world's being SAVED is referred to by Philo in these words:

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[1] Compare Hadrian's expulsion of all Jews from the Holy City.

[2] Elias was expected to come.—Matth. xi. 14; Malachi, iv. 5. The book Abqat Rokel must draw from a source later than 135, earlier than Matthew's Gospel.

[3] Matthew, xxi. 15.

[4] Rev. xx. 3, follows this tradition of the Persians and Jews.

[5] Spiegel, Vendidad, I. 35, 36 ff. See Genesis, xlix. 1. The mention of the Jews driven out of all cities into the deserts points to a period later than 135–140. And Matthew's idea that John the Baptist is 'the Elias that was to come' may have been taken from the source of the book Abqat Rokel, posterior to both Titus' and Hadrian's expulsion of the Jews from Jerusalem. Matthew, xi. 12–15 condenses the tradition above given of Jewish distress, and he has been timed (in Supernat. Religion) as of later date than A.D. 150. The Persian-Jewish tradition seems older than the Gospel reference to it.

[6] the Kingdom of the heavens.

[7] Nork, Bibl. Mythol. II. 164, 165; Bundehesh, 31; Vendidad, Fargard, xix.

[8] Nork, II. 165. comp. Rev. xx. 13, 14.

[9] compare Matth. xi. 3.

[10] Renan's Jésus, 15. sosa is Babylonian for horse. Sosios means the horseman. Vishnu, coming to slay the wicked. Perseus, Mithra.

[11] Genesis, i. 4; John, i. 5; Tatian, p. 152. The Hermes were called "Logos that is sent from God."—Justin, Apol. I. 68; Dunlap, Sōd, II. 39.

> In what way will be the 'again being born'[1] of all things dissolved into fire? For their essential nature[2] having been destroyed by fire[3] the fire must of necessity be extinguished, being no longer fed. While, then, the fire continued, the Seminal Principle[4] of the organised arrangement of the world[5] was saved;[6] but when it has been destroyed[7] the Seminal Principle of the orderly disposition is destroyed with it. This is unlawful and indeed a twofold impiety not only to affirm the world's destruction but also to take away its rebirth, as if God rejoiced in disarrangement and ruin and all the sins.[8]
>
> Of fire the form is triple: coal, flame, and the ray. . . .
>
> If then we should say that in the Conflagration of all things[9] the world is destroyed, it would not be COAL, on account of the abundant earthy remains, in which the fire is necessarily contained. No one of the other bodies then subsists, but earth, water and air are dissolved into pure fire. And indeed not flame, for it is a bond of nourishment, and nothing being left it will at once be put out for want of fuel. And in addition, the Ray is not produced. For it has no entity by itself, but flows out from its precedents, coal and flame, less from the one, but much from flame.
>
> And the coal and flame, as was shown, having no existence in the total conflagration, neither would there be any light; and the world cannot take rebirth,[10] because no seminal cause[11] is smouldering therein.—Philo, de Mundo, 14, 15.

What is remarkable is that Justin Martyr[12] should have preached the Ekpurōsis or Conflagration of the world in these words: The prophetic spirit foretold through Moses that there will be Ekpurōsis; he said thus: "Everliving fire will descend and consumes down to the Abyss beneath!" Genesis, xlix. 1, may have in view something of the sort.[13] Moreover, the Jews already had the doctrine of the beginning and the end, (the alpha and ōmega) and the apokastasis besides. Hence the New Jerusalem!

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[1] palingenesia. So Rev. xxi. 1.

[2] ousia.

[3] compare Consummatio mundi.—Philippi, p. 44.

[4] the Spermatic Logos.

[5] diakosmēseōs.

[6] esōzeto.

[7] analōthentos.

[8] failings: plēmmelesi. 'Ray is the apostle from flame.'—Philo, de Mundo, 15.

[9] Dies irae, dies illa, solvet seclum in favilla! See Malachi, iv. 1; Job, xxi. 30; Matthew, xxiv. 14; xxv. 13. Philos terms this the Ekpurōsis.

[10] ὅτὶ οὐδεμίαν φθοροποιὸν αἰτίαν εὑρεῖν ἐστιν οὔτ' ἐντὸς οὔτ' ἐκτός, ἣ τὸν κόσμον ἀνελεῖ: because no destructive cause can be found, neither within it nor outside of it, that will destroy the world.—Philo, de Mundo, 14.

[11] mēdenòs entufōménou spermatikou lógou.

[12] Apologia, I. p. 159.

[13] Numbers. xvi. 30, 33, does not quite confirm Justin Martyr's reading of Moses.

was the result of Rome's treatment of the Jews in the time of Vespasian and Titus and earlier. The work was not written long before 130 or 135, and may have proceeded from Antioch or Asia Minor.—Rev. v. 9, 10. No Christian could have written it. It is Jewish.—Rev. vii. The Lamb stands on Sion.—Rev. xiv. 1. Messianism expected the Messiah's proximate coming. The Christians according to Matthew asserted that he had already come. Elxai's views of a *succession* of such manifestations were perhaps not very remote from the views of some Christians in reference to the Second Coming. But the Gospel *had to prove the Messiah's first Coming!* More than Iessaean doctrines, healings, parables and the accounts of the Crucifixion were required to prove it a *fact*. Not having any direct evidence it was necessary for the author of the first Gospel to fortify his position in every way. He goes to Judaism for some proof which the author of the Apokalypse did not need, as *he* was not proving that Iēsous had come already. Matthew therefore needed the evidence that *Elias* had appeared.—Malachi, iv. 5. And he was forced to say that the Ascetic Mithrabaptist was Elias. That was a matter of *opinion* rather than proof! The fact that the Apokalypse was expecting the Messiah to come at once and destroy Rome by fire and the armies of heaven led by the Son of God on the White Horse, relieved its writer from the necessity of hunting for Jewish testimonies to the 'sine qua non' that Elias must first appear! The Baptists and Essenes were good ascetics, destroying the flesh in a manner very far removed from the method Rev. xix. 11–21 suggests. Matthew had to argue about a case where the corpus delicti had been stated but not proved. But the Apokalypse had not the same case to argue, consequently (notwithstanding Rev. xiv. 4) it mentions neither Baptist, nor Banous, nor Elias, but brings down Mithra and the fires from heaven in the final Judgment, the Messiah's reign, and the End of the world, while the New Jerusalem floats like a vision before the seer's conception away into eternity. The Old City must then have been destroyed and the hope of rebuilding the City and Temple gone. This rather compels one to choose between two dates for the Apokalypse, one after the end of the first century, the other after Hadrian built Jupiter's temple on the site of the Temple of the Jews.—Comp. Rev. xi. 1–8. Rev. xi. 2 seems to intimate a time when

Jerusalem had been rebuilt but in possession of the Gentiles still. This might mean either before or after 135. But in the case of Ekpurōsis, the Judgment of the world by fire, there would be no place left for Jerusalem on earth.

Iudah of Galilee or Gaulonitis was the founder of a new sect. His numerous partisans (later Zealots) he urged on to revolt, in the days of the Registration,[1] saying that the census was nothing else but to bring on open slavery, and summoning the nation to the defence of its liberty; as furnishing on the one hand success for the prosperity that depends thereon, and on the other to the steadfast, from the good resulting from this, will make the honor and renown of him that is high-minded: and the Deity no otherwise than for assistance of our designs joins zealously for the promotion of them, especially when doers of great deeds, standing firmly to their intention, give themselves up to bloodshed that is for it.[2] Josephus mentions but one new sect in his time, the fourth sect. Judas was the leader of the fourth sect of Jewish philosophy.[3] The poison of policy is in these words: as if Josephus had said of Leonidas at Thermopulai that he was the leader in a *new philosophy*, the defence of his native soil!

There is a conception on which minds in India and in countries further west have dwelt for many centuries. The artist before our era hesitated not to paint a pierced Redeemer and Freer of souls in the Mysteries of Osiris and Iacchos, Adonis, Herakles, Krishna, Tammus and Dionysus.

They shall look to Me whom they have pierced!—Zachariah, xii. 10.

These verses of Zachariah describe the Jewish God as Adoni (Adonis, Adonai) and refer to the Mourning for Adonis as the Onlybegotten, Iacchos, Ia'hoh, the Mysterious Life-god IAO. The Tammuz-myths indicate the pierced Krishna, hung upon a tree,—as Adonis's image was enclosed in the two segments of a split trunk of a tree.[1] It might be difficult to decide what Iatric Healer[2] or Nazarene Iēsoua[3] was really meant. There was a distinguished Robber (the Robbers belonged to the Jewish party of patriots who fought against Rome) in the days when the Robber Messiahs were numerous and Pilate marched against such characters as Bar Abbas. Pilate put down the robbers who infested his province. Was it likely that so stern a soldier, as Josephus asserts Pilate to have been, really let off Barabbas? Such an act would have been at variance with the orders given him. Philo Judaeus tells us that Pilate was very obstinate,[4] and Josephus confirms this. Noted for his *severity*, he was, according to the author of the Euangelium Matthaei, ready to please the Jews! So he let off "*Iēsous Barabbas*" as Constantine Tischendorf prints the name.[5] Now Iēsous Barabbas was a Robber,[6] perhaps one of the Robber Messiahs, mentioned by Josephus. The offence charged against Iēsous was usurpation of the throne.[7] As a Robber Messiah, he interfered, by his claim to authority, with the Roman sway, and was not amenable directly to the Jews. The Romans had been contravened. The Romans alone could punish Iēsous Barabbas.

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[1] Luke begins with Herod and the *Registration*, after Archelaus was deposed; Matthew begins with Herod and Archelaus. Beginning with the Registration is an appeal to the sympathies of the 4th sect, the rebels under Judas. Another reference to the Patriots is seen in the introduction of the Roman Governor and the trial before him.

[2] Josephus, Ant. xviii. 1. 1.

[3] Josephus, Ant. xviii. 1. 6; compare Acts, v. 37. Immediately after Herod's decease Archelaus, his son, mingled the blood of the country people with their sacrifices. —Josephus, Wars, II. 1; Munk, Palestine, p. 560 b.

> And the one called Barabbas was in prison with the factious who in the SEDITION had done bloodshed.—Mark, xv. 7.
>
> As if against a Robber came you out with swords and staves to arrest me?—Matthew, xxvi. 55.
>
> They had at that time a *distinguished prisoner* (désmion episēmon) called Iēsous Barabbas.—Matthew, xxvii. 16. ed. Tischendorf. Leipsic 1850.

The Robbers stirred up the people to war against the Romans.[8] Iēsous Barabbas (Son of the father) is then to be connected

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[1] Like those fastened to a cross, moreover nailed to the TREE of helpless and needy ignorance.—Philo, de Somniis, ii. 31.

[2] Matthew, ix. 12; Mark, ii. 17; Luke, iv. 23; v. 31.

[3] Mark, xiv. 67: Thou too wert with the Nazarene, the Healer.

[4] Philo, Virtues of Ambassadors, 35, 36, 38. Philo knows of no Iesu.

[5] Editio stereotypa, Bernhard Tauchnitz, 1850. Matthew, xxvii. 16, 17.

[6] John, xviii. 40.

[7] Matthew, xxvii. 37; Luke, xxiii. 3.

[8] Josephus, Ant. xx. ch. 8. § 6. According to Acts, i. 6, the Christian Messianists belonged to the party of Jewish patriots. They wanted the Jewish monarchy restored at once. The disputed passage in Josephus, Ant. xviii. 3. 3, claims that the Christians are named from Christos. The author of Acts, xi. 26, claims that they first at Antioch were called Christians. They could not have got this name at Antioch until a Messianist party came into existence after the fall of Jerusalem; and Josephus prob-

"Not even while in the body does it present itself to view. It enters unperceived, and unseen again withdraws; its own nature one and incorruptible, though a cause of change to the body. For whatever the soul hath touched lives and flourishes; whatever it has removed from withers and dies; so much of immortality is left to it. Let sleep be to you a most convincing proof of what I say,—sleep, in which the soul, undistracted by the body, enjoys apart from it the sweetest rest and, conversant with God through its relationship to him, traverses the universe and foretells many events of futurity.

"Why should we fear death, loving, as we do, the repose of sleep? and how can it be otherwise than foolish, while pursuing the liberty which depends upon our life, to grudge ourselves that which is eternal?

"Those Indians who profess the discipline of philosophy commit their bodies to the fire that thus their souls may be separated from their mortal tenements in the utmost purity. Elated with courage, we threw off allegiance to the Romans and now finally, when invited to accept of safety, we have refused to listen to the offer."

Ioudas Makkabeus had two centuries previously resolved to expel the foreign guard from the citadel overlooking the temple and laid close siege to it then.

Our Greek Matthew is no translation, but an entirely new, original work.[1] It is planned with little regard to certain historical dates, as the time of Herod, of Iudah the Galilean, Pilate; but with some reference to Josephus, the Iessenes, Ebionim and Baptists. One of the singular things in the Book of Acts of the Apostles[2] is their asking the Lord "if at this time he should *restore the kingdom* (or independent government) to the Israelites." A few verses further[3] we find the name of the Zealot Simon.[4] A remarkable coincidence and purposely intended by the writer. Judas the Gaulonite[5] was the Chief of the Zealots.[6] Josephus tells us that there were two men of the same name,[1] both notable and living at the same time, and that a time when portents and prodigies of a striking kind amazed the Judaean world; that the one was inspired with the belief that he was a prophet, and was, in fact, instinct with a certain "divine fury;" that he preached a gospel of woe through the length and breadth of the land; and though they tried and again tried to torture him into silence, they could not persuade him to desist. The other Jesus, Josephus tells us, though of kindred pretensions, was a man of a stern and uncompromising spirit, and sought other ends, who was forsaken by all his followers after having been betrayed by one of them. Now it is the characters of these two men as described by Josephus which we think gave rise to the conception of the traditional Jesus, while the capital mistake committed by the Evangelists in their chronology is, we think, due to a further confusion in the Greek mind of this Jesus with the prophet who suffered under Pontius Pilate. Thus the traditional narratives are at fault in antedating the time of the events and in combining two historical characters into one being, while the theological instinct has at the same time resolved the one back into two by representing the being in question as partaker at once of the divine and the human natures.—Solomon, The Jesus of History, pp. 166, 172, 175, 176.

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[1] Supernat. Rel. I. 477. Matthew, x. shows considerable patriotic feeling; so does Josephus, particularly in his recital of the final end of the last scion of the hero Judas of Galilee.

[2] i. 6.

[3] i. 13.

[4] Simōn Zēlōtēs—i. 13.

[5] also the "Galilean." He perished!

[6] Acts, v. 37; Jos. Ant. xviii. 1. 6; xx. 5. 2; Wars, II. 8. 1. Prof Salmon is

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hardly entitled to say that one of the motives for rejecting the Acts is "its irreconcilable opposition to the Tübingen theory of the mutual hostility of Paul and the original Apostles." Rather it is the "irreconcilable opposition" of the Book of Acts to the *Pauline Epistles* which has suggested doubts as to its historical credibility.—Robert B. Drummond, in the "Academy," July 11th, 1885, p. 21. But, as is elsewhere stated in this work, the Pauline writings were not known in the Church, apparently, before late in the 2nd century. Mr. Drummond says of the speeches reported in the Acts that Prof. Salmon "certainly does not prove that they are not more Luke's than Paul's." How he can say that Paul's speech at Athens (Acts xvii.), with its δεισιδαιμονεστέρους, θεωρῶ, χειροποιήτοις, ψηλαφήσειαν, οἰκουμένην, &c., "contains none of Luke's characteristic phrases" unless he has simply followed Alford without verifying his statement, I do not understand.—Drummond, p. 21. These extracts have been inserted here in support of the author's suspicion, elsewhere given, that the Christos resurrection from the dead is not a conception of the early Ebionites but a later idea, a proposition of the 2nd century. Observe that Matthew, xxvi. 32 and Mark, xiv. 28 are not found in a fragment of a Fayum manuscript which is said to be the fragment of a Gospel older than those of Matthew and Mark. See New York "Times," July 5th, 1885.

[1] Iesua son of Ananus, and Iesua, son of Sapphias, a Galilean. Mr. Solomon regards Luke, xxii. 35–38 as extraordinary, inconsistent, and contradictory to Matthew, v. 39, 40; xxvi. 52. Mr. Solomon, pp. 191, 192, 207, evidently regards the Gospels as put together for a purpose, and contrary to actual facts.

εἰ μὴ ἦν οὗτος κακὸν ποιήσας, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.—John, xviii. 30.

If he had not done evil we would not have delivered him to you.—John, xviii. 30.

Josephus, in his biography, mentions a certain Iesus a captain of Robbers in the confines of Ptolemais, also another Iesus, the Galilean, at Jerusalem who had a band of 600 armed men. Then we find mentioned a Iesu Bar Abbah engaged in a sedition at Jerusalem; and Matthew, x. 34, Luke, xxii. 36, rather strangely assume the panoply of war considering that the Iessaian said "those that draw the sword shall perish by the sword."—Matthew, xxvi. 52. But this is rather the art of the writer who excites the expectations in one direction, prepared to counter them with the Essaian love for others as he orders the sword put up, and heals the wound. There must have been some clear-headed persons in those days, capable of making such a use of Essene materials and the narrative of Josephus that nearly 1800 years afterwards the world still believes in the truth of the narrative.

If it was a fact that there had been a living Iesua among the Nazarenes and Ebionites it would not have been necessary to prove the existence by extracts out of the Old Testament as Justin does. Justin Martyr[1] informs us that there were originally sketches or memorabilia (apomnemoneumata). Joh. Friedr. Bleek, says that the first attempt to make a connected exhibition of the Evangelic history probably proceeded not from an apostle but from another believer, who used the previously existing smaller evangelic memoirs and in part verbal statements. This Bleek calls the Urevangelium (first evangel), which he regards as not written in Judaea but possibly in Galilee or the neighborhood. This conception is not far removed from the view of Cyril of Jerusalem that Jordan was the beginning of the evangels. He also judges that there was an early evangel which was used in the preparation of the Gospels of Matthew and Luke. Our own view is that the

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[1] For, without any regard to my race, I mean the Samarians, and having intercourse in writing with the Kaisar, I said that they were led astray, persuaded by the Magus in their nation, Simon, whom they say is God up above every Beginning (Govcruor), Potentia and Power.—Justin, Trypho, p. 115. Since Justin mistook the statue of Semo Sancus at Rome for Simon Magus it is matter of doubt whether we can rely on his writings as genuine; for, living in Rome, he could have known that Semo was not Simon. Then, too, he knows the followers of Markion and Valentinus, showing his acquaintance with a late period, Valentinus being especially late.

tianism like Judaism is a form of the gnōsis. If the Christian story in our Four Gospels had been prior to the gnōsis of Simon Magus and his successors down to the time of Kerinthus, the Haeretic Gnōstics could not have sprung from a settled orthodox Christianism in the evangel. But the Old Testament, while in some things Hermetic and occasionally taking in some effective supplies from Jewish Gnōsis, is in part a political treatise written by scribes of the Jewish hierarchy ; it left out part of the current Palestine gnōsis. Therefore the Magus and the other Gnōstics had the Adam and Asah (Gen. ii.), the Asar and Ashera, the Osiris and Isis, Kurios and Kuria, and all the Sabian-Jewish Angels (instead of the Gospels) to start from,[1] besides the Jewish doctrine of the "Powers" of the Hebrew God, referred to by Philo. The Gnōstic Heretics followed separated tendencies of Chaldaism and Judaism. Spiritus mentis (in Clem. Recog. III. 30) is pneuma mentis. They thought that the pneuma was in mind. But they had not proved that there was any pneuma.—Acts, xix. 2.

The Jews liked Cyrus (Kurus) and Persian notions. The Mithra-worship and the Mithrabaptisms in the Tigris and Euphrates attracted them, as also the doctrine that Mithra was the Mediator. When the author of 'Antiqua Mater' wrote "that Iesus was the son of Joseph and Mary appears also to have been the old belief" (Antiqua Mater, 217 ; Irenaeus, I. 25. 5 ; Clemens Alex. 3. 2. 5) many might feel disposed to take issue with him on this point. Any thing in the 2nd century may be regarded as old, but there seems reason to doubt that in the first century there was any earlier belief than in a Kingly Power, a Saviour Angel (the Son of the God), the Angel Iesua of the Jewish and Persian gnōsis, the Lord of the Angels, the Angel-King Metatron-Mithra. In other words, the doctrine of the Great Archangel in Philo (Exod. iii. 2, 4) and before him (in Isaiah) of an Angel Iesua must have preceded the notion that this divine person (the fleshless Power of the God) became incorporated in any man. The expression *Iesua the Christos* (the Anointed Saviour) implies the preëxistence of psalm, ii. 7, 12, before the humanity of Iesu was ever thought of. The Nazoria of the Paneadis and beyond the Jordan first acquired the *Greek* appellation 'Christians' at Antioch ; but there was something 'before Antioch,' as we have endeavored to show. Scripture and the Rabbis mentioned the Jewish Messiah. The Persians spoke of their Mediator, Mithra; Homily xvii. 16 recognised the "asarkos idea," and Mani beheld the Christos in the sun! The existence of such a divine person, without flesh, must have been admitted long before the evangelist Luke could have written that the holy *pneuma* would come upon a virgin of the Children of the East; for in all the Levant the sun was held to be the source of spirit and of fire.[1] Hence Saturn's burning throne[2] and the Gheber-Heberou[3] fireworship in Chebron (Hebron)! "Iahoh auri wa Iesoi:" Iahoh is my Light and my Saviour[4]—has a very late Messianist look.—psalm, xxvii. 1. Iahoh Sabaōth is the spiritual potentia (energy) which, according to the Phoenicians and Chaldaeans, proceeded from the Most High God (Saturn-Belus), as Light-principle, going forth over the 7 Circles. This Iaō is the Onlybegotten, the *first birth*, Belus Minor, Zeus Belus, Bel-Mithra, the mind-perceived Sun, Sabaōth, whom in the Chaldaean ineffable mystagōgia (Initiation into the Mysteries) the theologians considered to be the God of the Seven Rays, who held the Seven Stars in his hand, through whom (as Chaldaeans supposed) the souls were raised.[5] The Hebrew God is Sabaōth; and is the Chaldaean God of the Seven Rays. The Manicheans held the Sun, who is Mithra, to be the Christos.[6] This is Sabian doctrine, as we have seen above. Philo Judaeus says that Iahoh is not the abstract divine essence, itself, but is the Angel of the Lord.[7] Asada is the Messenger of Saturn;[8] and Iahoh is Al Sadi.—Gen. xvii. 1. After discovering the Mystery of 'Iaō over the 7 Circles' of the Planetae (a Chaldaean astronomical error) and after identifying this Iaō with the Iesua[9] of the world (Son of Saturn, of the Ancient of Days, and of the God of all Time) and identifying him with the Chaldaean doctrine of the resurrection of the dead, it is not surprising that some Semite evolved the further supposition of the incarnation of the Saviour Iesua; especially as Elxai and the Jews had some notions of the Messiah's appearance on earth. Iahoh, as Aur[1] and Saviour, is certainly Philo's Logos.—Gen. i. 3; John, i. 1, 3. All things came into being through him!—Coloss. i. 18.

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[1] The Magus began with the Lord and Lady (the Mother of all living, the Mighty Mother).—Gen. iii. 20.

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[1] Matthew, iii. 11, 16; xvii. 2; Rev. i. 16.

[2] see Dunlap, Vestiges of Spirit-History, 117; Ezekiel, i.; Daniel, vii. 9. 10.

[3] u and ou, the Egyptian plural termination.

[4] The King Messiah is called by the name of the Blessed God.—Sohar to 1 Moses, fol. 69. col. 249; in Nork, Hebr. Chald. Rabbin. Wörterbuch, p. 394.

[5] Movers, 551–555.

[6] Hammer; Augustinus, Abhandlung 34. p. 534; Seel, 437, 457.

[7] Philo Jud. Leipsic ed. 1828, III. p. 161.

[8] Chwolson, Altbabylon. Lit., 136, 156.

[9] Saviour.

> Many *wanderers* are come out into the world who do not admit that Iēsous Christos came in FLESH.—2 John, 7.
>
> Every spirit that does not confess that Iēsous Christos has come in FLESH is not from the God.—1 John, iv. 3.

If there had been any way of proving the actual existence of Iesu as a man of the Iessaean order, we should not have seen these words of John in print. The author of the epistle had no evidence to give to this point, or he would have given it.[2] Antiqua Mater, 43, says that Justin Martyr awakens doubts as to the existence of any individual Founder at all. Ioudas appeared in the days of the Taxation;[3] Iēsous was born at the time of the Taxation.[4] In Josephus we find the *sect* of Ioudah the Galilean mentioned. Both came from Galilee.[5] The words "My kingdom is not of this world" and "the kingdom of the heavens" are in marked contrast with the Jewish expectation of the Messiah's kingdom on earth,[6] and are presumably posterior to Josephus. So too the prediction that the Temple should be destroyed[7] and the allegorical turn given to it imply a post-Vespasian writer. "We have no king but Caesar"[8] and Matthew, xxii. 21 are the reverse of Jewish,—acknowledging *vassalage to Rome!* But, after Jerusalem was destroyed, the idea of an earthly kingdom had to be given up,[9] and the

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[1] Light.—John, i. 4; viii. 12.

[2] Bible Myths, p. 512, has taken this point well. See also the same, p. 514. Josephus, Wars, III. ch. ix. (xvi.) and in his 'Life' mentions a Iesu a guerilla chief of the band of Robbers who was fighting the Romans near Tiberias.

[3] Acts, v. 37.

[4] Luke, ii. 1-5.

[5] Matthew, ii. 15, 22, 23; iii. 13; xix. 11; xxviii. 10; Mark, xv. 41; Acts, v. 37.

[6] Mark, xv. 32; Isa. xxxiii. 17.

[7] John, ii. 19; iv. 21; Matthew, xxvi. 61.

[8] John, xix. 15. "Render his dues to Caesar."—Matthew, xxii. 21; Mark, xii. 17.

[9] The Kingdom of God shall be taken from you.—Matthew, xxi. 43. Matthew, v. 34 is Essene. See xvi. 11, 12, xix. 21, 22, 29 is Ebionite.—Mark, x. 25. See W. Robertson Smith, the Prophets, p. 302.

In the time of Josephus "they heard that a certain Galilean, named Iēsous, staying at Jerusalem, had a band of six hundred infantry."—Josephus, Vita, p. 1014. ed. Cologne, 1691.

Eternal Unit, he himself suffers the death at the End of the days in this "world offering."—Nork, 151. The End is, says 1 Cor. xv. 24, when the Messiah delivers up the Messiah's Kingdom to the God and Father, when he shall abolish every Archē (Beginning) and every authority and power. For he must be King until he shall put all his enemies under his feet. Rabbi Bechai said that 'among the prophets there was a tradition that our future redemption will be like in many things to the redemption out of Egypt.' The Redeemer shall reveal himself and afterwards be concealed again.[1] In the days of the Messiah the Kingdom shall again come to Israel.—Rabbi Mosche bar Majemon, Auslegung über die Mischna of the Talmud tract Sabbath, fol. 120, col. 1.[2] They asked the Lord to restore again the Kingdom to Israel.—Acts, i. 6. The Kabalist writers have any number of references to the Messiah and his Kingdom. After the destruction of Rome the writer of the Apokalypse brings in the Messiah's Kingdom, millennium, the End of the world and the binding of the Evil One.—Rev. xix., xx. The Tikkune Sohar fol. 67 says: In that time when that cursed Serpent dies and has been banished, the Serpens sanctus reigns. Already before the Apokalypse-writer the Kabalists had uttered this hope, and as usual based themselves on passages in the prophets (Isaiah, xxv. 8; Zakar. xiii. 9).—Nork, 151. In Pesikta fol. 62 a (Nork, Art. Messias, p. 152) the Messias says I will willingly undertake all sufferings. In the Jalkut Simeoni, II. fol. 56 b, 'the Messiah submitted himself with love to those torments. He will send forth his cry to the Lord: Lord of the world, Consumed is my strength, my breath vanishes away, am I not (made) of flesh and blood? (As the prophetic psalmist says, xxii. 15: My strength is gone like a broken pot.) The praised God replies: O Messiah ben Ioseph, already at the Creation of the world (the name of the Messiah has been created before the sun.—Gen. i. 3) thou didst offer to endure these sufferings.—Nork, III. 152 (from ancient Commentaries in Pesikta Rabbathi and Jalkut Simeoni). See also Apokalypse, Rev. v. 9; vii. 14; xiii. 8; the Lamb slain from the foundation of the world!

Gnosis is in a manner older than Christianism. The old doctrines of Egypt and Greece, the mysteries of Samothrake, Eleusis and Sais could get admission into the three chief systems of Greek wisdom, Platonism, Pythagoreanism, and Peripateticism. In the person of Aristobulus the Jews got hold of Aristotle; through Philo they mingled with Platonism; and while the Essaians and Therapeutae made the doctrines of Egyptian priests their own the Kabalists had taken up the system of Zoroaster. Thus was Gnōsticism prepared. Gnōsis as the complete practice of Christian virtues was the life of the wise, which Pythagoras and Plato, the Essaeans and Therapeutae understood sometimes as religion, sometimes as philosophy. The Kabbala uses the term, King, in reference to the Microprosopus (Short face), the Microprosopus is the Son of the Father.[1] Gnōsticism has borrowed much from the traditions and theories preserved in the Sohar. All important metaphysical and religious principles which make up the basis of the Kabbala are older than the Christian dogmas. Not a word is said of Christ or Christianity. Not a word is uttered against Christianity, as is generally the case in later Jewish writings. The Kabbalist book Jezira was composed in the time of the first Mishna teachers, that is, during the first century before Christ and the first fifty years of the Christian era.[2] In the beginning the King was weaving forms, light of power going forth, the mystery of the concealed that are concealed. The King himself is the innermost Light of all lights.—Aidra Suta, ix. The King is obviously the Heavenly Wisdom. Compare the King.—Matthew, xxv. 31, 34. Budha said: Let all the sins that have been committed in this world fall on me, that the world may be delivered.[3] The Messiah bears the sins of Israel.—Nork, Wörterbuch, 395; Jalkut Rubeni, fol. 30. col. 4. When the King Messiah comes he will stand on the roof of the Temple and call out to the Israelites: Miserables, the time of your Redemption is come.—Jalkut Shimoni, On Isaiah, fol. 56. col. 4. As to the sins,[1] compare John, i. 29 ; iii. 16 ; Matth. xxvi. 28. When the Messiah comes, surrounded by all the Israelites, then the dead will live again, and become new spiritual beings,—and will fly like eagles in the air, being new beings in body and spirit.[2]—Jalkut Rubeni, fol. 192. col. 1. With this compare Matthew, xxvii. 52, 53, and 1 Thessalonians, iv. 15–17, which last is evidently based upon the idea expressed in the Jalkut Rubeni. The book Abkath rochel says : R. Iahosa ben Manasia speaks : Those that sleep in Hebron will be raised up first.—Eisenmenger, II. 902 ; Isa. xxvi. 19. The rabbins of the first century before and after our era have *made the road* along which the 'vacui viatores' have TRAVELLED (with the Essaian gnōsis) into Christianism. The sleepers[3] of Hebron shall rise !—Avkath Rochel, in Eisenmenger, II. 903. The Budhist forbade the cleaving to "existing things," the Budhist, Iatrikos, Iessene, Therapeute, Sarapis monk, went into cloisters, the Babylonian ascetics, Iessaians and Christian monoi became as if celibates, and cells and monasteries flourished. Kalanus burnt his flesh, the Iessenes, Iessaians, and virtuous mortified it. He that loveth father or mother more than the Lord is not worthy of him. Leave all and follow me ! The Jews for at least 4 centuries looked for the Messiah and the Resurrection of the dead, but they did not cease to hate their destroyer, Rome : they connected the fall of Rome with the Coming of the Messiah. "Erchomai tachu," I come quickly.—Rev. xxii. Then the millennium !

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[1] Eisenmenger, II. pp. 792–3; R. Bechai, Exposition concerning the 5 Books Moses, fol. 58. col. 3; fol. 68, col. 2. On Gen. 48, 21.

[2] Eisenmenger, II. 756.

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[1] Kabbala Denudata, II. 353, 375, 391.

[2] Gelinek's translation of Franck, 7, 65, 77, 82, 249, 262; Kleuker, 48 ff. The Jezira existed before the end of the first century.—Franck, 57. Before the end of the first century of our era a science regarded with deep awe had already spread among the Jews which was distinct from the Mishna, the Talmud, and the holy books, a mystical doctrine which called to its aid the united credit of Tradition and Holy Writ.—Franck, 52. The Kabbalist rabbins quote constantly from the Old Testament just as its texts are interwoven with every page of the New Testament.—Franck, 126 et passim. The mystical allegorical mode of teaching was already prevalent in the time of Ptolemy Philometor, 150 before Christ.—Jost, I. 371, 393.

[3] Max Müller, Hist. Sanscrit Lit. p. 80.

Epiphanius (ed. Petav. I. 120) says that the earlier name of the Christians was Iessaeans. Matthew, v., vi., vii., x., xv., xix. is Essaean ; and this shows, therefore, that the same word is Iessene and Essene. The Gospels of the Iessaeans were on an Essene foundation. Who then was the founder of the order of Iessaioi ? It would have been replied : The name of the founder is Iesu. Iesua means to cure and to save.—Matthew,

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[1] He whom Zachariah points to as Rider of an ass will wash white the Israelites from their sins.—Bereshith Rabba, division 89, fol. 95. col. 4.—Nork, Lexicon, 394. Sin will not depart from the world before the Messiah shall reveal himself.—The Sohar, on Zachariah, xiii. 2. In a future time sin will be taken away from the Sons of Adam. —Eisenmenger, II. 828 ; Nezach Israel, fol. 54. col. 2. cap. 45.

[2] Eisenmenger, II. 772, 774.

[3] the dead. The names Iahosa and Hebron recall (ch = h) the names Iachos (Iacchos) and Khebron, = Life and Power.

p. 49; Clementine Recogn. I. 45. The authors of our four canonical evangels are as little known to us as those of the Apocryphal Evangels. The apostles cannot be identified with any known historical persons.—Ant. Mater, p. 34. Nor does the belief ascribed to Markion (about 148) regarding the 15th year of Tiberius, nor that in the anonymous and undated pseudo-Clementine Recognitions, furnish any additional evidence in the historic sense.—ibid. 49. Simon's axiom that "the little will be great as being a sign, but the great, unlimited," applies to the amount of lying in this connection. The brahman calls the body a temple or house of the God, for incorporation is the incarnation of the Spiritus: and this in the gnōsis is the crucifixion of the Spirit. The Sohar regards the Spirit (Gen. i. 2) as the Messiah; the Sohar, the Targums, the Talmud all speak of the Messiah. Why should not the Christiani partake of the crumbs of the gnōsis that fell from the table of the Law? They did so. They got the Suffering Messiah and the human nature of the Messiah from Isaiah, Zachariah, Daniel, etc.[1] Why was Bethlehem made, in the Gospels of Matthew and Luke, the birthplace of Iesu? Because Micah v. 2 said so! Not because of the registration mentioned in Luke. Why was a place Nazareta selected for his abode. Not because a prophet said that "he shall be called a Nazōraios," for (as S. Munk said) that prophecy is not in the Old Testament. But because Matthew, chapters v., vi., vii., x., describes the morals and life of the Iessaian sect of Nazōraioi. There was no chance to tax or register the Jews as long as any Herod was on the throne of Judaea, for it was not yet a Roman province. But the Christians were never critical! Hosea, xi.

standpoint the gospels were written, but in a Gnōstic vein.—Matthew, i. 18, contra iii. 16. The Son of Dauid is the Divine Nature in the Messiah, the shekinah, which is from eternity with God, but the Messiah ben Ioseph is subject to death, is the human nature in him; therefore the suffering Messiah. For the identity of the Messiah ben Dauid with the Messiah ben Ioseph see the Jerusalem Talmud (*Berachoth*, fol. 5): I will raise up to Dauid a just branch.—Zachar. vi. 12; Jer. xxiii. 5. The Sohar to 1. Moses, fol. 85. col. 338 (to Daniel's Son of man) says: This is the king Messiah. Zachariah, vi. 12 says: Lo, a *man*, Branch, his name; under him he (the Highpriest) will flourish and build the temple of Iahoh. The Gnostic would not believe in crucifixion of a Spiritual being; but there was scriptural warrant for two natures in the Messiah of Judaic writings. The Ebionite view that Iesu was son of Ioseph came at a somewhat later period.

[1] Nork, Wörterbuch, p. 394–5. Rabbi Simeon ben Iochai, author of some of the oldest parts of the Sohar, lived in the beginning of the 2nd century.

1 says: Out of Egypt I have called my son. Therefore Iesu's expedition to Egypt in Matthew, ii. 13, 14. Now the same attention which the Christian writers paid to the supposed prophecies Simon Magus paid to the kabalist tradition of the Spirit in Adam and its change into pater and mater in the migration of the Logos proforikos into energy and action. The Ialkut Chadash, fol. 143. col. 2. number 54, under the title Massiach (to Exodus, xxi. 33) says: This ox is Messiah ben Ioseph, this ass Messiah ben Daud.—Eisenmenger, II. 721. Hence Matthew, xxi. 2, 5; Isaiah, liii. 5 (he was wounded for our transgressions) was applied by the Jews to the Messiah.—Eisenmenger, Entdeckt. Jud II. 54. Daniel, vii. 13, 14, speaks of One like a Son of Man: this, says R. Salomon Iarchi, is the Messiah.—Eisenm. II. 756. The Sohar to Dan. vii. 13 says: Da Malcha Massiacha, this is King Messiah.—col. 338 Sulzb. The Sohar to Daniel, ii. 44 says: In that time of the Messiah God will set up a Kingdom of the heaven.[1] The Midrash Thillim (to Ps. lxx. 1) says that the King Messiah is here meant, of whom Isaiah thought when he said: A rod shall arise from the stem of Iesi, and a germ (Isa. xi. 1). But Matthew goes yet further and reads the word *germ* (nzr) a Nazarene, which is not the meaning of nezer. The doctrine of not the earliest targums was that where the name King occurs it is the Messiah that is meant; although the first two targums did not carry this out to the same extent that the later targums have done. The Sohar, however, is full of the Messiah. Christian Messianism is only a misapplication of Jewish Messianism. Rome in taking from Jewish gnōsis caught the gnōsis. With clouds of (the) heavens One like Bar Ainos came, this is King Messiah.—The Sohar to 4th Moses, fol. 85, col. 338. Sulzbach. The Sohar here comments on Daniel, vii. 13. Why does Irenaeus so often state that the Gnostics called the God "Man" and his Son "Son of the Man?" And why does Matthew continually in the Messianic addresses (oracles) use the expression "the Son of the Man?" Sympathy merely,—or science? Where did he get his idea of a Suffering Messiah, except from the Messiah ben Ioseph of the Palestine literature that preceded the gospels? The Messiah ben Ioseph will be killed.—Eisenmenger, II. 748–751. He will be killed in war.

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[1] Nork, Hebraisch-Chaldäisch-Rabbin. Wörterbuch, 394.

—ibid. 750; Ialkut Chadash, fol. 141. col. 4. num. 22; Májene Ieshua, fol. 76. col. 1.

> The flaming sword of Divine Wisdom (Logou = Mind); for the Logos is a very quick-moving and heated thing, and especially the Logos of the CAUSE, because it passed by every thing first, and is perceived by the mind before all things, and is visible in all things.—Philo Judaeus, de Cherubim, 9.
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> According to Simon,[1] the blessed and incorruptible principle is hidden in every one, so that it exists potentially but not efficiently; this is he who HAS STOOD, STANDS and WILL STAND, having stood on high in unbegotten power, standing below, having been begotten in image in the stream of waters,[2] about to stand on high alongside the blessed POWER WITHOUT BOUNDS[3] if he is made in the likeness.—Hippolytus, p. 248. ed. Duncker.

Here the Magus tells of the "Standing One" who is the monad from the Ain Soph, the monad from the One, the Adam that is extended and generates a duo. For the monad is there first, where the Paternal Monad subsists.[4] The Father produced the Intelligible Sun, the Logos, who, in the Chaldaean philosophy, is Ia'hoh, Iāō, Dionysus, the Intelligible Light and Spiritual Principle of life.[5] The Chaldaeans held that the Son is the Sun, Bel-Mithra, the Seir-Anpin or Short-face, who is SUN and God of the resurrection of the souls, the Redeemer, Gallus, Luaios and Horus. The Genius of the Resurrection to heaven is represented with a sickel or moon-crescent. It is the καρπίστης, the Horus of the Gnōsis.[6] In Egyptian gnōsis we have the logos under several names.

> This ever-existing Logos.—Herakleitus.[7]

The Logos is Osiris,[8] and Osiris is the Egyptian SAVIOUR.[9] The pomegranate, which Adam (Adonis) in Hades offers to Proserpina-Huah (Huē), is full of seeds, the symbol of resurrection and life of which Osiris is the mainspring, but Horus and Persephone the Saviours. Pythagoras held that One Mind (the

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[1] Simon seems to have been a follower or philosopher of the Logos-doctrine.

[2] Those dark waters in Hades, where the Black Osiris subsists in mummy-form, with a phallus alive!

[3] Ain Sōph, the Father.

[4] Proclus, in Euclid, 27.

[5] Dunlap, Vestiges of the Spirit-History, 181, 182.

[6] Nork, Real-W. II. 98.

[7] Bishop Hippolytus, ed. Duncker et Schn. p. 442. Ammon is the Demiurgic Mind, proceeding forth to production; the logos proforikos.

[8] Plutarch, de Iside, 49, 64.

[9] Ménard, Hermes, pp. xcii. 199; Plutarch, l. c. 59.

high (ἄνω) in the Unborn Force, has stood beneath, having been born in image in the flow of the waters, will stand on high alongside the Blessed Boundless Dynamis if it should have been made a perfect image. — Hippolytus, vi. 17. Duncker. This is the scripture of the Word and Name from Knowledge (Epinoia, Gnosis) of the Great Power, the Unlimited (here we have the Time without bounds, Ain Soph). Therefore it shall be sealed up, concealed, hidden, lying in its abode (Garden of Eden?) where the root of all things has been stablished. Then logically follows Simon's Lord and Lady (Adam and Eua, the Mother of all life, the Kuria); for the Divine Pneuma contains the two genders, pater and mater. The River, then, going out from Edem is divided into 4 heads, 4 canals, i.e. into 4 perceptions of the born, sight, hearing, smell, taste and touch.—Hippol. vi. 15. All things unborn are in us potentially, but not in energy,—like grammar and geometry.—Simon Magus, vi. 16. The Arsenothēlus Dunamis (the Hermaphrodite Adam bisexed) in the prior-existent Boundless Power that has neither beginning nor end, being alone; for the Thought (Logos-Epinoia) in loneliness going forth from this (Solitary Limitless Dunamis) became Two! For He was One Sole, having Her in himself.—ib. vi. 18. The Clementine Homilies declare that Simon Magus held (besides a Highest God who is different from the Creator) two other Great Powers, the permanent Standing One, who is Male, and a Female Power, the Kuria, Mother, Sophia. From the Kuria, two angels were sent out, one to create the world, the other to give the Law (to Moses).—Uhlhorn, 282, 283; Homily, xviii. 11, 12. In the pseudo-Clementines, as regards doctrine, Simon merely represents the sect of Simonians.—Uhlhorn, 290. The celebrated statement by Simon Magus (in regard to the Powers of God) that he (Simon) was the Great Power of the God (Acts, viii. 9, 10) has certainly been followed by Justin Martyr, 1st Apology, p. 147, where he writes: "The First Power (Prōtē Dunamis), after the Father of all and Lord God, is, too, Son the Logos." If Justin did not copy, it was because the doctrine of "the Great Archangel" was well known to the Ebionites. "The pneuma, then, and the Power which is from the God we ought to consider no other than the Logos who is Firstbegotten to the God."—Justin, Apol. I. p. 148: dated about 156. Irenaeus puts the activity of Markion at

Rome under Anicetus (154–166).—Dict. Chr. Biogr. III, 816. Justin, p. 158, mentions Markion as 'now continuing to teach.'

The great error of Plato and all the gnōstic philosophers was the use of the *a priori* method. We find it in Babylonian, Persian, Hindu, Jewish and Egyptian gnōsis. The Babylonian and Jewish Powers and the doctrine of a primal Cause speaking its fiat by the Logos belonged to this gnōsis. The Essenes could not keep free from it, nor could the Nazoria between the Jordan and Bassora. The Jewish Kabalah is full of it. Simon Magus appears to have recognised a succession of spiritual qualities as mind-perceived Intelligences, and, like the Babylonian System,[1] the theory of most ancient religions, and the Kabalah, resorted to the theory of a pater and a mater, a Male and a Female, united in a divine Adam, constant enduring power, the source of energy and action,—holding that from fire is the beginning of birth. Nature does present an orderly succession of times and creations, but Simon (like others), recognising the phenomenon of succession, applies it to supersensual phenomena in the sphere of primal causes. This is the Jewish *Powers* over again, but in another form. Plato's theory of ideas and forms can be dimly recognised through the forms of Simon's mind-perceived intelligences. For the Babylonian Unknown Darkness, the UNIT, the Kabalist no-thing, he substitutes the one ROOT (unseen power in silence).—Gen. ii. 2, 23. Whence proceed the Two Scions (germs) of all things, the Lord (the Mind of all things, the Logos) and the Kuria (the Great Mother, Wisdom, Intelligence). So far as regards the Two primal Germs, Simon follows the Apason and Taautha, the Chochmah and Venah, the Adonis and (Venus, Original Mother of our race, says Aeschylus), the famous Adam and Eua of Genesis, and the Pater and Mater of Semitic Tradition. This Male-female is the Wisdom celebrated in the Book of Wisdom. Responding one to the other, these Two constitute a yoke or conjugation, and manifest the middle interval, not to be comprehended Air having neither beginning nor end. And in this is the Father sustaining all things and taking care of the things that have beginning and termination. This is the Standing, Stood, Will Stand, being a hermaphrodite Power in the foreëxisting unlimited power which has not beginning nor termination, being in solitariness; for the Thought in solitude proceeding out of this (Power) became Two. And he was One:[1] for having Her in himself he was solus (μόνος), not indeed first, although fore-existing, and manifested to himself from himself, he became second.[2] But he was not called father before she named him father.[3] Since therefore, he by himself producing himself manifested to himself his own Intelligentia, so too the appearing Intelligentia did not do, but looking upon him hid the father in herself, that is, the Power, and (so) is Masculo-feminine Power and Intelligentia (epinoia, phronēsis, Wisdom), therefore they face one another (for Power does not differ from Intelligence) being a unit.[4] From things on high is discovered power, but from what are below, wisdom is revealed. And thus, therefore, what appears from them, being one, is found Two, a male-female having the female in himself. Thus Mind is in Epinoia (Wisdom, Intelligence), and when separated, being a unit,[5] two are discovered.—Hippolytus, vi. 18. But this is akin to Philo and the Kabalah, of which last Munk said that the New Testament shows many traces, in the Evangels and Acts of the Apostles,[6] as do the Apokryphal books of the Old Testament and the Talmud.

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[1] Dunlap, Sod, II. 88, 89. Simeon ben Iochai lived in the 2nd century, after Jerusalem was destroyed. Franck says, in the beginning of the 2nd century. This suits the period of the Gnōstics. The Christian doctrine is taken from Jewish doctrine prior to A.D. 120, from their Messianic views.

In the Ialkut Chadash fol. 142, col. 4, numb. 43 (under the title Mashiach, aus dem Sohar) we find that the Messiah first reveals himself in Galilee. The Israelites will meet the Messiah ben Ioseph who will expect them there.—The Pesikta sotarta, fol. 58, col. 1, 2. Eisenmenger, II. 747. That Simon Magus the Samaritan was aware of the prophesy in Daniel, ix. 26 that "the Messiah shall be cut off" is obvious. Matthew composed the *discourses*,—Supernatural Relig. I. 466 (quotes Papias; Presbyter John); and they are strongly, doctrinally,

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[1] Compare the Adam before his rib was made into the Great Mother of all.

[2] The Logos proforikos.

[3] This is the Kabalah again.—Dunlap, Sōd, II. xix. 21, 24, 25, 66, 68, 69, 72-79, 105, 119.

[4] Adam was represented with two faces.—Sōd, II. 70, 80.

[5] Simon called himself the Word.—Sōd, II. 67, 69. These Gnōstics were all based on the Jewish Kabalah.

[6] Munk's Palestine, p. 520; see also Dunlap, Sōd, II. 92, 93.

sias [1]) says that the Jewish Tradition was that the Messiah would first appear in Galilee as worker of miracles (—Sohar, I. fol. 74. col. 293; Isaiah, ix. 1, 2; xi. 1); therefore Iesu performed his first miracle in Cana of Galilee—John, ii. 1; Matthew, iv. 18, 23. See Ialkut Chadash, fol. 142 col. 4. number 43, under the title Massiach aus dem Sohar,—Bodenschatz, K. Verf. d. Iuden, III. 197. The Sohar to Zachariah, xiii. 2 says that sin will not depart from the world until the time when the Messiah shall reveal himself; [2] and Revelation, xx. 2, 3, reveals the millennium in the Messiah's time. Some said that Kerinthus was a Chiliast. The sixth sign of the Messiahs coming will be the power of Rome over the whole world. Then the Messiah ben Ioseph (named Nehemia ben Cushiel) will reveal himself.—Bodenschatz, K. V. d. Juden, III. 192. The Messiah ben Ioseph will be killed in the war of Gog and Magog (—Eisenmenger, II. 748, 749; Mashmia jesúa, fol. 74. col. 1. number 56); and the wrath of God is kindled thereby.—ibid. fol. 74. col. 1.

The original basis of the Clementine Homilies fights the Gnōsis in its chief forms, as the author regarded them, Simonism, Paulinism, Markionism; and of this polemic scarcely a trace penetrates into the parts that belong to the rewritten work (the Clementine Homilies, the Ueberarbeitung); this last has its own field, it contends against the heathenism in all its forms, the learned (as Appion and the other companions of Simon), the popular (the discourses in Tripolis), the doctrine of fate, the astrology, etc. (Faustus), and this tendency is entirely foreign to the original writing (the Urschrift). Uhlhorn next (pp. 360, 361) holds that the ideas in the Clementine Homily III (at the end) concerning Church-government and the episcopal installation of Zacchaeus as bishop in Caesarea belonged to the original writing, the primal document of the three. If the first writing already had the account of the installation of Zacchaeus then to it belong the episcopal ideas which are especially prominent in that account. The person who rewrote the first work had less hierarchical tendency. In the other paragraphs (or sections) the episcopal tendencies are very much in the background.—Uhlhorn, p. 362. Uhlhorn, p. 435, dates the first writing (the basis on which the two following were composed as successive layers) after A.D. 150; the Homilies after 160; the Recognitions after 170; but all three were probably in existence 201–210, since about 230 Origen has either the Recognitions or a work related to it. The fundamental treatise, the Grundschrift, was directed against the *Haeresies*, Simonians, Paulinists, Markionites. Therefore it is dated after A.D. 150. The Simonian system was a form of the Gnōsis that contained very strong heathen elements, and Uhlhorn connects the Elkasaites with the Essaioi (Essenes). The Elkasaites held the Jewish Law (—Uhlhorn, p. 396), were genuine Ebionites and Nazoria, had a book, were Gnōstics; the book of Elxai (in Uhlhorn's opinion) was the main authority and basis of the Jewchristian Gnōsis, was found by Epiphanius (—Uhlhorn, pp. 394, 395) among the Ebionites, Nazorenes, Nazarenes, 'Ossenes' (the Asaia) or Sampsaioi, and Uhlhorn 392 says that one could almost identify the names Elxai and the Elkasaites with Gnōstic Jewchristianism. The polemic against Simon culminates in the position (or proposition) that he wished to introduce a new heathenism. The natural elements in Elkasaitism exhibit themselves as Magic and Astrology, therefore Simon is fought as a Magician and Astrologer. In the polemic against Paul the expulsion-process and the acceptance-process went on side by side; they did not (according to Uhlhorn) like Paul's Vision of the Christos, and in opposition to it completed the clear, sober Revelation-theory whose central point is the doctrine of 'the true prophet.' Here to exclusion is added adoption (says Uhlhorn). Paul's universalism is opposed by Jewchristianism, Peter becomes however Apostle to the Heathen, and the more Paul is fought (on the one side) the more decidedly (on the other side) Peter takes the place of Paul. The Grundschrift (the first of these three treatises) contends against Simon, Paul, and Markion.—Uhlhorn, 403, 404. Therefore the Grundschrift (the original) must be later than Markion: and in the attacks on the doctrines of Simon Magus he is charged with views known to be Markion's.—Uhlhorn, 283, 285.

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[1] Nork, Real-Wörterbuch, III. p. 148.

[2] Nork, Hebrew-Chald.-Rabbin. Lexicon, p. 394.

After raising the question whether the Essaeans did not have gnōstic elements (of course they did; what is the whole doctrine of divinity and the theory of the Angels in heaven but gnōsis), Uhlhorn recognises Persian elements in Western Asia, especially dualist elements. These appear in the Four

Gospels and the Apokalypse. The Elkasaites were evidently Gnōstics and in relations with the Nazoria near Bassora, and with the Ebionites and Nazoria from the Dead Sea, Moab, the Transjordane, the Dekapolis, Basan, Iturea, to the Coelesyria the parts around Tyre, Sidon, Eastern and Northern Syria, Edessa, Nisibis, and finally at Antioch. The Elkasaites had the formula in baptism: In the name of the Great and Most High Theos and in the name of the Great King His Son. They held the Jewish Law.—Uhlhorn, 395, 396; Philosophumena, 293. 23; Matthew, x. 5, 6. They were the Ebionim to all intents, and the Nazoria. Elxai (if he ever existed) and the Ebionites held that the Christos was an Angel.—Uhlhorn, 397; quotes Epiphanius, xxx. 16. Among the Ebionites the Christos appears as Lord of the Angels.—Uhlhorn, 397, 398; Epiph. ibidem. The lands on the Dead Sea were the ancient seats of Gnōstic Jewchristianism.—Uhlhorn, 401. The New Testament and Josephus and Cyril of Jerusalem placed the Iessaian Nazoria beyond the Jordan, and if never before, certainly after Jerusalem was in her ruins (c. 70), it was no place for transjordan Nazoria the 'self-deniers' of the Deserts. The three Synoptic Gospels represent them as on the 'Travels' going from village to village in the Holy Land, avoiding the Samarians and Samaritan Gnōsis. They called themselves the 'Brothers,' healed the sick, and cast out devils. Their name itself shows their Essaean affinity, for as Esaias is Iesaiah, and Ieremiah is 'Eremeias,' so Iessaean is Essaean. Considering, therefore, the affinity subsisting between the Essaians (Ossenes), Nazorians, Iessaians, Ebionites and the Elkasaites, it is important to observe that according to Eusebius, H. E. VI. 38, the theory of the Elkasaites rejects the apostles altogether. Antiqua Mater, p. 101, says: 'Into all the earth' there went out from Jerusalem elect men (Eusebius calls them apostles) to denounce the godless Haeresis of the Christiani. The real founders, it may be inferred, were certain roving teachers called apostles.—Antiqua Mater, 43. The origin of the conception of the Kingdom is traced especially to the Malkuth Shemaim (or Elohim) of the Jews, especially the Essenes, whose whole life aimed at its realisation.—ibid. 71. Every apostle that comes to you shall remain but one day, but if need be another day.—ibid. 57; quotes the Didaché or 'Apostles' Teaching,' cap. 11. 3 ff. This gives an idea of the actual mis-

Epistle, familiar signs meet our view, the 'Brothers'[1] (ἀδελφοῖ) the similarity of the doctrine (that Iesu is the Christos), and that any one who denies that 'Iesu is the Christos' is a liar! Dating Kerinthus at about 115–125, Basileides at about 125–145, throwing out the story about Simon Magus in Acts, admitting that Irenaeus has changed the order of succession in the case of Basileides, whom he should have placed after Kerinthus, then we get a tolerable position for the Primal work, near Justin Martyr (c. 155–167) followed by the Clementina. Thus we have a regular order of succession and some coincidences and resemblances between the Clementina of Eastern Syria and the Petrine substratum of our New Testament that give promise that we have struck a trail somewhere in the forest of conditions preceding our Four Gospels. Uhlhorn had already named Eastern Syria as the source of the Clementina, and we have leaned towards Antioch (Syria, practically) rather than Rome for the substratum and foundation on which from 150 to 170 our three Synoptics may have been written. The word

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[1] Paulus in 1 Cor. vi. 1, 6 requires the 'Brothers' to litigate only before the Saints. Does a 'brother' litigate with a 'brother' and this before unbelievers? In Homily ii. 33, Peter himself addresses the "Brothers." In the Epistle (forged document, probably) from Peter to James (prefixed to Dressel's edition of the Clementine Homilies) § 2, we find 'ἡμῶν ἀδελφοῖς' meaning 'Our Brothers;' in Matthew, xxviii. 10 we find 'τοῖς ἀδελφοῖς' meaning 'the Brothers.' When, therefore, Eusebius, ii. 23; iii. 20, speaks of James the 'Brother of the Lord' (quoting Hegesippus) it is of little consequence what Eusebius *meant* (as his character for truth has often been impeached), but James, Peter and John were saints, apostles, and 'brothers' in Essenism; Iessaeans, or Healers, who it is assumed, preached the 'Healing' were Asaya (Healers, Physicians), themselves "Ossenes." The Iessene Monks performed cures. The term Brothers means "Brothers in the *order*," Iessaean "Brothers;" not brothers in the flesh, as Eusebius has it. To make it mean that, it should at least have been written ἀδελφοῖς μοῦ. And this is really found in some manuscripts; but the oldest Ms., the Sinaitic, has no μοῦ but only τοῖς ἀδελφοῖς. But the 16th verse of chap. xxviii. shows who are meant by the 'Brothers,' "the Eleven disciples went into Galilee" as they were ordered. Then comes the *doctrinal point:* all power in heaven and on earth! This the Iessaian missionary apostles were to teach among all nations; but in Matthew x. 5, the twelve disciples were only to teach the house of Israel, not going near the Samaritans, nor the Nations. Some difference! Antiqua Mater says that 'the Kingdom of God' was an idea among the Jews. But the missionary enterprise of preaching to all nations looks like an addition to the preceding parts of Matthew, as time went on in the second century, and the sect of the Iessaeans extended itself; ἐλθάτω ἡ βασιλεία σου!—Matthew, vi. 10, Sinait. Ms. The origin of the conception of the Kingdom is traced especially to the Malkhut Shamajim (or Elohim) of the Jews, especially the Essenes, whose whole life aimed at its realisation and the bringing in of the 'world to come' Olam le-ba.—Antiqua Mater, 71. The Essenes were required to keep carefully the names of the Angels. The Angel-king and Saviour-angel among the rest. This was their Gnōsis.

'apostles' points to Syria quite as well as to Palestine; but back of the 'Apostles' stood the Jordan Ebionim and transjordan Nazōria. The entire legend of Simon Magus and Peter seems to be mere legend no matter where we meet it, whether in Irenaeus, Hippolytus, or as given in Uhlhorn, p. 55. Simon's supposed statue in the island of the Tiber turned out to be the statue of Semo Sancus, not of Simon the Gittite. But that the Clementine Homilies are contending against the doctrines and influence of Simon Magus is as evident as that 'Acts' is hostile to Simon. The Iessaeans could no more agree with the Simonians than with the Kerinthians or any other contemporaneous Gnōstic sect. The ambition of the Eastern Iessaeans was fortified by the progress in the West of their especial form of Christianism. All three (the writing Klēmentia, Kedrenus, Glycas) claim to know not merely of a contest of Peter with Simon in Syria but also in Rome, and combine both accounts together.—Uhlhorn, pp. 55, 57. The Clementina contain not the least trace of a Letter of Peter.—ibid. 57, 105. The Clementina corresponded to the orthodoxy of their time.—ibid. 58. The Clementina did not attack Simon Magus for less than a motive, and they contain the remains of some great man! If the Apokalypse does not know the names of the 12 apostles, cannot mention the name of one of them, then Peter and James (Gal. i. 18, 19) are hypothetical, fictitious impersonations of episcopacy and ambition. If Romans, vi. 15–23 indicates the passing over from the stage of the Homilies to the status of Grace in Christianism, has not the Recognitions already taken this step? As the Gnōstics were extremists who gave up the world and flesh for the spirit, it was in keeping that they should teach the doctrine of the crucifixion of the flesh. The Apokalypse knows of angels sent to carry tidings; and the word apostoloi means those 'sent out' for the purpose. The Homilies were composed with care (worked over) to remove what was heretical and to conform the production to orthodoxy. The section that Kedrenus preserves gives further explanation how that happened.—Uhlhorn, 58, 59. The Homilies quote from Matthew, Mark, Luke and John.—ibid. 119–122. The Clementine Homilies maintain the battle against Simon Magus by disputation.—Uhlhorn, p. 344. This is the same position as that of Irenaeus, Hippolytus and Epiphanius towards Simon Magus and his successors, as they stand in

Irenaeus. The Disputation is from the beginning laid down as the main thing.—ibid. 347. Irenaeus, too, begins the succession with Simon Magus. It is the fight of Episcopacy against the Gnōstics.—Philipp. i. 1; 1 Timothy, iii. 1–7; iv. 3; Titus, i. 7; 1 Peter, ii. 25. There was used in the Clementine Homilies an 'original writing' containing disputations with Simon Magus.—Uhlhorn, p. 357, 359. A battle against Simon and against the Gnōsis implies a very different status from the preaching of a Crucified Christos.

Daniel, i. shows that it was brought out in a Nazorene period; the Essenes existed in B.C. 145. After the Book of Daniel was written, the institutions ascribed to Moses (Masē, Massēs) were common to the Pharisees and Asaia (Asaya, Essaioi, Essenes). Thus Mosaicism was the heritage of Phœnicians, Samaritans, Jews, Essenes, Iessaioi and Ebionites. The Pharisees and Ebionites did not agree. The Ebionites (baptised in Essenist theories) widened the breach, as the Gospel of Matthew xv. 1, 3, shows, in the second century. Philonism and Messianism caused Patripassionism. The Jewish speculation in the 'Psalms of Solomon,' the Prophets (particularly Micah, v. 2), Proverbs, viii. 30, Philo's Logos and Angel-King had to terminate in the Malka Messiacha (the Messiah-King) of the Sohar, Matthew, xi. 22, xiii. 12, xvi. 16, xxi. 5, xxv. 34, 40, and the incarnation of the Logos or Angel-King. The 'Gospel according to the Hebrews' and the Gospel of Matthew expressed the views of a part of the Ebionites and Nazorenes, and an advance was made from Messianism to the idea (founded on the expectation of an Anointed Iessaian, the Son of Dauid) of a Iesu, as founder of the Iessaians and the Divine Teacher of the Ebionim and Nazōraians. Thus we have reached the idea of the Representative of Philo's TO ON and the Kabalist Ain (Ayin) incarnated in a man the (mythic) founder of the "Iessaeans" or Ebionites. Hence we had to expect the Essenism of the 5th, 6th, 7th, 10th, and 19th chapters of Matthew. The i, in Iessaian (Iessene), is recovered in Iasomai, Iēsomai, Iaso,—to cure, to heal. Messianism is Oriental. The New Testament is Greek Christianity. Justinos, Apollos, Paulus are Greek names.[1] After the appearance of the Messiah the Heathen Powers will assemble for a last at-

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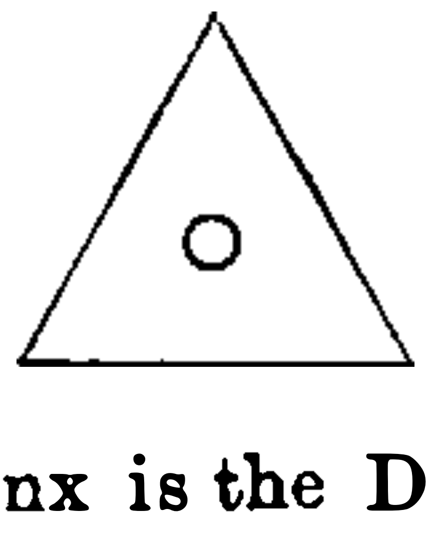
[1] Greeks had been in the orient over 400 years. It was time for them to come out with what they had there acquired.

thew, xxviii. 13, 15, 19 shows that his Gospel was written at a late Ebionite period. The Clementine Recognitions, I. 34, relate that the Samaritans rightly expected One Prophet according to the predictions of Moses (Deut. xviii. 15, 18; xxxiii. 16) but were hindered by Dositheus from believing that Iesu was the one. In some way Samaria had her opinions or haeresies! Simon Magus was a Samaritan. What he is supposed to have said of himself about being virgin-born Matthew says of his Messiah. Simon called himself the Great Power of the God, who am eternal and without beginning.—Nork, II. 205; Clem. Recognitions, II. 9. But John viii. 58, xvii. 5, says of Iesu "Before Abrahm was I am." If there had been a Gospel written by an Apostle of Iesu, there would have been no call for any other gospel. Luke says there were many gospels of the Messiah. Gfrörer held that a Messiah 'born of a virgin' was exactly in accord with the Essene idea that marriage was defilement of the spirit. So Philo's Therapeutae held. And the Iessaean-Ebionite, according to Matthew, may have inclined to favor this opinion in the Messiah's case. At any rate, the Septuagint Isaiah, vii. 14 favors this view of the Essene-Ebionite-Antipharisee-Nazōraian in the middle of the Second Century. Matthew, x. 5, xv. 24–26 is Ebionite; but in xxiv. 14, xxviii. 19, he broadens out to universalism, like "Paulus;" only he avoids the question of circumcision that "Paulus" boldly grasps. Consequently Matthew descends from the fence between the stricter Judaist Ebionite and the later Ebionites. In Matthew, xxv. 31, 34, we find the Angel-King of the Ebionites, the Messiah-King of psalm ii., and the full Philonian Logos of the Malka Massicha in Matth. xxviii. 19. The Ebionite-Christian had not forgotten the Jewish Kabalah. But Matthew, whether of his own accord or by the aid of the later Church, happily contrived to let alone the dangerous subject of circumcision.

In India we find the logical symbolism of the Almighty SUN looking out from the triangle. In the Apokalypse the sun is the body of the Good Power.—Plutarch, de Iside, 51; psalm, xix. Arabic, Greek, and Vulgate versions. The status of the Gnostic mystic theokrasia is in the equilateral triangle.[1]—Plutarch, de Iside, 30, 76; Rev. xi. 15; John,



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[1] The Pyramid of Kneph, or Osiris. The Sphinx is the Divine Power, Herakles, the emblem of the SUN. Orion belongs to Horus, but the Bear to Typhon! Then

x. 30; v. 36. It expresses the conjunction of the "Lord and the Lamb," "I and the Father are one," "the UNIT (ayin) and the Logos," "The First and Second God," "Bel-Saturn and his Anointed the Logos-Sun," "The Lord and the Word," Saturn and the Sol in Aries. Hence, in Winter, the Lamb is Slain; after the March equinox the Slain King that was dead is living again, for he has the keys of the death and the Hades. —Rev. i. 18. This gnōsis in Revelation xi. 15 naturally preceded the era of Matthew and the gospels (of all sorts), for, as we see, not yet has mention been made of the man Iesus. But after the narrative of the 4 Gospels was put forth it was only the work of a stroke of the pen to change the typology of Messianism into a connection with the Evangelical Narrative, the Christian hieros logos. Those who do not learn to hear correctly the names are easily deceived in the things! The hieros logos is the holy narrative. Since the theology of the Chaldaean Powers was abroad Simon Magus began with a conception of infinite fire, which so exactly squared with Gheber notions in Genesis (Ash and Ashah, Asar and Issa) as to arouse all the jealousy of which the Christian politicians were capable. If the Samaritans had a different idea of the Messiah from that entertained by the Jews the direction not to visit the Samaritans might perhaps be understood.—Matthew, x. 5. John, iv. 25; Epiphanius contra Ebion. Haer. xxx. 1. The Apokalypse had no Crucifixion to bring forward. Matthew, on the other hand had to prove a Crucifixion, therefore he brings forward an Elias in the shape of John the Baptist, who was already dead, and could not testify. The Gospels had to prove the *Messiah's appearance,* before they could testify to his parables, miracles, doctrine, and Crucifixion. Messianism expected the Messiah in the Old Testament. Elchasai (Elxai) wrote about his expected Coming, in the reign of Trajan. The Revelation of John expected his Coming. Justin argues from

Horus returns from Hades; Osiris too from Hades joins Horus in fighting the Devil.—De Iside, 19. The use of the pyramid (the Great Triangle) for the sepulchre of the Sol Saturnus made it come into general use for the burial of the Great Priests or Kings of Memphis. There were many sepulchres of Osiris in Egypt, but the body lies in Bousiris, his native land.—De Iside, 21. Isis came out of Phœnicia, and with her the Osiris-religion, the worship of Asar, Asari, Asarel, and Israel. The emigrants into the Delta never forgot the Highplaces of Bal (Bol). Balam kept up the 7 altars of the Chaldaean Sabaōth.—2 Kings, xxiii. 5. How he would have enjoyed reading Rev. i. 12, 16, v. 6. Balam's name was probably written in the 2nd century B.C. under the Makkabees or their successors.—Numbers, xxiii. 1.

the Old Testament that he had come, quotes from his addresses to the people. But the Ebionites joined to Elxai declared the Christos a manlike figure *unseen by men*, and ninety-six thousand paces in length.—Epiphanius, Haer. xxx. 5, 17. This was Elxai's view.—ib. xxx. 17. Now if in Trajan's reign (98–117) the Christos was so very tall, and unseen by men, what becomes of St. Matthew's particular account! How came the prophet Elxai to think the Christos of that particular height in A.D. 97–100, if Iesu in A.D. 30 taught in all the synagogues of Galilee? —Matth. iv. 23. Notwithstanding the different opinions in regard to the date of such Apokalypses as the Third Sibyl, the Book of Henoch,[1] and the Fourth Esra, the earlier they are, the more they prove, and are so much the better for our purpose. Christianism may be late perhaps; but we find a line of Messianic [2] revelations (prophecies) extending from Ezekiel, xxxiv. 23, 24 (1 Sam. xvi. 13), Micah, v. 2, Daniel, vii. 13, 14, 26, down through the targums of Onkelos and Jonathan ben Usiel and to the Jewish dogmas in the earliest parts of the Sohar. The Sohar's Messianism comes down from the beginning of the second century of the Christian era. The Apokalypses [3] follow the prophet Daniel, and their doctrine regarding the Son of God, as the Anointed King, is confirmed by psalm ii., Philo Judaeus,[4] and the Sohar. So that the Christianism (apart from the Essäism) of a portion of the Ebionites sprung out of a genuine Persian and Jewish basis (in some degree

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[1] The Oldest part of the Henoch-book dates B.C. 130–100.—Schurer, II. 624. Parts were written by a later author posterior to B.C. 40–38, at the earliest, in the time of Herod. The idea of the Messiah there given is completely intelligible from Jewish antecedents (Prămissen). No Christian Anonymus would have avoided every allusion to the person Iesu. It is more probably pre-christian.—Schürer, II. 625, 626. Matthew, xvi. 13, 16, is much like Mark, viii. 27, Luke, ix. 18, and injects the Gnōstic expression "The Son of the Man." See ibid. 626. The Assumptio Mosis was written soon after the Varus-War (B.C. 4), written in the first part of the reigns of Herod's sons Philippus and Antipas.—Schürer, II. 634, 635. "The reign of mine Anointed will last forever."—The Apokalypse of Baruch, 38–40. This was written probably not long after A.D. 70. —Schürer, II. 642, 644. The Apokalypse of Esra was written A.D. 81–96.—ib. II. 657.

[2] The psalms are Pharisee-Jewish; in opposition to the unrighteous kingdom of the Hasmonians that Pompey has overthrown the author confidently hopes for the Messianic King of Dauid's house.—Schürer, II. 591; ps. xvii. 1, 5, 23–51; xviii. 6–10. See vii. 9; xi. Thy King comes to thee, just and saving, mild and riding on an ass.—Zachariah, ix. 9.

[3] Zachariah is apokalyptic; and the Sabian Sun with Seven Eyes appears as in Rev. i.—Zach. iii. 9; iv. 10; vi. 12, 13; ix. 9. So the Chaldean Deity stands on a lion, surrounded by Seven Stars.—Layard, Bab. and Nin., 154, 155.

[4] The Angel Lord, appears as Saviour Angel in Isaiah, lxiii. 9; Zachariah, i. 12.

belongs to the systems of Kerdon and Markion. This puts Kerinthus about the time of the haeretical Ebionites. Since, however, Isaiah, liii. 8, 9, 10, was understood by the Jews to foretell the destruction and resurrection of the Messiah and Daniel, ix. 26 was interpreted in a similar way, Kerinthus, adhering to the Law in part, was probably informed of these interpretations. Of course, then, as neither Isaiah, liii. nor Daniel, ix. nor the Apokalypse mention the man Iesus, it was possible for Kerinthus not to have known about the Virginal Birth or the name Iesus; whether he lived about 125 or later. If Saturninus is dated about A.D. 130, Irenaeus first mentions Kerinthus three chapters later. So that we must place Kerinthus not earlier than 135,—at least prior to the doctrinal birth from a virgin (in the Gospels). This lends a doubt as to the order and plan of Irenaeus.

In the Book of Daniel the *Jewish* Messiah is killed, not crucified. He is later represented as a beggar sitting at the gates of Rome. The *Jewish* Messiah is neither Essene, nor Iessaian, nor born of a virgin, nor in the army of Judas the Galilean, nor in the band of Iesous Barabbas, nor tried before Pilate. Nor does he teach Essene dogmas, or deliver oracles or parables, or take the side of Caesar. This belongs to the story in the *Christian* Gospels. The *Jewish* Messiah was to be a Warrior, not a Healer. He was either a God or a man or a Savior Angel, or Philo's Logos, according as people might happen to think. The Christian Messiah was both God and man. The Jewish Messiah appears in the Sohar and in psalm ii. as the King of the Angels. So he does in Matthew, iv. 11, xxv. 34; Luke, ix. 26. The Jewish Messiah is Son of Dauid. So is the Christian Messiah; Matthew and Luke are careful to give a genealogy showing him to be descended from Dauid. But Matthew gives him a father, mother, brothers, sisters and disciples. Further Matthew agrees with two little books the Apocryphal Evangel of the Infancy and the Protevangelium Jacobi. Matthew, iv. 15, like the Sohar, lets the Messiah appear in Galilee, starting with the Jewish theory; but he changes the whole character of the Jewish Messiah as he proceeds with his narrative. Matthew, v., vi., vii., x. chapters, turns the Jewish Messiah at once into a Iessaian.[1] He is no longer the Jewish Messiah but a Nazarene Healer, an entirely different creation,—notwithstanding the references to the Old Testament. When Jerusalem fell "it seemed only a question of time when the priests should again be able to resume their service."—Schürer, I. 550, 555; so Acts, i. 6. Into the inheritance of the Saddukees and Priests came the Pharisees and Rabbins.—Schürer, I. 551. This explains the hostility of the Iessaians towards the Pharisees.[1]—Matthew, iii. 7; v. 20, 32, 34,

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[1] Epiphanius, I. 120; Matthew, x. 6, 16–22; xxiii. 15, 23, 25, 27. They are the persecuted Nazōrenes and Ebionites, in the transjordan districts, and perhaps at Pella. –Acts, xxii. 6. They were Nabatheans.—Jervis, 380; Dunlap, Sōd, II. 12.

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[1] The Pharisees continued to be always the ruling power, having the masses on their side.—Schürer, II. 336. But the Iessaians were opposed to the sect. The scribes and Pharisees sat on the seat of Moses. Therefore everything that they may have told you (to do) do it; but do not according to their works, for they talk but don't act.—Matthew, xxiii. 2–5. This speech belongs to a period posterior to A.D. 135, when the Pharisees had been cowed by Hadrian! If they had not been, it would not have been safe for a Iessaean or Nazōrene to have said such things against them. And no one could have said them in A.D. 32. This rather raises the question, in the case of Matthew, xxiii. 1, who did say it. For what Matthew may have said after Barcocheba was killed could hardly have been said a century earlier. The word SAT implies that they did not continue to sit any longer in Moses' seat in the time when Matthew wrote. At any rate, whether Barcocheba killed the Nazōrenes or not, Matthew, xxiii. 15, 25, 27, is a bitter enemy of the Pharisees and Saddukees. So Origen, Com. On John, tom. VII. (II. 189). While Matthew connects the Pharisees and Saddukees together, Schürer II. 345 asserts that the last agreed with the Pharisee tradition in several, perhaps in many, particulars. Hence the *new sect* from the Jordan, Transjordan, the district between Syria and Egypt and the lower Euphrates, the Ebionim, Nabatheans and Nazoria together with Sampsaioi and Elkesaites could furnish a party no further affiliated to the Pharisees and Saddukees than their assent to the Laws of Moses. Such a party is found in Matthew, x. 5, 6; xxiii. 1–11. One is your Master (the Messiah) and ye will be all brethren, as among the Essenes. The Greater of you will be steward.—Matthew, xxiii. 11; Jos. Wars, II. viii. (vii). The difference between superintendent and steward is not much; for they obeyed the managers implicitly, according to Josephus. Now that this community constituted a *party* is expressly stated by Josephus; for he declares that these *Iessaians* are "resident in every city." But their usages differed from those of the Pharisees and Saddukees, although they believed in Moses. We can see why Matthew, x. 6, excludes the *Samaritans* and *foreigners;* because the disciples were Messianist Iessaians (*Israelites*) although separate from the Pharisees and Saddukees: and Matthew, x. 6 is not quite up to the Pauline standard of an Antioch Christian. That part of Matthew retains the *old Iessaian character.* But, *afterwards,* Matthew comes up to the Antioch standard of Christianism. The break was from *gnōstic dualism* and *Essenism in the cities of Palestine* into Iessaian Messianism, subsequently followed by the abandonment of Moses and the Law together with circumcision,—especially among the Greeks of Asia. The word Iesu (Iesous) looks as if it were derived from the name Iessaian (Iessaioi, Asia) itself, as *leader of the Iessaioi.* Finally, Josephus, Wars, II. viii. 6, describes the Essaioi as *Healers,* just like the Iessaioi, Iesu, and the Nazōraioi (Nazarenes). It is interesting to note that the polemic of Irenaeus is directed against Antiocheian, Ebionite, Nikolaitan and Samaritan alike; that of Justin Martyr, against the Samaritan Haeretics and Markion. Justin therefore is identified with one of the Christian-Iessaean conflicts with some of the Gnōstics after the Barcocheba War. He is the first who tells us of the Crucifixion. But there was not likely to be any *crucifixion* story

44; viii. 12; ix. 34. Matthew, x., is the work of Iessaeans not of the Pharisees. The continence of the Iessaean (Matth. v. 27, 28) and the prohibition of oaths (v. 34) show that these opponents of the Pharisees are Iessaean Communists (Acts iv. 32, 35) with Essene doctrines. And to show that they were not Jews but Ebionite Nazoria we have Matthew, x. 9, 10. The characteristic of the Essene ascetic is his care for his soul and his gnōstic neglect of the body.—x. 28; xi. 11. His animus against the Pharisees and Sadukees is visible, Matth. xvi. 11, 12. What sect then did Matthew address? There was only the third sect and its derivatives,[1] the Iessaians. Hadrian started the

about the Messiah until the Jews proper got over their first expectation of his coming or before some one conceived the idea of a *Iessaean* Messiah; and this last notion was not likely to have sprung up until the theory of a *Jewish* Messiah had been well preached by Simeon ben Iochai in the first part of the Second Century. In the nature of things the doctrine of a *Jewish* Messiah must have preceded the idea of a *Iessaian* Messiah and did precede it. The expression "the Great City which is called pneumatically Sodom and Egypt, where too the Lord was crucified" (Rev. xi. 8) just means *Rome*, not Jerusalem; so that the persecution of the *Saints* is meant. Justin knows of a certain John the author of the Apokalypse; which does not make out that it was written much before 135. In fact, the Apokalypse is a Sibylline performance, rather than a suggestion of any of the gospels; and while it has the names Iesua and Christos, these may have been put in at any late period (by interpolating a Messianic manuscript) as a Christian superstructure. But it has none of the Essene doctrine of Matthew, no genealogy of Davidical descent, although it refers to the root of David, and Rev. ii. 26, iii. 9, 12, iv. 4, v. 5, vii. 4, xiv. 1, are Jewish or Ebionite enough to point to the *Jewish Messiah* before Matthew's Gospel was written. How could the Christians possibly succeed in preaching that the Messiah *had already come*, until after the Jews had ceased, under Barcocheba, to maintain his proximate coming?—Rev. xxii. 20. As it was, they got help from Arabia.—Galat. i. 17. The Idumeans came to assist in defence of the Jerusalem Temple against Titus.

[1] The Nazōraioi were ascetics. As to Nazōrenes in Nabathaea, we have "the Marshes of the Nabathaeans which are between Wasith and Basra" (—Jervis, Gen. p. 379, who quotes Yakuti ap. Gol. and El-Jáuharí, author of an Arabic Lexicon dated A. H. 390) and, further, we find the "Nazoria" of the Liber Adami called Nabathaeans.—Norberg, Cod. Nasaraens, p. v. If, then, the Nazōrenes of the New Testament disliked the Pharisees, they were connected with the Elchasaites, Ebionites and Nabathaeans; and, being Iessaians, may not have liked the Jews as well as the Baptists of Mithra on the Jordan.—Matthew, iii. 1, 7, 13; Coloss. ii. 16, 18. The Nabathaeans occupied a tract of country near Galad or the Hauran or the parts of Syria bordering on Mt. Lebanon. The Jews and Nabathaeans were allied against the Syrian power of the Seleucidae.—Jervis, 382. In the ages of the Syrian kings and first Caesars the Nabathaeans were paramount from the Nile to the Euphrates and from Lebanon to Mount Zametas.—ibid. 383. Consequently the Nazoria at Basra and the Nazōraioi on the east of the Jordan were directly connected. Moreover, according to Strabo, 760, the Nabathaeans are Idumeans and went over and joined the Jews and had the same usages that the Jews had. The Idumeans, then, were quasi Jews of more or less Nazōrene ascetic views. Jordan was the beginning of the evangels; but the Iessaians that Epiphanius in 367 mentions were not likely to have appeared in force until after the *Jewish* Messiah Barcocheba had perished in about A.D. 134. The chief abode

465–6, considers this idea of atonement by the Messiah as on the whole foreign to Judaism, although in the 2nd century in certain circles of Judaism the idea existed of a suffering Messiah expiating the sins of men. Isaiah, xi. 3, mentions the sufferings of the descendant of Iesi, according to the Talmud Sanhedrin, 93^b, 98^a; and this is confessed by Trypho the Jew in Justin's Dialogue, c. 68. Justin says: When we mention the scripture-passages (the graphas) which plainly declare that the Messiah must suffer, and is to be adored and is God, they admit under compulsion[1] that the Messiah is there spoken of, but still they dare to assert that this is not the Messiah.—D. E. Schürer, II. 465; Justin, ed. Lutetiae, 1551. p. 81. The Messiah, the Son of a Star, was expected in A.D. 132.—Volkmar, Mose Himmelfahrt, p. 71. Jordan and Jew alike awaited the promised Messiah.

When the Temple was destroyed, its priests slain, the power of the Pharisee party was much reduced, especially in 135. It was a new plantation where the old forest had not yet disappeared. While the Pharisees prevailed the Essenes were out of power and subordinate; but the control of the Pharisees and the government of Herod once removed, and no Jew allowed to enter Jerusalem after 135, the Jordan-Essaian-Nazōraian element grew rapidly. The rabbins had expounded the Laws of Moses, Jordan and Jew alike had called for the prophesied Messiah, Antioch Jews took a hand in the movement of mind, Simon's followers theorised on the gnōsis in the Bible, Saturninus lowered the grade of the God of the Jewish Temple to correspond with the victory of the Roman Eagle, what was left of the Pharisees winced under Roman sway and the remains of the party of the Great Galilean began to think again of insurrection. But the Messianic hope still burned in the Israelite breast. Where was the Messiah to come from? From the letter of the scripture! From the interpretation of the rabbins. From the fire in the sect of Iudah the Galilean. From the land of Zebulon and Naphtali! Aye, even from the mouth-pieces of the Kabalah.

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[1] Are compelled to agree that these graphas (scriptures) were spoken about (the) Messiah indeed, but dare to say that this is not the Christ.—Justin, ed. Lutetiae, 1551. p. 81. Justin's Jews said that the prophecy of Isaiah referred to Hezekiah. They also (p. 80) complained (very justly) that the Septuagint translation was different from the scripture. There is no doubt that the two texts differ in Isaiah, ix. 6, xi. 3, and elsewhere. This is just one of the crucial points connected with the separation of the Messianist Christians from the Messianist Jews. Christianism and Rome joined forces.—Matthew, xxii. 21. But the earlier work, the Apokalypse, xvii. 16, wanted to see Rome burnt up. Consequently, Matthew approaches the status of the Clementine Homilies.

The revisions of Hebrew historical-prophetical writings were such, probably, as to make it very uncertain who is meant by Isaiah, xi. 1. The passage may be late, or it may not refer to any one in particular. Any reference to a Son of Dauid may be regarded as expression of patriotic hope. None but a scribe, a priest, was likely to have written at all.

The Nazorenes were coming forth out of the forest of opinions. The poor always believed in communist theories, it is always agreeable, even in politics, to be supported out of the common store and to get bread without labor.[1] The Baptism of the Jordan continued, the sect of John was still there. The lion of Judah was expected to issue from the swellings of the Jordan,—perhaps from the midst of the followers of John,—a poor man, like all the rest,—a 'Nazori self-denying, and acquainted with the sorrows of his people. How could a book of earlier date than the Christian era prove that the Messiah had come? In this way. He had to come, because something of the sort was interpreted out of its expressions by priests, earlier scribes, and rabbins. The prophesies had to fit the case. He had been foretold, doubtless. Certain Messianic passages, doubtless, foretold his coming. Then he had come! But, even then, the Iessaian stood only on his Essene Gnosis and a *hypothesis!* Christianism was *not yet separated from Judaism.* What separated it? The fall of Betar. The Gospel Narrative, the Essaian doctrine, the evangelization of the poor, the Antiocheian and apostolic missions! The Archangel Michael represented the Jews.—Rev. xii. 7; Dan. x. 21. Gabriel represented the Nazoria and the Logos-Creator. Eastern gnōsis was based on the unsound theory of 'spirit and matter,' and Saint Matthew's gnōsis was an Ebionite graft upon Jewish gnōsis. Salvation was expected to come from the Jews and Jewish gnōsis.[2] Matthew's Essene or Ebionite gnōsis was one thing; his Narrative, another. In crucifying the Jews, the Romans had crucified the Lord and the Messiah in spirit.—Rev. xi. 8, 15. The Narrative is a wrap for the doctrine, and carries the gnōsis. Justin (Trypho) p. 34 refers to the Gnōsis of divine things. In A.D. 154–160, or later, Justin mentions the war with Bar Cocheba as τῷ νῦν γεγενημενῳ Ιουδαικῷ πολέμῳ, that is, the last war, the recent war.—Apologia, I. p. 146. Justin, in the Dialogue, too, has a war going on. Mithra was the Logos; the Messiah Christos was the Logos: and the Messiah was *asarkos;* how then was it possible (when the Jews held to psalm ii. 7, 12) to preach to a people, bent on the Coming of the expected Son of Dauid, that the King had already appeared a century earlier, until their last hope of a Son of Dauid was extinguished in the death of Bar Cocheba. After

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[1] Lazarus is better than Dives. The rich man is lowered into hell. But even the Anarchists assent to the destruction of other people's property.

[2] Markion was a gnōstic Christian, and Justin, Apologia, I. p. 158, says that he was still teaching, νῦν διδάσκει. Justin, p. 145 refers (Apol. I. 26) to Markion as a man "now living and teaching his disciples . . . and who has by the aid of demons caused many of all nations to utter blasphemies," etc. Markion did not come to Rome, where Justin himself was, until A.D. 139–142 (this is not our own estimate, which is a later one); and it is apparent that the words of Justin indicate a period when his doctrines had already become more widely diffused. In the Superscription of the Apology, An-

toninus is called Pius, a title that was first bestowed upon him in the year 139.—Supernat. Rel. I. 285, 286; Justin's first Apology dates about A.D. 147.—ibid. 285, 286; Antiqua Mater, p. 32. This is about 12 years after the Jewish false Messiah Bar Cocheba was slain. But we date the first Apologia after 156, under pope Anicetus. The Markionites were all called Christians, as acknowledging the Christos.—Justin, 145. Markion confessed the Christos as *asarkos*, pure spirit, without the flesh. Justin says that the Son became a man being in some manner made flesh.—Apologia, I. p. 147. This being the very point at issue, the Evangelist Matthew made the most of it. Justin knew the story of the *crucifixion* when he wrote his first Apology (this looks very late), and puts the birth of Iesu under Kurenios 150 years previously.—ibid. p. 153. But in reality the Logos was mainly regarded as in the sun, therefore in about the ninth century some Sabians worshipped the Christos in the sun, others, in Iesu. Since the 'Assumptio Mosis,' his Ascension, is dated by Volkmar at 139 and Iēsous (Joshua) succeeds him as Prophet (Volkmar, p. 47, Himmelfahrt, p. xiii.) it fits in very well with the supposed date of Matthew's Gospel (later than 140) and the assumption of a human being, Iēsu, in whom, as Baptist, Iessaian, or Nazori, the asarkos Messiah descended to earth as a man. That Matthew's Gospel was meant, in part, as a reply to Markion is not wholly improbable. It is sufficient to that end. Trypho argues that Elias must first appear! Matthew and Justin held that Elias had appeared. Justin, p. 64 quotes as follows: I indeed baptize you in water unto repentance; and there will come One stronger than I; quoting the very words in Matthew, iii. 11. Consequently, the Gospel of Matthew or the Gospel according to the Hebrews was already in existence before Justin wrote; for in Apologia I. Justin quotes from a gospel which says the same things as the fifth chapter and some other parts of Matthew state. Therefore if Matthew (or Matthew's source) be late, as late as A.D. 150–170, as the author of "Supernatural Religion" seems to think, then Justin must be still later. Consequently, Justin is only a testimony to the existence of the Gospel at the time he wrote. We see that he writes also later than the writer of the Apokalypse, which has no Gospel Christianism to support as the Paulinists had, and therefore mentions none of the Gospel scenery and make-up; says nothing about Elias, because it does not need to! Plainly, Justin writes as if he came after Markion; just as Irenaeus writes as if he came after Kerinthus. Justin, p. 38, uses the words "the wonderful precepts in what is called the evangel;" this shows that, if the Evangel was late in the 2nd century, Justin must have written later yet: and he knows Markion's views; which were put forth with ability under the pontificate of Anikētos (A.D. 154–166).—Irenaeus, III. iv. p. 251.

the Logos and the Lamb, the Power of the SUN in Aries. The citations from the Synoptic Evangels by Justin show sufficiently that these Gospels in the year 150 had not yet received definitive final redaction (revision).—Loman, 100. The first 4 Pauline Epistles were of right late origin, and indeed under the influence of universalist tendencies which about the same time ripened the antijewish gnōsis of Markion. In the first half of the 2nd century the Christian communities in the Diaspora sought to gradually introduce their Christianism in the Greek world by dropping off those national and patriotic colors that stood in the way of the general expansion of Christianism and in stead of these local particularist Jewish tints substituting an atmosphere of the Greek-Roman universalism. —ib. 190. Thus we here have the Jewish Diaspora, after their Temple was destroyed, become a contributor to the rise of the sect of Christians, probably the author mainly of the new movement, until the Crucifixion, Essenism, Ebionism and the parables were added to the Messianism of the Apokalypse.

Jordan was the beginning of the evangels, and there we found John and Banous. The book of Elchasai referred to Baptism in the name of God and in the name of the Great King his Son, about A.D. 101. The book described the Christos as a male figure of tremendous size, and it contains the first principles of the theology of the Magus. Since Simon Magus has been considered a false Messiah, we may consider that the Simonian Gnōsis went through an entire succession of phases, and developed itself gradually first from a prechristian gnōsis to the Christian gnōsis. This occurs in a syncretist eclectic way, as in the whole sect from the start a syncretist trait has been marked and the system supports itself in its development on the chief forms of the gnōsis. The Great Power (a certain uppermost power) is incorporated in Simon, at times designated as Christos, and higher than the Creator of the world, and different from the Most Superlative (Prōtistos) God (—Uhlhorn, 282, 292, 293, 397). He is different from the Unlimited Power, but is like Him only in power. Only when he enters into *energy* does he become fully like Him.—Uhlhorn, 293, 294. According to Simon's doctrine in the Homilies,[1] two

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[1] The Clementine Homilies quote from a gospel different from ours.—Supernat. Relig. II. p. 33. Matthew, v. 17, 18; xxiii. 2, 3, diplomatically adheres to Moses and circumcision. Not so in Romans, Galatians, the Clementine Homilies. These last are

Angels had gone forth, one the Creator of the world;[1] the other, the Lawgiver; both went off and became independent.—ibid. 294. This is the main source of the opinions of Menander, Saturninus, Karpokrates and Kerinthus. Kerinthus was Ebionite Judaist and Messianist.[2] If Simon set Garizim in the place of Jerusalem, he had doubtless heard of the Messiah ben Joseph.—Daniel, ix. 26. The Samaritan Messiahship was before his view. The Messiah was looked for after Jerusalem's Temple fell. The Ebionites and Nazōria were expecting him. The time came, with the destruction of Bar Cocheba the false Messiah, to teach the Ebionim and Nazōria, that he had already appeared in the days of Pilate's regime. The Essenism of the Jordan was preached to the Ebionites and Nazōrenes. The Christianism from the Transjordan country (the Heathen Christianism) in the time of Hadrian (A.D. 134–5) established a Heathen-Christian (a non-judaist) community in Jerusalem, whose episkopos was Markus, uncircumcised. The (Ebionite-Nazōrene) Heathen-Christianism had shoved aside the Jew-Christianism, the Holy City was in its possession.—Compare Uhlhorn, 389, 390. From this time forward the Iesua had come! It was no more the Samaritan Messiah nor the *expected* Jewish Messiah. The Saviour had appeared and been baptised as a Nazōrene by John about 115 years previously. Some description of the Son of Dauid was necessary; a genealogy was required, and a reasonable variety of gospels. When about A.D. 140–145 under Antoninus came, a Nazōrene community was formed,[3] and must answer questions concerning its faith. Such

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easy on this point. Justin (Trypho, p. 37) throws it overboard. Matthew, v. 28–30 is in accord with Porphyry, de Abst., I. 31, on self-denial.

[1] According to the Clementine (Ebionite) Homilies, the Devil is king of this world.—Uhlhorn, 185, 186. Hom. xx. 8. In this point also, Matthew, iv. 8, 9 is Ebionite, like the Homilies. Christ and the Devil are contrasted in the Homilies (—Uhlhorn, 185, 186); so, likewise, Christ and the Devil (Echthros Diable) are contrasted in Matthew, xiii. 37–39. Yet, according to Uhlhorn, the Homilies cannot have appeared until after A.D. 160. All goes to show the complete identification of Matthew's Gospel with the Ebionism of the Clem. Homilies. About this period 160–164 or later Justin uses the Gospel of the Hebrews and that of Peter which read in many things like Matthew's Gospel. The inference is that the original gospel is from the Ebionites (who were influenced by the Book of the Elchasites), and is later than Revelation, xii. 7; xx. 2. But the Ebionites were in Rome.

[2] Kerinthus and the Ebionites were gnōstics, and believed in a Christos.—Hippolytus, vii. 34, 35. ed. Duncker.

[3] The Nazoria had heard of Mithra, had also heard of the Jewish expected Messiah. Their minds were full of Chaldaean, Arabian, and Jewish gnōsis. The Roman wars

must have been the origin of any Nazōrene or Encratite gospel. In the meantime (about 138–145) the new phase had spread from Caesarea to beyond Antioch, from Idumaea and Nabathaea to the entire line of the Euphrates. Beyond the Jordan the party of John the Baptist and Essaians kept the old name Nazōria (Nazōraioi), the self-denying Nazers, into whose order Iesu is said to have been initiated by the rite of baptism. But the Nazōrenes (in 135–145) had not yet given up the Law of Moses.—Matthew, v. 17, 18, x. 5. Matthew, xi. 13 ff. puts a quietus on the Law and the Prophets at the appearance of the distinguished Baptist; showing that the Nazarene sect Matthew considers precursors of Christos the Saviour and the sect to which he belongs.—Matthew, iii. 13, 16. Then the Haeresis of the Nazōrenes was before Christ, and knew not Christ; they being like Jews, adhering to the Law and Circumcision.—Epiphanius, I. 120, 121. Now we have them as Essaians, Iessaians, later Christians.—ibid. I. 117, 120, 121. Matthew does not mention circumcision any way. Romans, ii. 25 makes it of no great importance; the Clementine Recognitions attach no importance to it at all. Closely pressed from Jerusalem to the East, Jew-Christianism was exposed to gnōstic influences. Hence Matthew, i. 18, ii. 9 writes gnōstically. He makes out that Iesu was born of a virgin, but *he does not disclose who was his informant.*[1] Uhlhorn considers the book of Elchasai to have been a work of influence in the transjordan country among the Ebionites, Nazōria, Asaians, Sampsaioi, etc., connected with Ebionite gnōsis. Apparently Elchasi never preached a human body as the mortal envelope of a divine dis-

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for over a hundred years had set their minds in motion.—Matthew. xxiv. 6–11. Like the Ebionites, Saturninus held the contrast between the Good and Evil principles, namely, that there were two sorts of men made by the angels, one good, the other bad. —Hippolytus, vii. 28. Jacob contends against Asu (Esau) the Evil Spirit, Darkness.— Gen. xxxii. 22, 28. The Ebionites regarded the God as the source of evil as of good. Hence it is said of Jacob: "thou hast power (thou dost govern) with Gods and with men;" and Justin Martyr, p. 101, says: "For I showed that the Christos is called both Iakōb and Israēl." Iakob is consequently the Akabar, Acbar (Cabar Zio), the Great Power (Gabariel, Gabriel) of Simon Magus and the Bassora Nazoria—the gabar (man) of El (God), the Gnostic Son of the Man. But the primal God is asōmatos, without a body.—Porphyry, Abst. II. 37.

[1] That may have been a matter of previous notoriety in the gnōsis; like the birth of Seth from Eua. Saturninus believed in One Unknown Father who made the Archangels, Powers, etc., and in a Christos who came to overthrow the God of the Jews and to save those believing on himself. He also, like the Apokalypse and Babylon, recognised Seven Angels.

assumed title of a work that Peter may have never written, an imaginary or assumed production, which as a title is unsuited to the Grundschrift, the Groundwork on which the 'Homilies' was written. The expression points rather to the *Preachings to the Heathen*, of which the author of the Homilies (the re-writer of the foundation piece) was the first author. The Kerugmata were suppositious, feigned, assumed to exist, for the purpose of obtaining for the "Homilies" (which were then given out to be an extract) the support of their authority.—Uhlhorn, 364, 365. The author of the Homilies made over again the Groundwork (the earliest of the three writings) in such a way as to contain a number of speeches and addresses of (the assumed) Peter. In place of his direct authority, Clemens is inserted in between, so that through Clemens the original Peter is supposed to come down, *verbally*, to the reader. The Groundwork supplied the first actual basis for the author of the Homilies to go to work upon, and this Groundwork was written against Simon, Paulus and Markion—a very different purpose from the plan of the author of the Clementine Homilies. However, in analogy with the Grundschrift, which had *one* speech, the Kerugmata Petrou are assumed by the author of

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illo libello qui Petri doctrina appellatur, ubi Saluator videtur ad discipulos dicere, *non sum daemonium incorporeum ;* primò respondendum esse ei quoniam ille liber inter libros Ecclesiasticos non habetur: et ostendendum quia neque Petri est ipsa scriptura, neque alterius cuiusquam qui spiritu Dei fuerit inspiratus.—Origen, Preface to De Principijs, p. 421. If, then, the "Petri doctrina," "Peter's Doctrine," was *no writing of Peter*, it follows that the whole use of Peter's name may have been and probably was a pious fraud from beginning to end, in a fraudulent age in the East. It may have served the purpese for which it was written. The meaning of the words Kephas, Petra, a rock, may have suggested the preference of Peter (as a name) for the head of a *Church with a bishop* in Eastern Syria among the Nazoria : si non est verum, est bene invenitum. See Matthew, xvi. 18. Supposing that Clemens Alexandrinus (post 193) cited a spurious work (not inspired), according to Origen; those citations (—Supernat. Rel. I. 333, 458 note, 459) do not make the Kerugma Petrou an inspired work, and it is not received into the New Testament Canon. The author of the work 'Supernatural Religion,' indeed, tells us that the Clementine Homilies were produced from it, and G. Uhlhorn admits that they were written over some work; but this so-called Kerugma Petrou is a work directed *against Markion* who lived in the time of Justin Martyr ; and, consequently, a reply to Markion could not have been written before A.D. 160. According to "Supernatural Religion," I. 232, 233, the "Doctrine of Peter," akin to the "Preaching of Peter," was akin to all the rest of the orthodox and quasi orthodox writings of the time. Of course, after it was decided to make Peter the rock of Christianism *pro bono publico* and to stablish a "Church with a bishop," Petrine writings would be all the rage in Syria,—and, soon after, in Rome. The Homilies regard Peter as Apostle to the Heathen; but Justin, p. 38, admits that the Jew charged the Christians with leading the life of the Gentiles, not keeping Saturday.

the Homilies to be epidemia kerugmata, local addresses made as he went from place to place ; and the new work is given out as an extract from it. The real Grundschrift (the earliest of the three literary efforts) was covered up by another work under an assumed title, and an authority obtained for the "Homilies" as a work of Apostolic authority resting on the intermediation of Clemens. Compare Uhlhorn, pp. 364, 365. And the author of the Homilies (der Ueberarbeiter) ADDED Peter's letter to James ; and Peter addresses the Presbyters.—ibid., 362, 364. Neither the character of Peter nor that of Simon in the Original Work can have been essentially changed.—ibid. 357. The main result of all this is that the Original Work which Uhlhorn dates posterior to A.D. 150 has the monarchia (episcopal government), Peter and James, and that Matthew, xvi. 18 agrees with it. Leviticus, xix. 18 and Matthew, xix. 19, v. 28 f. have precisely the doctrines of love of others and chastity which Uhlhorn, 364, brings up as prominent doctrines of the Homilies. When, then, Delitzsch supposes that in the words "Sifri ha Minim" in the Talmud (Tract Sabbath, fol. 116) he has found a reference to the Gospel of the Hebrews, traces of it prior to A.D. 130, it is hard to imagine what "Haeretical Books" can be meant ; but the Books of the Elchasites were as early as A.D. 101, and there is no reason to suppose that any form of the Christian evangels was in existence when the Apokalypse was written. At all events, Justin Martyr mentions but ONE in his time, although he speaks of memoirs. That Matthew's Gospel long preceded the Syrian doctrine of episcopacy is hardly to be maintained ; but that the Ebionites[1]

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[1] The remarkable statement of Justin, p. 101, that the Christos was called Iaqab and Israel, shows that the Christ was regarded as the Great Archangel, and overpowers the Darkness.—Gen. xxx. ii. 24, 26, 28. The Diaspora knew this, else Justin would have never got at it. And this shows how very far this doctrine had advanced among the Diaspora, that even Philo held the theory that assumed the Great Archangel, the Logos. Justin does not remember Paul but only John of the Apokalypse. Both if they lived at all were contemporaneous, but as Justin remembers John it looks as if the Apokalypse was possibly near A. D. 130. Justin's works look as unreliable as the date of Justin.

As to the conception of the Christos, he was formerly Logos, once appearing in the idea of flame, and once without body, in image.—Justin, Apol. I. 160, 161. Here we have the original Saviour, the Christos asōmatos. Since they are Gentiles, Christ will not help them :—Hippolytus, vii. 19 ; also Matthew, x. 6 ; xv. 26. The belief in a Christos is in psalm 2nd, in Saturninus, Menander, Simon Magus, Philo, Kerinthus, the Ebionites and Basileides. From the Jordan to the Euphrates the religion of Mithra was known. They worshipped (like the Essenes and Ebionites) the Christos held gnōstic doctrines is undeniable. In the middle of the fourth century Epiphanius, xxx. 16 could say of his Ebionites: They do not say that he has been born from God the Father, but has been created, as one of the Archangels, but being greater than they, and that he is Lord of the angels and of all things made by the Almighty.—Uhlhorn, 397. That Matthew's Gospel holds the doctrine "conceived from the Holy Ghost" shows the little difference two hundred years could make in the cardinal doctrines of Elchasite, Ebionite, and Nazōrian gnōsis in A.D. 367. In Tertullian's time the Ebionites considered Iesu a man; and it is likely that their *gnōsis* changed but little in 200 years. But the Ebionites such as Irenaeus mentions (I. 26) used only the Gospel according to Matthew.—Irenaeus, I. xxvii. The characterisation, in Matthew, xxiv. of Hadrian's temple of Jupiter Capitolinus in the ruins of Jerusalem as the abomination of desolation and his warnings against false Messiahs seem to effectually settle the point that his evangel was written later than A.D. 136. The Essaian doctrine had long been to save the soul by the sacrifice of the

asarkos, the fleshless asōmatos Christos, in the sun.—Matthew, xvii. 2, 5. This must be the Persian Mithra born in the sign Virgo (—See Justin Martyr, Dialogue, p. 87), ἀποδιδοὺς τὸ πνεῦμα.—Justin, p. 105; John, xx. 22. πάντα μοι παραδέδοται ὑπὸ τοῦ πατρὸς.—Justin, p. 101. The Mithra Mysteries belong to the Babylonian gnōsis, and Mithra was born Dec. 25th. So that when the Essenes, Therapeutae, and Egyptians adored the Sun, they praised the Logos, and Christos in the sun.—Porphyry, de Abst. iv. 8, 12. We are hated because of the name of the Christos, says Justin Martyr, Apol. I. p. 144. Abu 'Hanîfah (died in A.D. 767) regarded the Sabians as such as stood between Judaism and Christianism and read psalms; his pupils on the contrary regarded them as Magians because they worshipped the Angels. Abû-l-'Hasan 'Obeidallah el-Karchi (died A.D. 955) says that there were two sorts of Sabians: the one sort confesses the Prophecy of Iesu Christos and reads psalms, consequently are a kind of Christians; the others reject the Prophecy and the revealed scriptures altogether, and revere the Sun.—D. Chwolsohn, Ssabier, I. 191, 192. In the eastern and south-eastern region from Palestine to Chaldaea there was a conflux of different peoples and religious communities which since ancient times were more or less exposed to the influence of Parsism.—ibid. 119. This means that they were used to Mithraism from at least as early as B.C. 200. The descendants of the Nazoria continued at Bassora until recently. The Logos of the God is His Son and is called Angel and Apostolos.—Justin, Apol. I. p. 160, 161. His name is the Angel of the Lord in Genesis. Therefore from Jewish Messianism and Chaldaean-Jewish gnōsis and the theory of Powers and Archangels the Ebionites (supported by the Philonian theory of the Angel Logos and Isaiah's Angel Iesua) were persuaded to stand firm in the theory of a Christos asarkos as the King of the Angels. The logical inference is that the Christos asarkos was first recognized; and the idea of a Christos incarnation was subsequently conceived suggested by the relations of Hermes (Sun, Logos) as Messiah in the sign Virgo and the Jewish notion of the Son of David as Messiah.

at least originally identical with the Mandaites or Babylonian Ssabians. As Elchasi was connected with the Ossenes (an Asayan Essenian sect) and the worshippers of Mithra (SUN and Logos) in Nabathaea, Petraea, Moabitis and Iturea, and a founder of the Ebionites and Nazōrenes (—ibid. 116, 117, 122, 123), the Mandaites are brought home to the sect of John on the Jordan, to Matthew and the Ebionites, and to the Iesu that Matthew says joined the Nazoria in the Baptism of John. Essenes, Ossenes, Iessaians, Ebiōnites are all the ancient Nazoria.

Salve festa dies, toto venerabilis aevo
Qua deus infernum vicit et astra tenet.—Easter Hymn.
In occursum Magni Regis
Fer ardentes lampadas.[1]—Early Christian Hymn. Rambach, I.

The Jews before Christ had an idea of a Messiah, and Josephus includes the Essaioi (Essenes, Iessaioi) among the Jews. But the Essaioi were notorious for self-denial, consequently they were Nazarenes (for Zar and Nazar mean abstinence, to abstain). Epiphanius, I. 121, in the fourth century wrote that "the Nazarenes were before Christ, and knew not Christ." He might as well have said that psalm ii. or Daniel were before Christ, or that the Jews and Essenes were before Christ and knew not the Jewish Messiah. When the Fathers wrote Iesu they meant Christ; and half the time when they wrote "Christus" they meant Iesus. All Christians at that time (in the time of the Kerinthians) were equally called Nazōraioi (Nazōrenes).—Epiphan. I. p. 117, Petavius. In the first century the Jordan population knew only the Jewish Messiah; but after 135–145, when the Gospel had declared that Iesu was the Messiah, the Fathers in their writings used the word Christos for Iesus, assuming (with all the subtlety of a sophist) the very point at issue, i.e. *whether* Iesu was the Christ. That question had to be settled; and the Fathers settled it by saying that he was the Christ: but the Jews did not agree with them. We have already seen, above, that the Logos (Word of the God), Messiah, Christos were understood by Saturninus, Kerinthus and the Ebionites to mean the "asarkos idea," Christ *not* in the flesh. Saturninus (in Irenaeus) mentions no

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[1] The vigil was at midnight when at the 1st streak of light they bore torches to meet the Bridegroom Lord, Adon the SUN.

Iesu. Dating Saturninus, as most do, in about A.D. 130, this neglect or ignorance of Iesu becomes important from a historical point of view, for not to know anything about Iesu (and Philo was equally ignorant of his existence) in 130 looks as if he was not preached until after Bar Cocheba's rebellion was put down (about 135). Justin Martyr, p. 42, tells the Jews that their lands are deserts, the cities burned, foreigners eat the fruits in your presence, and *no Jew goes up to Jerusalem.* Hadrian forbade any Jew to enter Aelia Capitolina (Jerusalem). Now, as Justin knows one Evangelium (and that resembles Matthew's), and that Evangel is the oldest known, the 'Gospel according to the Hebrews,' we have one more probability that Matthew, xxiv. was written after the war with Bar Cocheba in 132–135. The Apokalypse knows no Evangel. Justin lays stress on the prohibition to enter Jerusalem. What is remarkable is that writing not far from A.D. 160 or later Justin mentions only one "the evangelium." If but one, this apparently is not Matthew's Gospel but very like it.

We have seen that a divine revelation[1] is such only by virtue of communicating to us something which we could not know without it and which is in fact undiscoverable by human reason; and that miraculous evidence is absolutely requisite to establish its reality. The supposed miraculous evidence is not only upon general grounds antecedently incredible, but the testimony by which its reality is supported is totally insufficient even to certify the actual occurrence of the events narrated. The history of miraculous pretension in the world, and the circumstances attending the special exhibition of it, suggest natural explanations of the reported facts which rightly and infallibly removed them from the region of the supernatural. History clearly demonstrates that wherever ignorance and superstition have prevailed every obscure occurrence has been attributed to supernatural agency, and it is freely acknowledged that, under their influence, inexplicable and miraculous are convertible terms. On the other hand, in proportion as knowledge of natural laws has increased, the theory of supernatural interference with the order of nature has been dispelled, and miracles have ceased.[1]

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[1] "Matthew, who first of the others is related to have delivered the Evangelium to the Hebrews who from (out of) the Circumcision had believed."—Origen, II. Com. on John, tom. vii. p. 191. If Origen is correct here, what becomes of Delitzsch's Siphri ha Minim and the "Gospel of the Hebrews?" But it is probable that there was a "Gospel of the Hebrews" prior to our Matthew. When it appeared is not settled. It could not well have preceded the Apokalypse; and as Rev. xxi. 14 has the expression "twelve foundations, and on them the twelve names of the twelve angels or apostles of the Lamb," it is plain that the author did not know the names of Matthew's 12 apostles. In fact, the Sabian Lamb (in Aries) was as much connected with the number 12, as the Chaldaean Sabaōth was with the number 7. So that the date and precise contents of the so-called "Gospel of the Hebrews" are very uncertain. The date is as likely to have been after 148 as before that time if Justin and Matthew are considered in connection with probabilities. See Julian, Orat. iv; v. pp. 151, 172, 173.

The great principle connected with this planet to which in life and in death our bodies are confined is evolution, the development of one status out of another.[2] This is absolutely true of mental development. Remote causation, like the belief in spirits, is unreliable and unfounded. All ideas are born of other preëxisting phenomena of thought and sensation. There were in India, Babylon, Judea and Egypt two articles of belief: one was the theory of the Logos (the monad from the UNIT); the other was the seven-planets theory (that there was a Chief Angel, the King, who held the Seven Planets under his control.—Rev. ii. 3, 16, 20; vi. 6; Exodus, xxxvii. 23; Zachariah, iv. 2, 10; Rawlinson, Journal R. A. S. vol. xvii. 30; the Chaldean Seven-Rayed God.—Julian, Orat. V. p. 172; Movers, I. 550, 552; Lydus, de mens. IV. 38, 74). These became united with the doctrine of the King and Saviour, the presence Angel, the Son of Man (Dan. vii. 13, 14) and the Gnōstic Son of the Man (Irenaeus, I. xxxiv. pp. 134–136, et passim). This is the Descent of Doctrine historically. But before combining such doctrines with the Messianic theory the adepts of the Kabalah would have done better to have made sure that these theories were sound, that they represented real truths,—which they did not. The number of planets is more than fifty; and the Logos-doctrine like the angel-theory is mere speculation based on an ignorance of the doctrine of gravitation of bodies and of modern astronomical ideas. It

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[1] Supernat. Rel. II. 477, 478.

[2] So the development of the Christian Messiah out of the Jewish.—Matth. i. 1; iii. 11; xi. 3; John, i. 20. Origen (II. p. 186) Com. on John, Tom. Sept., connects together the names Theudas and Iudas Galileus with the expected advent of the Christos. —Acts, v. 36, 37. We are not informed that anybody except the Christian party saw this connection. Josephus, Ant. xx. 5. 1 supplied the information about Theudas and Iudas the Galilean, but does not connect them with John the Baptist or the Christian Messiah, as Origen does. The Christians wanted to preach an Ebionite Iessaean Christian Revival.

produce its ripest fruits we may infer that the beginnings of a movement which reached its culminating point about A.D. 130 must go back into the first century, perhaps even so far as the time of the apostles.[1] In fact, the presence of gnōstic sects has been recognised as early as the middle of the first century.—Holtzmann, Kritik der Epheser- und Colosserbriefe, p. 292. Moreover Philo has the gnōsis. To him it was something esoteric, a sort of mystery. Paul makes such a use of the gnōsis as presupposes its existence prior to his time; and Lassen, Indische Alterthumskunde, III. 404, settles this point completely by showing the existence of the gnōsis in India before our era. We have elsewhere adverted to its existence in Babylon before Christ. It is a great error to suppose that the Jews of that time remained indifferent to the ideas of that period. See Holtzmann, pp. 297, 298–301. The birth from immaculate conception is seen in the earlier gnōstic systems, even in the system of Simon Magus and in the Older Hermetic Books quoted by Iamblichus; see Cory, Anc. Fragments, p. 283: "From this ONE the self-originated God caused himself to shine forth." This immaculate conception was conceived of by the gnōstics only in the case of spiritual essences, spiritual beings, not flesh. Of course they were shocked when the idea was put forth of a pure spirit born of a virgin. Markion may not have heard of the Crucifixion; for the Gnōstics could not admit that the Christos had an earthly body, neither could they believe that he was crucified. Therefore Tertullian, III. xix. asserts that Markion denies that his own Christ had a nativity. If never born, he could not have been Crucified. How then could Markion have made the Gospels a foundation for his argument, when the Crucifixion is the leading point in all of them? In Markion's system, the Christos had no flesh to be crucified.—Tertull. III. viii. Markion did not find any birth from a daughter of Abrahm described in the Apokalypse, nor any Crucifixion there; because the Gospels were not written (according to our thinking) when the first edition of the Apokalypse appeared. But his reputation was that of a Great Man and a daring thinker among the Encratites.

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[1] That depends on what is meant by this word. Write to the Angel of the Ecclesia at Ephesus.—Rev. i. 1. Apostle like Angel, means emissary, messenger. The Jewish Sanhedrin had them. The Didachē mentions them as travelling missionaries.

The Unrevealed Being (the Old Bel who is the Ancient of days) reproduces himself in the second Bel, who is the God of the Seven Planet rays, Son of his Father, Logos and Bel the Younger. He lifts up the souls to the Father.—Movers, I. 267–9, 551–3. The soul passes three nights near the body.—Spiegel, Avesta, I. 16; III. lxxiv.; Euripides, Hecuba, 31, 32. Adonis, Osiris, and Dionysus die, and rise again the third day. But they tell the story that Simon Magus was buried but did not rise. According to Hieronymus, Simon Magus applied to himself these words: I am the Word of God, I am the Beautiful, I the Advocate, I the Omnipotent, I am all things that belong to God.—Hieron. Comment. in Matth. xxiv. 5; Franck, Kabbala, 252. The Word or Wisdom includes in itself the other Sephirōth.—ib. 252. When Simon Magus taught that he was himself the Highest Power he meant that he was the Divine Word, the Logos.—Hieron. Comm. in Matth., 6, 24, 5, vol. 7. ed. Venice. Simon also wished (as personification of the Word) to personify (in Helena) the Feminine Divine Intelligence, the Venah or Binah. This is complete Kabalah; for Hermes also has the mind-perceived Sophia. Simon held the genuine Sohar doctrine that all that exists, all that the ANCIENT has formed, can only have existence by a reason of a Male and a Female. The Ancient has a form and no form. He assumed a form when He called the universe into being. He assumed the form Adam, which has in itself the qualities Father and Mother. Genesis, ii. 22, 23, has this very Kabalist tradition. So that Simon had got hold of the Egyptian doctrine of the Concealed Ammon.[1] The Most Sacred Ancient is abscondite and occult (concealed) and the Supernal Wisdom hidden in that Cranium is found and again not found. Is he King, so is she Queen, the Virgin Matrona. The Light which is manifested is the garment, for the King is himself the innermost Light of all lights. The Son of the God is then the Shechinah or the Son of the Shechinah; and Metatron is himself the Shechinah. The Secret Wisdom (the Highest Crown) is the First Power (Rasōn Rasiōn) whose existence no creature can conceive.—Meyer's Jezirah, p. 1; Dunlap, Sōd, II. 76 ff. In the Kabbalist trinity, the Beauty is the KING, and the Shekinah is the Matron or Queen.—Franck, p. 145. Simon Magus having got himself into this prosperous line of business was naturally regarded by the managers of Christianism in the last part of the second century as a direct rival in religion to the theology of Matthew, and no end of libels were put forth against him. Irenaeus and Justin circulating some, and following in the wake of Acts, viii. 9, 13. Helena, instead of being the inwoven feminine part of the Concealed Wisdom, was declared to be something worse than an abstraction by the managers of faith. Tantaene irae coelestibus animis! They went so far as to say that Simon even believed! He had as much Kabalah as they! Why shouldn't he believe? In those days prophets or apostles came to Antioch contra Paul, and prophesied against him. But the name Paulos was Greek, and Saul is Jewish. The change of name from Jewish to Greek seems to subindicate the endosmosis and exosmosis, or interfiltration process, that was going on between the Jewish Diaspora and the Greek, from Edessa to Antioch. The 'born blind' began to see.

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[1] The ram-god Ammon (the Creative Mind, in Egypt) would in the Sign Aries be represented by the Lamb in Spring. I was with him Amōn.—Proverbs, viii. 30, Hebrew. Physicians have called Dionysus the Mind of Zeus because they said that the Sun was the Mind of the world.—Macrobius, p. 301. Horus (Apollo) is the power appointed over the sun's circuit.—De Iside, 61. The Gnōstics called Horus, the Cross, Redeemer, and Freer. He is White in color.—De Iside, 22.

If the story of the Samaritan Messiah or the doctrines of Elchasai and of Simon Magus preceded the Ebionites, these last may have borrowed from Babylonians, Sabians or Jews an idea of the Great Archangel. But the expression Magna Virtus Dei, the Great Potence of the God, has the same meaning as the Great Archangel. The Samaritans said that Simon Magus was God above every Beginning and Authority and Power.[1] When we read that Simon Magus claimed (or was said to have claimed) to have appeared among the Jews as Son (the *Great* Power) this means the King, Metratron the Angel Iesua; but that Simon appeared as a man, not being one, and seemed to suffer in the Ioudaea, not having suffered,[2] and that he was auctor salutis (a Saviour) carries the crucifixion story back in

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[1] Justin vs. Trypho, p. 115. These are three orders of Angel-Powers on high.—So Colossians, i. 16. In Clementine Homily II. 32, Simon is described as performing remarkable miracles. This description of him tells us the credulous character of those to whom Christianism was preached.

[2] Zachariah, xii. 10, speaks of mourning for some one that has been pierced. John, xix. 34 introduces this incident into his gospel in order to make out that the piercing of the Iesu had been exactly foretold by Zachariah. The prophets could be turned to account, in this way.

salvation."[1] The Young Sun[2] has returned to Aries. The Iessaioi (Essenians) and Therapeutae worshipped the SUN (Mithra); according to Philo and Josephus they paid regard to the Being in the Sun.—Numbers, xxv. 4. The INITIATED in the Mysteries of Mithra were baptized.—Dunlap, Sōd II. p. 120; Tertullian, Baptism, cap. v; de Corona Milit. c. ult; De Praescript. c. 40. The Initiated of Mithra were marked with the sign on the forehead.—Tert. de Corona, xv. 216, 217; Hammer, p. 168. The tau sign was, in the Old Testament, +, or T; both forms were used in the orient. The Birth of Mithra occurred in a cave and the Magi from Arrhabia (says Justin vs. Trypho p. 87) found him in a cave. Eusebius, H. E. II. cap. 17 p. 87 (ed. London. 1847 Bagster) says that it is highly probable that the ancient commentaries of the Therapeutae are the very gospels and writings of the apostles. Eusebius claims them as *Nazarenes!* But they were evidently the worshippers of Mithra. "Mithra was for the Persians what the Word or Logos was for the Christians."—Mankind, p. 553. Platonism places the eternal model of all the visible creation in the Logos or Divine Wisdom; and Plutarch says that Mithra was often called the Second Mind.—ibid. 579, 722. The Second *Mind* is Philo's 'Second God.' In Persia, Syria, Egypt, there was a spiritual SUN of which the visible sun was but the image. Plato calls him the King of the visible universe and Son of the Supreme Being.—ibid. 425; Plato, de Repub. vii.; Plutarch, Quaest. Plat. p. 1006. The tau sign, +, T, was by the Christians connected with the Christos, and the crucifixion story may have originally been suggested by it in connection with the annual death of the SUN and Mithra's birth Dec. 25th. At all events, we have the Pauline testimony that 'Christos Crucified was a stumbling block to the Jews;' and it must have been one to those Ebionites and others who in the time of Irenaeus and Tertullian persisted in thinking Iesu a mere man,—while they may have believed in the Messiah of the Old Testament and the Christos of the Book of Henoch. With the remarkable exception of the death of Iesua on the cross and of the doctrine of atonement by vicarious suffering, which is absolutely excluded by Budhism, the most ancient known records of the Budhists contain statements about the life and doctrines of Gautama Budha which correspond in a remarkable manner with the traditions recorded in the Gospels about the life and doctrines of Iesus Christ. It is still more strange that these Budhistic legends about Gautama as the Angel-Messiah refer to a doctrine which we find only in the Pauline Epistles and in the fourth Gospel (—Bunsen, Angel-Messiah, 50). The human character, which Philo denies, Matthew supplies.

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[1] Mankind, 481, 489. Compare the ceremony of the Holy Fire at the sepulchre at Jerusalem, ibid. 491.

[2] The Slain Lamb.—ib. 496. Mark, viii. 31, x. 34, xiv. 1, merely uses the word *kill*, which agrees with the Jewish doctrine in Daniel, ix. 26, regarding the Messiah ben Ioseph. Mark, xv. however, employs the word meaning *crucifixion* (and so does Matthew). The Baliol College author of "Mankind" sees in this fact an evidence of the gradual formation of the Gospels and of their being worked up to their present status. The learned Christian bishop Faustus says: "It is certain that the New Testament was not written by Christ himself or by his disciples, but a long while after them by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles or of such as were supposed to have been their companions, asserting that what they had written themselves was written according to (Kata, "secundum") the persons to whom they ascribed it." He also says with increasing emphasis (xxxiii. chap. iii.) "For many things have been inserted by your ancestors in the speeches of our Lord, which, though put forth under his name agree not with his faith: especially since—as has already been proved by us—these things have not been written by Christ or his apostles, but a long while after their assumption, by I know not what sort of *half Jews*, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet—fathering the whole upon the names of the apostles of the Lord, or on those who were supposed to have followed the apostles—they mendaciously pretended that they had written their lies and contradictions *according* to them.—Mankind, p. 366 quotes the edict of Diocletian preserved in the Fragments of Hermogenes, that the Gentiles called the Christians Manichaeans!

The first of Corinthians, xv. 1, 4, mentions the evangel, and says that the Christos died for our sins according to the *Scriptures*, but there is no reason to expect an Evangel so early as A.D. 64. The Jew recognised without difficulty that the Christos must suffer and be condemned to death, and that the Scriptures announce it (Justin, Dial. cum Trypho, 80–90); and this testimony is confirmed by a Jewish book of undoubted authority, the *Targum of Jonathan*, which, as it appears, applied Isaiah, liii. 10 to the Messiah: "Iahoh wished to crush him!" And there is no room to suppose that this interpretation is later than Christianism and comes from the Christians, since the mere fact that the Christians applied this prophecy to their Christ would be enough to hinder the Jews from referring it to their Messiah, if this had not been already established among them.—Ernest Havet, le christianisme et ses origines, III. 375, 376. The idea of the Death of the Messiah once admitted, nothing was more natural than to find it in the words of

Daniel, ix. 26: יכרת משיח Messiah shall be cut off. He has carried the sin of many, and interceded for transgressors.—Isa. liii. 12. In Isaiah liii. 8, 9, he dies, but in verse 10 he apparently lives, so that one must presume that he is risen from the dead.—1 Cor. xv. 4.

Basileides lived an active life down into the time of the Older Antoninus (138–145) and some said had for his teacher, "as *they* claim," Glaukias the interpreter of Peter.—Clemens Al. Strōm. vii. p. 898. If Basileides wrote after A.D. 140, he very likely comes after a gospel had appeared. The story about Glaukias is wholly unreliable, since "as *they* claim" disposes of the story.[1] Who are *they?* Basileides invented a system containing the Unborn Father and Logos and a lot of first-hypostases, powers, princes and angels. But those Angels who after them (posterius) hold heaven together, who are seen by us, have governed all things that are in the world and made partes (divisions) for themselves of those nations that are on it; but of these the principal is that one who is thought to be the God of the Jews. And because he wished to subdue the other peoples to his own men, the Jews, all the other principal angels arose against him and went counter. For which reason also the other peoples opposed his people. But the Unknown and Unnamed Father seeing their destruction sent his firstborn Nous (Mind, Logos) who is called Christos to free those believing him from the power of those who made the world.[2] In their peoples, however, he appeared on earth a man and performed miracles. Wherefore he suffered not, but Simon a certain man of Cyrene.—Irenaeus, I. xxiii. From

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[1] The teaching of the Lord about the Parousia (the Lord's Coming) began from Augustus and Tiberius Kaisar, but is completed in the intervening times of Augustus: but that of the Apostles, as far as the public service of the Paulus, is finished under Nero; but later in the times of King Adrian were those who invented the haeresies, and their periods of activity continued as far at least as Antoninus the Elder, such as Basileides even if he should claim Glaukias as teacher as they say (ὡς αὐχοῦσιν αὐτοὶ), Peter's interpreter. For Markion, being of the same age as they, conversed, as older, with younger (men): after him Simon for a little while heard the preaching of Peter. —Clemens Al. Strom. VII. xvii. This whole story is entirely unauthenticated, except possibly the date of Basileides, 130–145. The idea of Simon hearing Peter preach is borrowed from Acts, viii. 24–28. What Simon got out of Peter has not yet come down to us. But Clemens does not put Basileides as early as A.D. 130. He was neoteros (younger) than Markion, that is, later. As to what Clemens heard said relating to Augustus, Tiberius, Paulus and Nero, some wise man, very likely, put the cart before the horse.

[2] Gen. xi. 7.

rene leader published *without the charge of interference with the Roman government of the country.* What difference would it make to Pilate how many devils he cast out, as long as he did not join the party of Judas the Galilean against Rome. But the writer was forced by his very plan to dispose of his hero in some way (in order to show that the Messiah had already come, and disappeared from the scene); and how was he to account for his disappearance except at the hands of the hated Pharisees and Romans? Besides, there were all the traditions of the rebellions against Rome in Judea floating in the public mind,—and no one beyond the Jordan more than half informed, and by hearsay at that. Further the coincidence between Iēsous *the Nazarene* and Iēsous of Galilee was calculated to awaken national interest in his narration,—coupled as it was with the name of *Messiah* which had been in the popular mouth for a large part of a century. What had a Nazarene Messiah to do with Pilate and the Romans? Why about half a dozen or more pretenders to be king of the Jews had already been destroyed, if the author of 'Matthew' wrote in the 2nd century, as the writer of 'Supernatural Religion' supposes. Judas the Galilean is conspicuously mentioned in arms. Was the name of a *Galilean* Messiah, then, of no consequence to his story! See Isaiah, ix. 1, and all the Sohar passages. What was the use of bringing in Herod and Archelaus, except to date the affair away back long before the second century? Why was the fifteenth year of Tiberius given? Why was he described as a *Nazarene,* except that the Nazarenes were *in* and the Pharisees *out!* Monastic institutions,[1] self-denial, asceticism[2] were all the rage, fashionable even, when Matthew wrote, and gnōsis was everywhere. The Essenes attached great importance to the NAMES of the Angels, and they had particular doctrines of which they made a MYSTERY[3] and which could only be communicated to members of their sect. Nothing has transpired of their MYSTERIES in the writings of Josephus and Philo; but it is more than probable that the books, more recent, of the Kabbalists retrace, in great part, the mystical and metaphysical doctrines of the Essenes.[1] D. Emil Schürer,[2] says that the derivation of Asaioi from אָסַיָּא (Asaia, physician) does not come near enough to the peculiarity of the order and has no support in the Greek *therapeutai* since the Essenes are nowhere named physicians, but only therapeutai theou (Servants of God). To this, Schürer quotes Philo, Quod omnis probus liber. § 12 (Mang. II. 457). It would have been better as far as possible to have given due attention to the Greek passage in Philo, de Vita Contemplativa, § 1, where Philo (or some one) says that the thereapeutai "give tidings of a better Iatrikē (healing) than that in cities;" and Josephus (Wars, II. cap. vii. p. 786. ed. Coloniae 1691) says that the Essenes "searched roots and prophylactics and the properties of stones to cure sufferings (πρὸς θεραπείαν παθῶν, to cure complaints)." Now the words pathē, iatrikē and therapeuō, all three have a double meaning, according as diseases of body or soul are referred to; and, on the testimony of Josephus, the Essaioi attempted to cure both. Mr. Schürer might as well have told us that the English word cure did not mean cure of bodies, but cure of souls instead. Some one plays on this *double entendre* in the treatise on a theoretical life.[3] But Josephus states that

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[1] 'Sowing into the soul mind-perceived rays of the Father' is a genuine gnōstic expression found in the 'De Vita Contemplativa.' It is not primarily Christian.

[2] Like the Brahman hermits, the Therapeutae seem to have withdrawn from the world into Mons Nitria, as a protest of the spirit against matter. That they were quasi Judaic may be inferred from Moses being the leader of the men and Miriam leading the women. Philo himself preached ascetic doctrine.—Philo, Quaest. et Solut. II. 49. The Iessaioi went about curing, like the Hindu Iatrikoi. The two sects are alike.

[3] Great is the mystery of that piety (or righteousness) or divinity.—1 Tim. iii. 16. The Book of Daniel wears a late aspect; and Nazarenism pervades the Old Testament from Nazirs to Daniel.

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[1] Munk, Palestine, p. 519. See Jouffroy's Lecture, Mysticism. Am. ed. I. 124, 125 ff.

[2] Gesch. d. Jud. Volkes, 2nd New Edition, 2ud Theil, p. 469. Il nous semble plus probable que ce nom (Essaioi) vient du syriaque Asaya (les médecins).—S. Munk, Palestine, p. 515. Josephus says that they used vegetable and mineral remedies for the cure of suffering. Therefore they would naturally be regarded as Asaya, Healers.

[3] Schürer (like P. E. Lucius) imagines this treatise to be a Christian product of the third century. It is a gnōstic production. A Christian writer at so late a period would hardly need to employ such Alexandrine expressions as τὸ ὂν ὃ καὶ ἀγαθοῦ κρειττόν ἐστι καὶ ἑνὸς εἰλικρινέστερον καὶ μονάδος ἀρχεγονώτερον. Philo was the very one to use the Babylonian gnōsis, and to preach self-denial. Moreover Eusebius ascribes the treatise to Philo.—Eusebius, H. E. book II. 16, 17. Eusebius tries to show that these Contemplative votaries of 'spirit and matter philosophy' were the N. T. Christians, who, according to the latest researches, were a later form of Nazorene gnōsis. Philo describes the life of our ascetics in the most accurate manner.—Eusebius, H. E. II. 17. Lucius says that Philo was not the author of the treatise De Vita Contemplativa. Eusebius says that he was!

Lucius contends that the author of De Vita Contemplativa does not mention the festival on the 7th day and the next day (the Sabbath and the Sunday following it) but the seven × seven (the 49th day) and the following day; and does this, because the

the Essaioi studied medicines to cure complaints. Whatever was the subject to which the Essenes devoted themselves

author could not have set back the Christian Sabbath-festival (as it existed in his time in Egypt) into the time before Christ without at once betraying himself and his object (to write a Tendenzschrift); that he could not mention the Sacred Supper (eines heiligen Mahles) without immediately letting it be seen that they were Christians. In reply to this may be said that Acts, ii. 1 and Leviticus, xxiii. 15, 16, mention the Jewish festival Pentecost; consequently, a festival kept probably by the Jews in Egypt. But, as to the author's attempt at concealment of his object, the location on Mons Nitria was well known, and if there was a *Christian* settlement there of the sort described in De Vita Contemplativa the name itself would betray the writer's sect. Moses is mentioned and Miriam, as leading the two choruses. The treatise mentions the Red Sea (so does Exodus). And not a word appears in the treatise about Christ or the Apostles! Philo never mentions them. How could he until after the Destruction of Jerusalem in A. D. 70? Eusebius wanted to make the Christians appear as early as possible, and therefore could not deny that Philo wrote the account about the Therapeutae. Lucius takes just the opposite course. He denies that these Egyptians were Jews, although Alexandria (on Lake Marea) was a Jewish settlement. When the writer finds that into their monasteria the Therapeutae carried only "laws and oracles delivered through prophets, and hymns and τὰ ἄλλα (the rest) which will increase and perfect science and piety" Lucius, p. 169, assumes that the et caetera (τὰ ἄλλα) means books, and *Christian* books at that. In their *laws* he sees the Jewish Law, in the "oracles through prophets" he sees the Hebrew Prophets, in their hymns the Psalms, and in their 'et caetera' the New Testament writings! It is not absolutely certain whether this SEEing people ever saw so much! At all events, the τὰ ἄλλα (the et caetera) might refer perhaps to the following expression "συγγράμματα παλαιῶν ἀνδρῶν" a few lines further on: which means "writings of ancient men." If these people near Philo's city and just in its rear were provided with "Laws, oracles of prophets, hymns" (of their own making) and "the writings of the ancients" besides verbal addresses to the congregation, what more could they ask? They could not get the New Testament in the first century! And if the article was written in the third century sub rosa by a Christian (Lucius, 187) he certainly lifted his veil when he located his people in Mons Nitria; for these Nitrian monks in the third century were known to be Christians.—Larsow, Festbriefe, p. 4. Lucius denies that the so-called Therapeutae were Jews. Perhaps they were of the Diaspora. They danced and sang, like Moses and Miriam (—Exodus, xv.) not more than ten miles away from Alexandria, the most Jewish city in Egypt. If Moses, Elijah, the Essene monoa and the Baptist sought the desert, why not Jewish ascetics in Egypt? But if the Therapeutae differ from true followers of Moses, cannot the same be said of Philo and his allegorical method? What is this method but a mode of interpreting writings in a sense different from their original meaning? Lucius has collected Christian parallels to the usages in De Vita Cont. with diligence and vigor; but there were so many sects and phases of askesis in the first two centuries of our era that mere parallels between Christian usages and those described in De Vita Cont. are insufficient to overcome the opposing presumptions. Before all else we have the testimony of Eusebius. Then the gnōsis, which swallows up Judaism, Christianism and all contemporaneous Egyptian sects (including the worship of Sarapis) as its own children. Tradition is sometimes as safe as criticism. Lucius attaches no great importance to the Essene influences from B.C. 145 nor to the ancient doctrine of "spirit adverse to matter" as affecting asceticism in Egypt. Men stayed for ten years in the cells of the Great Serapeum. It did not require one to be a *Christian* to infer, from the doctrine of spirit and matter, that the claims of the spirit are higher than those of the body. The Gnōsis arrived at so much, before the

Ioseph and Mary. This is clearly said in Matthew, i. 16. But Matth. i. 18, 19, contradicts the statement in verse 17, by stating that Ioseph was not the father of Iesu. The inference then is that our Matthew is an alteration of the original Gnōstic Gospel by later hands, and that, if the genealogy be genuine, the account of the miraculous conception of Iesu must have been wanting in the Biblia of Kerinthus and Karpokrates as well as in those of the Ebionites. Matthew, x. 5, 6 ; viii. 4 ; xv. 25, was Ebionite and quasi Jewish, for it sends out the 12 Iessaians not to the Gentiles nor to the Samarians, but to the Israelites alone. The starting point was the Messianism of the Old Testament and the Sohar.

Simeon ben Iochai taught verbally in the beginning of the 2nd century. His ideas were later collected and with numerous additions published in the book Sohar, in which almost the entire Christian Dogmatik and the whole Christology of the New Testament, namely the doctrine of the trinity, the incarnation, the redemption by his self-offering, the fall of man, the idea of the Paradise-Serpent as Hell-Serpent, the designation of the Messiah as Tree of Life, Paschal Lamb, Heavenly Bread, are contained. The antiquity of the doctrines in the Sohar is evident because its author and authors were not Christians, but Jews. He uses the pure Aramean, not found in the Talmud and later writings. If he were become a Christian secretly how can those doctrines of the Sohar be explained which are directly opposed to the principles of the New Testament? For instance: "Only the people Israel, which carries on itself the mark of circumcision, is from God, all other peoples come from the side of impurity. One cannot connect himself with them, nor converse with them concerning God's Law, nor generally communicate to them anything of the Law." There is nothing *Christian* here; except what the Christians took out of Judaism. Only Jews could read the Sohar. The high antiquity of the Sohar is seen in its utter ignorance of Christianism. It comes from the time when Christianism had not separated from Judaism. Its age is to be gathered from the period of those rabbins (like R. Akiba) who are introduced as speaking. The apostles and evangelists of the N. T. agree with the rabbins because they have drawn upon the Jewish pre-christian tradition for Messianist explanation of Old Testament passages. The King Messiah comes from the midst of Roma.—Jon. b. Usiel, targum to Exodus, xiii. In Daniel, ix. the destruction of City and Temple are foretold. At the End of the days Gaug and Magaug and his host will come against Jerusalem; but by the hand of the King Messiah they will fall.—Jon. ben Usiel, to Numbers, xi. The 4th night when the End of the Age will be accomplished.—Jon. b. Usiel, to Exodus, xiii. The End, for which King Messiah is to come.—ibid. A King shall arise out of Iaqab and the Messiah be anointed from Israel.—Onkelos, to Numbers, xxv. Consequently, we have the entire Messianism in Judaism before and after A.D. 70—before Christianism appeared in the 2nd century.

R. Simon ben Iochai (A.D. 130-160) is mentioned in the Mishna 325 times.—Schürer, Gesch. d. Jud. Volkes, I. 94. The Sohar to Genesis, fol. 53, column 212, mentions the King Messiah. In the Sohar, Part II., fol. 4, col. 14, the Malka Mashi'ha (King Messiah) is mentioned four times; in one instance of these four he is called Zabaōth. In the Sohar, I. fol. 63, col. 249. Malka Mashi'ha is called by the name of the Holy Blessed God (Malka Mashicha dathkara beshema di Kodesh baruch hoa). The author emphasises the point that he has personally examined these passages in the Sohar, because the "King Messiah" being found there in the sense of psalm, ii. 7, no break can be found from the Old Testament Messianism (running through later Jewish books) down to Matthew, xxv. 34. The Sohar I. fol. 85, col. 338 mentions Malka Mashi'ha twice and applies to the Messiah the words in Dan. ii. 44: A kingdom that shall never be destroyed. As a specimen of the way the original investigators of 'Messianism as applied to the Christian Euangelium' set about their work (having Jewish Messianism very abundant in the Hebrew Bible,[1] the Targums, the doctrines of Simeon ben Iochai[2] and many other sources) we extract out of Hundert und ein Frage, Leipsic, 1850, p. 13 the following suggestions : Psalm, ii. 7 compelled the authors of the Gospel of Matthew to assume a divine procreation of the Messiah. The Samaritans looked for him out of the tribe of Ephraim, who was to appear first in Galilee and be pierced by the sword (Zachariah, xii. 10). He was called Son of Ioseph because Ephraim was a son of Ioseph. Deuteronomy, xxxiii. 17, speaks of Ioseph's first-born bull, and this was construed to mean the Messiah ben Ioseph. But Genesis, xlix. 10, 11, was explained to mean the Messiah ben Daud (David). Since in the Messiah ben Ioseph a political leader was expected (and the Iessaian Saints could not find anything of the sort in the case of a non-resistant preacher of Essenism, and a Healer) they laid stress on Ioseph being the father of Iesu. So they, in the 'Son of David' genealogy, drew the line of descent from David through Ioseph. But as Ioseph passed for only his foster-father the descent from David was made sure of

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[1] Our synoptic Gospels have assumed their present form only after repeated modifications by various editors of earlier evangelical works.—Supernat. Rel. 1. 459.

[2] The name of Simeon ben Iochai we find in our copy of the Bereshith Rabbah, dated 1856, printed at Lemberg. The Bereshith Rabbah, fol. 69 b mentions Simeon ben Iochai. His name also appears in the Aidra Rabba, I. §§ 1, 7, 8, 23. The Midrash Rabboth (explanations of the Pentateuch) is the chief work of the Midrashim. The first part of this Midrash is the Bereshith Rabba (Genesis Magna). Its age can be inferred from this that an imitation, whose title Bereshith Suta (Genesis parva) betrays it as such, was known to the Churchfathers in a Greek translation.—101 Frage, p. xvii. The Midrashim were described by v. Ammon, "biblischen Theologie," II. 329, 'as the bridge that leads from the Writings of the Old Covenant to those of the New.' These

works are almost without exception drawn from older works now lost and at all events from the immovable Tradition.—101 Frage, p. xviii. Jonathan ben Usici was a pupil of Hillel. This last lived about 30 before our era. The Chaldee translators of the Bible frequently mingle Messianic hopes with their translation of the Hebrew text. Jonathan wrote in Herod's time before the Romans were the worst foes of the Jews. He translated Bible passages as prophecies relating to the events of his time.—101 Frage, p. xiii. xiv.—This quotes Gfrörer to the view that Jon. ben Usici lived a long time before Jerusalem's destruction in 70. Onkelos lived not later; he bears testimony to the continued existence of the Temple on the mount and the continued pilgrimage to the Festivals and the offerings by the priests early and at evening.—ibid. xv. Both Meuschen and Lightfoot testify to the remarkable resemblance in the form of the evangelical parables and expositions to the Talmudic.

Matthew's latest author revised preceding accounts.—Luke, i. 1. The evangelist might perhaps have written the verse i. 17, but he contradicts the genealogy in verse 18, and after saying that there were 14 names from the Babylonian captivity to the Christos, he gives only 13, Iesu included. The one who was the author of the genealogy evidently regarded Ioseph as the father of Iesu, on which account he calls him Son of Daueid.—Hundert und ein Frage, p. 4. Whether an Ebionite wrote that genealogy is uncertain because the doctrine in the period before A.D. 100 was possibly not that of psalm, ii. 7. For the Ebionite believed the Great Archangel to have been created. The original plan was to start a Gospel on *Essene principles*, in which Essaian doctrines should be taught. The personae (at least the Messianic theory was ready to hand) were in mente; but how to make a Messiah or Christos on paper without doing so in full accord with the public expectation (such as it appears in psalm ii. 6, 7, 12 and in the Sohar passages) is a puzzle. Moreover the blaze in the Jordan at the Baptism described in the 'Gospel of the Hebrews' points to the conception of a superhuman being at least as early as 125. Acts, xiii. 46, points rather to the origin of Christianism outside of Judea among the Jews of Asia (Perga, Pamphylia, Tarsus, Antioch, Galilee and Arabia). But these had the benefit of all the Jewish Messianist scriptures and literature; and (in the case of the Synoptic Evangels) of the Messianist doctrines in the Sohar.

epithet King applied to the Messiah in the Targums, the Sohar, and in Matthew, xxv. 31, 34, 40, belongs to a period in Judaic history when Christianism and Judaism were still undivided and inseparate, holding the Messianic prospects in common. Hellenists and Jews are mentioned together in Acts, vi. 1. They may have been together in A.D. 37–50 in Jerusalem. Hellenists in Jerusalem, before B.C. 145, are found.

In a passage of the Talmud the fathers of the Synagogue expressly acknowledge that their forefathers introduced out of the land of the Exile (Babylonia) the names of the angels, months, and letters of the alphabet.—Franck, 261. At Rome, the Judaisers entered into the most of the sentiments of the Sons of Israel, expecting with them the Kingdom of the Lord. —Havet, Christianisme, III. 484; Rev. vii. 6, xviii. 21, xx. 4. Come Saviour Christ!—Rev. xxii. 20. The body was considered as rendering the spirit impure, preventing its union with the Deity; it must be punished, on account of its sins, by mortifications and mutilations, the spirit must be elevated over matter and led to Deity through castration, virgin purity, celibacy. If one, however, knows not how to unite this passing over to the Deity through the Moloch-fire with the religious standpoint of Semiticism, let him keep in mind that the Moloch-worship in general, in its origin and significance, certainly belongs to Upper Asia, where in Chaldaea the raising the souls up through fire lustration and self-torturings in the Mithraworship, in India the union with the Deity, took place through suicide by burning (as in the time of Alexander, in the case of Calanus).—Movers, I. 331, 332. As representative of Ahura Mazda, Bel in the Chaldaean Mithriaca taught the bringing up of souls (of the dead) through fire-lustrations, waterbaptisms (according to Lucian, Menippus cap. 7, at sunrise in the Tigris, at midnight in the Euphrates) and other customs which since the time of the Roman Caesars have become known in the West through the wandering Babylonian Chaldaeans, whose native place was Babel as seat of the Mithraworship and the Mithriac consecrations (Weihen; probably Mysteries are here meant).—Movers, I. 391. The Babylonian Bel-Mithra was Bel, and also Saturn (Kronos) and Sol.—ibid. 180, 181, 189. Mithra, Babylon's Sun.—Nonnus, XL. 400. Secretaque Beli et vaga testatur volventem sidera Mithram—

Claudian, de laud. Stilicon I. 59. Mithra, Unconquered Sun! —Spannheim, ad Juliani Caesaris, p. 144. But, further, Movers, I. 300–392 (comp. 234) says that the Israelites adored Mithra. The God standing on a lion (the emblem of Mithra) and surrounded by seven stars is the Mithra vaga volvens sidera. As Bel-Herakles, Mithra is the Lion of Judah, the lion being the emblem of fire (the sign Leo) and destructive force.—Rev. v. 5; i. 12, 16, 18, xix. 11–18. Mithra is the Mind-perceived Sun, the Helios Noētos and Logos.—Movers, I. 552–554, 390–393. Rev. xix. 11, 13 gives the Sun's White Horse, and his rider Mithra the Logos. Mithra is then Iesua the Saviour of the good. These are they who follow the Lamb!—Rev. xiv. 4. The Lamb, then, is Mithra.

> Rejoice over (Rome) thou heaven, and ye saints, apostles, and prophets, for the God has judged your judgment upon her. Babylon shall be found no more! Smite the Gentiles with a sharp sword.—Rev. xviii. 20, 21; xix. 15.

Mithra, especially in the later time, was regarded as a God full of love.—Lassen, Ind. Alterthumskunde, 2nd ed. II. 834. He was also called the Mediator. It was probably Mithra himself who was obliged to raise the faithful from the dead.—Havet, Christianisme, III. 349. In the Persian religion, which in later times, according to Spiegel and the Apokalypse, was influential towards the Western Asia, the Jesht Mithra informs us that Ahura Mazda has ordained Mithra to be Chief Watcher over all souls. The Saviour Angel Iesua, called also Mettron (Mithra), has been set by God over the Death angel and brings every night the souls of the rabbins into the heaven.—Bodenschatz, K. V. d. Juden, II. 192. Here we have Mithra, Metatron, and the Angel Iesua identified as Watcher over and Saviour of souls; besides, Iesua is Chief of the angels, the King of all angels.—ibid. II. 192; the Sohar to Deuteronomy, fol. 137. col. 4. To this we add Matthew xxiv. 31, xxv. 34 (where he is expressly named the King), and iv. 11, where the angels approach him as their Superior and serve him as the Ebionite Great Archangel. The Apokalypse declares the Vernal Sun (of Righteousness) to be the Slain Lamb, and that the Lamb had been slain from the foundation of the world.—Rev. xiii. 8. Whether this is an allusion to the alternations of Darkness and Light (from Dec. 22nd to March and Easter), as it undoubtedly was originally, is not to be examined here. The paschal lamb was a Jewish institution, known on both sides of the Jordan. The lamb was annually sacrificed. To connect the Saviour Angel with this annual sacrifice, or rather consider him foreordained as Slain from the beginning of the world would perhaps require quotations (Exodus, xii. 5, 7, 21, 23 ; Levit. ix. 7) from the Old Testament. But neither St. Matthew nor the author of 'the Gospel according to the Hebrews' could have carried the doctrine of Rev. xiii. 8 the way they wanted to into the minds of their Eastern contemporaries otherwise than by the illustration which is offered in Matthew, iii. 16, 17 and chapter xxvii. where human flesh suffers (since the Saviour Angel Iesua, as the Gnōstics said, could not be crucified, being bodiless spiritual nature). Hence to the author of the earliest gospel the incarnation, the union of the divine *Iesua* with the man Iēsous became an absolute necessity,—the composition of the Two natures in one!—Matthew, i. 20, 21. Hence the Essene doctrines, the parables, and the whole story had to be written. The name *Iesoua* was doubtless used by many Gnōstic authors, but as the name of the Saviour, not of a human being. They used it as the Jews used it, as the name of Metatron the King of the Angels, as Saturninus used it for the Salvator Christos. So Valentinus used it as the name of the Saviour of all spiritual life. So, probably, Markion used it in his dualist system to denote the Son of the Good but Unknown God. We may call it Gnōsticism, but was not all the ancient oriental theology and Angelology a pure piece of imaginative gnōsis? What is the difference between Homer's theos and any other Eastern man's theism? It is all gnōsis from India to Kronos, Herakles, and the Byblian Adon. And while Markion's antitheses could not stand, the difference between the Angelology of the Nazoria and the theory of Markion was a difference in gnōsis, not in truth. What is the first chapter of Ezekiel but a form of the gnōsis? Very similar to the gnōsis mentioned in the 34th chapter of the first book of Irenaeus (Lutetiae Parisiorum, 1675. Billius, Ducaeus, Feu-Ardentius). Τίς ἐστιν ἀλήθεια ? What is truth! Josephus tells about Herod and his time. He died in about 103. He does not say anything about the questions asked by Herod of the Arabian Magoi. Before his writings were interpolated, they, being in Greek, could have been used by the writers of the first and third gospels for certain historical references. Consequently

(—Matthew, iii. 11). Zoroaster taught that when God organised the Matter of the universe he sent his Will in the shape of dazzling light; it appeared in the shape of a man, and was attended by 70 of his most distinguished angels. The Phœnicians also placed the intellectual portion of the universe and that of our souls, which is an emanation from it, in the substance of Light. Its irradiation is looked upon as the action of the pure Soul, and its substance as a being as incorporeal as Wisdom (—Julian, Oratio iv.). Kedrenus tells us that the Chaldaeans also worshipped Light that only mind can perceive, which they designated by A and Ō, the beginning and end of the Greek alphabet, representing the extreme terms of the diffusion of light in the seven planetary bodies, the first of which, the moon, corresponded to A while the last or Saturn corresponded to O (mega), and the sun was expressed by I. These three vowels form the deity-name Iaō of the Phoenician and Chaldaean Gnōstics, the Panaugeia or universal Light distributed through the 7 planets, the principal of which is the Sun. This Panaugeia is exhibited in Rev. i. in the midst of the seven golden candlesticks, and under the emblem of the 7 Stars that the Christ holds in his hand.—Mankind, 574–579. If we take up the notion which (Irenaeus says) Kerinthus entertained concerning the Messiah, that the Messiah was not the *man* Iesu, we arrive at the old Jewish-Sabian view expressed in psalm, ii. The Saviour Iesoua is the Panaugeia. Matthew, xxv. holds on to this very conception when it calls the Messiah by the name King. It was the prevailing doctrine in the time of Philo and Simeon ben Iochai and the Sohar retains the same. The Light of Light went out from the King in the Beginning, says the Book of Splendor. It was Light of power said the Sohar and St. John. Christos is God and not man, so said they all. Kerinthus, an Old Ebionite in some respects, knew that the Sun's ray issued from the GOOD, that the Saviour held the 7 Sabaōth in his hand, and Kerinthus also knew the Adonimaoidos, the death and resurrection of the Syrian SUN or Lord; very likely he had read the Apokalypse (some think that he wrote it), but he was not obliged to believe in the crucifixion and resurrection of this Lord (as Irenaeus assumes that he did). He (released from the suspicions of Irenaeus) had the same views as most of the Ebionites would have had about the Iesua. " The Christus never suffered"; then was Kerinthus likely to fancy that a certain man named Iesua suffered? And if he did not suffer, then he could not have risen. Kerinthus had seen the image of the dead Adonis stretched out on a bier at the proconsul's office (as described in Theokritus), and knew that he was expected to return to life. He had heard the cry, chi Adon, as well as the dirge *Hoi Adon!* The Christians of the first centuries regarded the Messiah through the symbol of the sun! Wir werden beweisen dass der Messias oder Heiland von den Christen der ersten Jahrhunderte durch das Symbol der Sonne dargestellt wurde.—Ernst von Bunsen, Symbol des Kreuzes, 14. With this compare Micah, v. 2, Henoch, 48. 5; psalm, ii. 2, 6, 7, 12. Then from the sun God shall send a King.—Sibylline Books, iii. v. 590. The Messias appears as a Divine person in the clouds.—Dan. vii. 13; 1 Thess. iv. 17. The Gnōstics from Menander to Kerinthus believed in the Unknown or Unborn Father, not the God of the Jews. But the Saviour, the Christos, they usually acknowledged. But the Messiah was supposed closely connected with the sun. The Mourning for Adonis the Syrian SUN was kept all through the East, even in Jerusalem. The dead Adon's body was exhibited with the boar's wounds upon him like a modern crucifix. What hindered the Sons of the Jordan at Antioch from telling a similar story of the death of the Christos, not slain by a boar, but *crucified by the Romans?*

Basileides, who lived in Egypt about A.D. 136–138–150 under the Older Antoninus and Hadrian, had a peculiar gnōsis in reference to the υἱότης or Sonship. The doctrine of the Logos and of the Son of the God was already in Babylon and Egypt. Therefore a treatise upon the nature and position of the Son (as regarded from the standpoint of Philo and the Hermetic Books) might have been expected; and when the *followers* of Basileides (in the time of Hippolytus, in the third century) declared the evangelium to be the *gnōsis of things above this world*[1] we have to connect the Sonship wholly with the Logos-gnōsis, that is, with supercelestial things that are asōmatoi, spirits, and incorporeal. This is in agreement with the original doctrine of the Sibyl and 4th Esdras. The further back we go in the 2nd century the more clearly the Sonship is separated from anything like human flesh, whether in Kerinthus or in 4th Esdras. Philo's Logos is pure gnōsis, and without body. Christos-Mithra then is the Sabian SUN. The Sun's day and Christmas are sacred to the SUN, the Christos. The 4th Esdras, in the first half of the 2nd century, chap. xiii. 52, says: No one on the earth will have been able to see my Son or those who are with him except in the daytime (nisi in tempore diei). Those with him may perhaps be regarded as powers or angels connected with the sun.—Compare Matthew, iv. 11; xi. 27; xvi. 27; xvii. 2; Julian iv. 138. The sun is the emblem of the Logos, according to Philo, de Somn. 15, 16. The followers of Basileides seem to have had a theory that was known to the Ebionites, the primitive state of confusion! The Logos was the Creator out of this confusion. Now the *followers* of Basileides had an idea that the Son was the first fruits of the classification of the things in this mixed up, chaotic confusion that they called amorphia. This division into genera and species they held had got to be done through the division of the Saviour (the Logos). His corporeal part which was unformed suffered, and returned into amorphia; but his psychical part, which belonged to the Hebdomad, rose up and was restored to the Hebdomad; and this which was peculiar to the sublimity of the Great Archōn rose up, and remained with the Great Archon.—Hippolytus, vii. 27. Now that this idea is not borrowed from the Gospel of Matthew appears certain; for psalm, ii. 2, 6, 7 says nothing at all about crucifixion. The Logos, Creator, Saviour-Angel and King could not be crucified; the idea of a crucifixion is more likely to have been promulgated by the authors of the earliest Iessaian-Nazorine works and supported by reference to the Roman cruelties in Palestine. Neither Daniel nor psalm, ii. say anything about crucifixion, nor, probably, did Basileides.[1] And

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[1] If this is what constituted an evangelium, then every gnōstic system regarding the supermundane world (the Kingdom of the heavens) is an evangel, whether in Babylonia, Persia, Arabia, Syria or Egypt, whether Philonian, Biblical, Satornelian, Iessaean, Kerinthian, Nabathean, Ebionite, Nazorian, or Nikolaitan. All are forms of the gnōsis—the Great evangel. Clemens Al. puts Basileides under the Older Antoninus (—Clem. Al. Strōm. VII. p. 898) and under Adrian.

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[1] Works in Manuscript were easily altered. Iesua could be made to read Iesu or Iesus. For Christos or Saviour, Iesus could be substituted. For Missionary Saints, apostles could be substituted, and for Saints of the Nazoria as many men named Kephas, Iochan, Iacobos (Peter, John, James) could be named in the years A. D. 125–145 as would puzzle the Mithrabaptists of the Transjordan to see any error in a description of the events of ninety years before. How easy in that age to write about the *Messiah* and his disciples! For what belongs to Logos is of two natures, and not wide of the mark.

the Scriptures. Iesou Christos did not die upon the cross; another was substituted for him! Universal Judgment! How closely this all conforms to the Doketic views.—Vide Irenaeus, I. xxiii. Hence the Mussulman Religion is derived from one of the forms of gnostic Messianism. The Turk inhabiting the Chaldaean, Sabian and Jewish regions is a fatalist, like John, iii. 27. Fatalism is the result of deriving all life, all power, all destiny from One Source. The Turk's 'Doketism' has descended from the 2nd century, from the time of Basileides Kerinthus and Markion.—Exodus, iii. 4, 6, 14; Irenaeus, I. xxv. (xxvi). The present Chaldaeans of Mosul are descendants of the Old Assyrians. "The Chaldean community considers itself, and rightly so, the most ancient as to nationality and Christianity. As regards nationality, they hold that they are descended from the Chaldeans, or Assyrians, mentioned in Holy Writ; and with reference to their Christianity, the list of the names which composed the heads of the Church shows that their forefathers professed Christianity as early as the first century."—Mr. Hormuzd Rassam of Mosul; Grattan Geary, "Though Asiatic Turkey," p. 67, Harper, New York. The Chaldeans speak the same language as the Sabeans or Christians of St. John. The present Chaldeans speak, with a few variations, the same dialect as that used in the Targums, and in some parts of Ezra and Daniel, which is called Chaldee.—ibid. p. 67. The Chaldean language is Syriac, but the Chaldeans call it Chaldean. Formerly the Syrians wrote and pronounced as the Chaldeans do now.—p. 67. The old Chaldaean character is said to have existed three hundred years before the Christian era. There were Nazoria on the Euphrates and Tigris, Baptists; there were Christians at Babylon (—1 Peter, v. 13); Christians at Edessa; and Chaldean Christians long settled at Mosul on the Tigris. Nearly 10,000 Christians reside at Mosul, mostly Chaldaeans; for three centuries they have acknowledged the Pope. The situation of Edessa is not so remote as to prevent intercourse with Antioch and Asia Minor. If, then, we notice the Chaldaean-Persian White Horse in Rev. xix. 11–16, the reference to the Babylonian-Jewish Seven-rayed God (—Rev. i. 12–16; ii. 1; iii. 1; iv. 5; v. 6), the hope of aid from the Euphrates (Rev. ix. 14, 15, xvi. 12), we cannot fail to connect the Apokalypse closely with the Dispersion between Antioch and Mosul (in spite of Rev. i. 9–11; ii.; iii.) and with Second Century Messianists. Moreover the Apokalypse is Judaeo-nazarene (Rev. ii. 6, 14, 15, 20) and almost as encratite as Markion.—Rev. xiv. 4 ; 1 Cor. vii. 1, 8, 9.

According to Assemani, the Chaldaeans, or Assyrians, received Christianism in the time of the 12 Apostles. This alone shows the lateness of his sources ; for the 12 Apostles were probably not named until near the time when the first gospel appeared (140–155). Adi, one of the disciples, was martyred at Edessa, so says the tradition, and Mark, his disciple, preached the Gospel in Babylonia, Assyria, and Persia. This looks as late for Mark, as the 'Gospel kata Markon' seems to be. If he resided at Ctesiphon and Seleukia, we can conceive of a Chosen Church at Babylon in the 2nd century.—1 Peter, v. 12, 13. According to Assemani, the Chaldeans constituted a large Christian community separate from others. Their Church extends through all Asia, existing partly in the Persian, partly in the Turkish, and partly in the Mogul Empires. The Patriarch resides in a monastery not far from Mosul, and has many bishops under him.—Hormuzd Rassam ; ibid. p. 67. Layard, Babylon and Nin. p. 154, found an Assyrian seal (with the impression 'a king, attended by a priest, in act of adoration before a deity standing on a lion and surrounded by seven stars'). As the king always worshipped the supreme divinity (Sol, Bel) we have here the Assyrian worship of Bel surrounded by the Sabaōth, the Seven Planets, the Seven-rayed God.—Compare Numbers, xxv. 4, xxiii. 1, 14, 29 ; Rev. i. 16 ; 2 Kings, xxiii. 5. The Messianists of the Apokalypse were, then, Judaeo-Assyrian-Chaldaeans. Ibas, Bishop of Edessa, was one of the greatest defenders of Nestorius. Mosheim says of the Nestorians called also Chaldeans : Of all the Christians resident in the East they have preserved themselves the most free from the numberless superstitions which have found their way into the Greek and Latin Churches.—Mr. Rassam ; Grattan Geary, p. 68. There is a tradition in the mountains that the Nestorians were originally Jews, and the Moravian Jew (Benjamin II.) who visited the Kurdish mountains in 1855 regarded the Jews whom he found there and the Nestorians as one race, having many things in common.—Grattan Geary, p. 68. If this is so, it certainly was not difficult for an Eastern Syrian or Chaldaean to go from Edessa to Antioch, and thence to 'prepare the way of the Lord' among the seven churches of Rev. i.

11. But as the Syrians of East Syria might not have held such views as suited the Roman Church, possibly this might in some degree account for the preparation of writings bearing the name of Paul. The circumstance that the Apokalypse and the Gospel of Matthew were both written in Greek shows that the Diaspora of the Tigris and the Ebionism of Matthew had in view the extension of the Messianist Church towards the West.—Matthew, xxviii. 18, 19.

Matthew, iv. 25, paints the scene of the Ebionite background to his picture: Galilee, the Decapolis, Judaea, and beyond the Jordan. Epiphanius extends the Ebionite sphere to Bashan, Caesarea Philippi, Antioch, Cyprus. The Phoenician names of Herakles were Archal, Azar-el, Israel, Sandan, Dorsanes, Zohar, and many others. As Mithra, he was also to be considered the Great Archangel of many names. The Sun-god Habol (compare the names Apellōn and Apollōn) was adored with Sol. Bal, too, like Herakles, was also Saturn.—Movers, I. 185, 290, 425–7. When, therefore, the Codex Nazoria, I. 22, 24, calls Abel Ziua Gabrail the Messenger, and says that Gabrail bore up and spread out the heaven and put together and prepared the circle of the earth, we are reminded of the close relations of Bal (Mithra, Zeus Belus) to the Life-god Iahoh in 1 Kings, xviii. 21, 22, 24, and of Gabriel's relation to Iahoh, in Luke, i. 26, 28, 30. But the Codex Nazoria does not continue in the style of Luke's Gospel. These transjordan Gnostic Nazoria, probably some centuries before they got down to Bassora, set up Abel Ziua as their Archangel and Logos, in opposition to the Messiah Iesu and the Aeon Anos (Anush). So that the Eastern theologians, like modern politicians, were not all of one mind.—Codex, I. 56. Was there not a kinship or some Sabian relationship between those troublesome Ebionites beyond Jordan, who considered Iesu the son of Ioseph and Maria, and the Nazoria of the Codex who called him a false messiah? Things equal to about the same thing are about equal to one another. Remember how the Nazoria and Ebionites in the Desert worried Irenaeus and Tertullian. The Ebionites and Nazoria dwelt for a long time together in the desert region between Egypt and Syria, and in the place of religion they substituted Baptism.—Norberg, Cod. Nazor. pref. p. v.; Epiphan. Haer. xxx. They were of the nation of the Nabathaeans, Norberg, p. v. They had their doctrine of

the other Sabians. Sabaism is the Religion of Hermes.[1] Hermes plays on the lyre of the seven planets. Hence he was the Logos and was called Sabaōth, "seven planets"; for planetae and Sabaōth are both feminine gender. He is called also Sada and Zadus; and the Bible names Ia'hoh el Sadi;[2] thus identifying Hermes as the Supreme God,—the source of the soul, and the Supreme God, according to Herodotus. Hermes raises the dead, according to Homer; we find him so occupied (Mercure evoquant une ombre[3]). This identifies him with the Chaldaean Mithra-Bel, the Seven-rayed god of the Resurrection of souls, the Logos and Liberator[4] of souls from Darkness,[5] the Saviour in Hades or Sheol.

What in thee hears and sees is the Logos of the God.—Hermes, I. 6.

Above every Power I invoke this which is named Light and Good Spirit and Life; for thou hast reigned in the body.—Irenaeus, I. xviii. Gnostic Haeresis.

The true light was that which lights every man that comes into the world.—John, i. 9, 10.

The Mendaites are called Nasaria (Nazoria) by Norberg, preface to Codex Nazoria, pp. 1, 3. They are descended from the Christiani or Baptists of John. "For the Haeresis of the Nasaraioi was before Christ and knew not Christos."—Epiphanius, Haer. xxix. 6. But they knew Mithra and His Baptism. Thus this author puts these Baptists in the beginning of our era, as the Essaioi are placed by Josephus before our era. It is plain enough here that Epiphanius tries to keep them separate from the Christian Nazōraioi; only the use of the Baptist's name in the Four Gospels and the Liber Adami (Codex Nasaraeus) interferes with the purpose of Epiphanius.

En dè tais hemerais ekeinais paraginetai iōannēs ὁ Baptistēs kērussōn en tę̄ erēmo.

Tote paraginetai ὁ iēsous apo tēs galilaias epi ton iordanēn tou baptisthēnai.—Mt. iii.

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[1] Chwolsohn, I. 39, 637, 641.

[2] Exodus, vi. 3. In Sole tabernaculum suum posuit.—Vulgate psalm, xix. 4.

[3] La Chau et Le Blond, Description des principalles Pierres Gravées du Cabinet du Duc d'Orleans, tom. III. plate 23.

[4] Liber, Gallus, Adonis.

[5] Tamas, or Tamuz. Thou dost fly afar, O Adonis, and comest unto Acheron.—Bion, I.—We can follow in the Vedic hymns, step by step, the development which changes the sun from a mere luminary into a creator, preserver, ruler and rewarder of the world,—in fact into a divine or supreme Being. . . He who wakes us in the morning, who recalls the whole of nature to new life is soon called 'the Giver of life.'—Max Muller, Cont. Review, Nov. 1878. p. 710.

Mani (born c. 240) was brought up among the Mogtasilah (Baptists of Babylonia) in the Mandaite religion.—Chwolsohn, I. 124, 125, 129, 132. Sobiai and Ssabians are manifestly identical; the last are still called by many travellers Sobis and Subis. The Elkesaites are, after what has been said above concerning them, identical with them both. The Sampsaioi must likewise be identical with the Sobiai or Ssabians; for they have one common founder; the first Epiphanius distinguishes as such who are neither Christians, nor Jews, nor Heathen, but an intermediate of these three; so too the Ssabians of the Koran, the Mendaites, are constantly described as between Judaism, Christianism and Magianism, who have adopted something from every religion. Moreover there are special points in which the Sampsaioi and the Koran Ssabians (Sabaioi in Greek) agree, as e.g. the rejection of the prophets and apostles, the Washings and Purifications, etc.—Chwolsohn, I. 121. The description of the Ebionites in Epiphanius, Haer. xxx. 1, is like that of the Mendaite Sabis. From what has been said we can see how closely Elchasai and his followers were connected with that religious-philosophical circle of formation of the second and third centuries called Gnōsis.—Chwolsohn, I. 123. The Mendaites are traced back to the time of the father of Mani.—Chwolsohn, I. 124. This carries them back to A.D. 250, quite sixty years perhaps after the Evangel according to Matthew was published. The first accounts from the first followers of Mohammed down to the contemporaries of El Mâmûn (A.D. 830–31) under Ssabism recognised only the doctrine of the Mendaites the so-called John-Christians (that is, a compound of Christianism and Magism, or of Judaism and Magism, or of Christianism, Judaism and Magism united.—D. Chwolsohn, I. 19. Since the Mendaites were remarkable for their frequent washings (ibid. I. 112) they come very near the Ebionites of Epiphanius and the Essenes of Josephus, Wars, II. viii. 10, 13. The Mendai language resembled the Chaldee more than the Syriac. The Angel Gabriel was the Jewish Fireangel, and the Chief Angel among the Mendaites. Elchasai (90–100) claimed to be the founder of the Ebionites, Nazōrenes, Ossenes and Mendaites (Nasaraioi).—Chwolsohn, I. 117.

Like the Jews, Simon Magus, the Gettite, held the intelligible and visible nature of fire. Justin Martyr and the

"Evangel according to the Hebrews" state that fire flamed in the Jordan when Iesus was baptised. In the Old Testament psalm, ii., the Christos was no human being. Among the Ebionites, he was the Great Archangel, the Son of the God. Justin Martyr calls him Logos and Angel. A part of the Gnōstics divided (separated) Iesu from the Christos (solventes Iesum).[1] From Irenaeus, 207 [Harvey, ii. 89], we learn: "Alterum quidem Jesum intelligunt, alterum autem Christum (they think Iesus one, but Christus different).—Peter Holmes, Tertul, agst. Marcion, p. 454, note; Ante-Nicene Chr. Library, vol. vii. Now the 1st epistle of John, iv. 3, expressly anathematises this view, saying: " Every spiritus not confessing that Iēsous Lord has come in flesh is not from the God, but belongs to the Antichristos" (is that of the Antichrist), "which we have heard that it comes, and is now in the kosmos at this very time." This passage in 1 John, iv. 3, shows that the Gnōstics *severed* the Christos from the man Jesu as soon as the other Gnōstics united the two; just as Hippolytus, vii. 33 shows that the doctrine in Matthew, iii. 13, 16, 17 is in some things like that of Kerinthus. If the Apokalypse does not know the Gospels, why should Kerinthus be supposed to have known them? How was the story of the Virginal Birth kept secret for 30 years, and how did it get noised abroad so that Irenaeus should conclude that Kerinthus knew anything about it? Palestine was full of Sunworship of one sort or another, and if the story had been known to the public at any time there would have been no occasion for any further miracle. But Irenaeus tells us that Kerinthus did not believe it, he couldn't believe it. He does not tell us how Kerinthus could have learned the story any way; and assumes that Kerinthus knew the contents of the Gospels before they were published, perhaps. He writes as if Kerinthus knew the entire story that Irenaeus had read in Matthew and Luke! Now if the author of Supernatural Religion is correct in his published opinion

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[1] Kerinthus separated the Christos from the man Iesus. So did a large body of the Ebionites. The Gospel treats the Ebionites as Nazarenes. According to Epiphanius, ed. Petav. I. 117, and in accord with the previous gnōstic view of the Messiah, one would surmise that Kerinthus preceded the period when the Christos was held to have been made flesh; in other words, the Christian Church brought out the gospels subsequent to his time.—Dunlap, Sōd, II. pp. xiii. xiv. The treatise of Irenaeus seems calculated to teach converts in Gaul enough to keep them partisans and give them no further information. See Iren., I. xxv.–xxvii.

Messianism alone, the words Iēsou Christos having been put in as additions to the first chapter. The second and third chapters have a Grecian-Jewish aspect, as if connected with the Jewish Diaspora. The book is written in Greek; but the Jewish Diaspora knew Greek, and the author of the Gospel according to St. Matthew quotes the Greek Septuagint. Justin Martyr wrote his first Apology (if he was the author) after he had read the Evangel. His works are suspicious in look and in their apparent date. It is possible that his first Apology is as late as A.D. 155. Justin's pseudochristoi and pseud. apostoloi wear a late aspect, like the Four Gospels. It is a little strange that neither Matthew nor Luke tell who gave them the story of the Virginal Birth.

Clemens Alexandrinus (Strōm. vii. p. 898) puts Basileides under the Older Antonine and under Hadrian. The older Antonine began his reign in A.D. 138–139. Now allowing three years of adult life to Basileides under Hadrian and the remainder of the life to Basileides under Antoninus Pius [1] after 138, there is reason to presume that Basileides wrote as late as 145–150. He has the doctrine of the Hebdomad, which Saturninus also had, perhaps Kerinthus too. Now, as there is no reason to think that Basileides himself (whatever his school may have done at a later period) ever mentioned the Crucifixion of Iesu, the statement of Irenaeus, I. xxiii. (ed. Lutetiae, 1675) to that effect is simply incredible. Irenaeus altered the order in which the names Basileides and Satornil (Saturninus) stood in the Syntagma of Justin Martyr and the list of Hegesippus, according to Adolf Harnack, pp. 48, 52, 56; Dict. Chr. Biogr. vol. III. p. 261: Irenaeus advanced Basileides from number six to number four: and Saturninus to number three from no. 7. If he had not told a story about Basileides making him appear to be aware of the Crucifixion of Iesus, the effect would not have been so serious. We possess two different systems given out as Basilidian, an older one which the Philosophumena and Clemens Alexandrinus exhibit, a later one which Irenaeus, Epiphanius, Theodoret set forth. The last gives the first only mutilated, seeing that the whole as it were upper part of the system up to the Megas Archōn of the Ogdoad is cut away, and this was raised to the highest God, a mutilation which then made the including of dualist elements necessary because otherwise the mixing of light with the hulē could not be explained. The older Basilidian system lets the light out of the Hebdomas shine down at first upon Iesous.—Uhlhorn, Hom. 287, 288. But the native Syrian word is *Iesoua*, with the meaning *Saviour* (like the Sōtēr of Valentinus). It is not necessarily Matthew's idea of the man Jesus, but may be Saturninus's Salvator, Christos. It was no difficult thing, in pushing the views contained in the Gospel of Matthew, to confuse two different ideas connected with the Syrian name Iesoua; one, the Saviour without a body (asarkos); the other, the man Iesous Ben Dauid. In this way, using the usual credulity of mankind, Irenaeus might perhaps succeed in apparently carrying back an important part of Matthew's narration to an earlier period than the real Gospel according to Matthew. That this was the aim of some is evidenced by the *claim* that so early as the reign of Claudius there was a rumor to the effect that Iesu was risen from the dead. Hippolytus shows that the "Sonship" in Basileides' doctrine was in nowise connected with MORTAL FLESH, and it was easy for any one (follower of Basileides or not) out of the Logos (the Sonship), the Creator from Confusion (or Chaos), to infer from the division of the Saviour into genera and species that "his corporeal part which was unformed suffered and returned into amorphia." But there is nothing here like the account of a Roman Crucifixion of the Saviour, as given in the Gospel of Matthew! If, however, any one wished to manufacture out of Basileides evidence pointing to the historical truth of Matthew's account of the Crucifixion the way was to make Basileides appear earlier than 125–130 and then let him appear to know the story of the Crucifixion. That would be one way of bolstering Matthew. Kerinthus and Karpokrates (in Irenaeus, I. xxiv. xxv.) indicate a knowledge of Matthew, i. 18–21, while Irenaeus, I. xxvi. refers to Matthew's Gospel as the sole authority of the Ebionites! Evidently Irenaeus wanted to advertise the Gnōsis of the Apostles. In the midst of Syrian Gnōsis it was the proper thing to do, as well as to attack Simon Magus and Markion and Valentinus. Now, in the list that Harnack got from Hegesippus, Markion comes third on the list, Valentinus fifth, and

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[1] Tertullian adv. Markion, I. 19. Markion could perhaps have heard of the Crucifixion which may have been known as early as A.D. 140–146 through "the Gospel according to the Hebrews." Nothing in Justin proves the time when the story was known except that some gospel must have mentioned it.

Basileides sixth; so that the succession, "Simon, Menander, Markion" would tend to place Markion about 150–159, considering that Justin (between 157 and 165) mentions his followers, the Markionites, in his latest work (the Dialogue with Trypho), and Markion in perhaps an earlier work.

> Μαρκίονα δέ τινα Ποντικὸν, ὃς καὶ νῦν ἔτι 'στὶ διδάσκων.—Justin, Apol. I. p. 145.

This would put Markion at about A.D. 151–159, and Justin at about 151–160, with *no knowledge yet* of the Gospel of Matthew and quoting only from 'the Gospel according to the Hebrews,' which must have contained the Crucifixion-account, as it did the 'Baptism in the Jordan.' This last shows the intimate connection between 'the Gospel according to the Hebrews' and the Baptist Nazorenes and Ebionites beyond the Jordan.—Matthew, iii. 1–7, 9, 11, 13, 14; iv. 1; xxviii. 19; Mark, i. 4–6; John, i. 28. As the Apokalypse mentions no Apostle by name; but only 'the One in the midst of the Seven,' the Logos on the Sun's White Horse, and as we distinguish between the Nazōrene Angel-King (—Rev. v. 5, 6; Julian, Orat. v. p. 173) and Gospel Christianity, and, as we have already dated the Apokalypse about A.D. 130–4, it therefore seems probable that 'the Gospel according to the Hebrews' was written about A.D. 140–150. The only reference to the *Desert* is in Rev. xii. 1, 6, 14, where the Woman clothed with the Sun (the Moon under Her feet) is Eua, Isis, the Mighty Mother in Virgo! So slight a notice shows that John, the author, was no Nazoria, nor Ebionite, nor Jordan Baptist, but an antegospelite Christian of the Antioch Diaspora. This the groundwork of the book! It may have received some later touches. But, at first, it shows nothing of the love for the Desert and the Great Baptist that the Gospel according to the Hebrews and the Evangel of Matthew display. Consequently the Apokalypse preceded the Four Gospels, these last sprung from the Nazoria and the Jordan, and may be dated after A.D. 150. The 'Gospel according to the Hebrews' was somewhat earlier than Matthew's Gospel. Early in the second century the Gnostics shared the name of Christiani as Justin testifies. The Gnosis of Simon could be parodied by allegorising it. The eunoia, or intuition, or soul could be allegorised as a woman with whom Simon associated.[1] But he evidently argued about the Powers of the

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[1] Antiqua Mater, 214, 215.

The Destruction of the Temple struck home to the East. Clementine Homily, ii. 17, says: First a false evangel[1] must come by some deceiver and afterwards so, after destruction of the HOLY PLACE, a true 'Glad Tidings' be secretly sent for correction of the Haeresies that shall be;[2] and subsequently, towards the End, first Antichrist must come, and then our Christ Iesou reappear, after whom Eternal Light having risen, all the things of Darkness become invisible! The man who wrote this in the last part of the 2nd century knew how to revive the sinking faith of the ignorant and credulous. Believe, and you will be saved. Erchomai tachu, "I come quickly!" Now, when Messianist Christianism was coming forward, such words as those retained in Homily, ii. 17, may have inspired the coming sect and led to the Gospels being written. For erchomai tachu implies a widespread belief in the Saviour Archangel and his coming as the Lamb of "Aries." But the Lamb is represented slain.—Rev. v. 6. And the Temple destroyed.—Rev. vi. 10; xvii. 6, 9, 18; xviii. 10, 18; xi. 1, 2; xxi. 10. Another peculiarity is that the Apokalypse is Jewish.—Rev. iii. 9, 12; vii. 5–8. ix. 14; xi. 16; xiv. 1; xvi. 12; xvii. 6, 9; xviii. 17; xxi. 10; xxii. 15, 20. And not the name of an Apostle, not a word about Christians, nor Pharisees; and the Slain Lamb has been slain from the foundation of the world (—Rev. xiii. 8), power is given over the *Gentiles* (—Rev. ii. 26, 27), the slain (—vi. 9, 10; vii. 14) are to be revenged on Rome (—Rev. ix. 14; xvi. 12), and the Gentiles shall tread under foot the Holy City (Jerusalem) and the dead shall lie in the square of the Great City which is spiritually called Sodoma and Aegyptus, where, too, the Lord was crucified.—Rev. xi. 1, 2, 8. The author of the Apokalypse may have been a saint and Jew, a Jewish *Messianist*, a hater of Rome, Gentiles,[3]

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[1] Good tidings.

[2] Rev. xiv. 4, is as Markionist as Luke, xx. 34, 35. It is Markion's very idea.

[3] It has not a spark of Matthew's Essenism in it, except the one passage that we have thought to resemble Markion's view.

Daniel Völter in Theol. Tijdschrift, 1891. pp. 279, 281, 282, holds that there were three stages in the composition of the Apokalypse and that it is probable (Irenaeus, I. xxvi; Eusch. H. E. iii. 28) that Rev. xii. 1–10, xix. 11–21, 8 are of Kerinthian origin(?). The Christos is to be distinguished from Iesus.—Rev. xi. 15; xii. 1, 2, 5, 8, 10. xix. 11–15. xxi. 9, 10, 22, 23, xiii. 8; v. 5-8, x. iii. 10. That there is Ebionism in Rev. vii. 3–10, xxi. 12, 14, or something very Jewish among the "Dispersion" we infer from xi. 8, 15, xii. 10, xvi. 6, 7, xvii. 5, 6, 9, 12, xviii. 4, 5, 10, 17–22, xix. 15. Rev. xx. 6 may be Kerinthian (?) for Eusebius says that Kerinthus, being an enemy of Scripture, said and Nikolaitans, but there is nothing in common between the Apokalypse and Matthew's Gospel except Matthew, xxv. 34, 40, where, as in the Jewish Sibylline Book, the King (the Lord) gives Judgment, and Rev. xix. 11, 13 ; xxii. 12, 20. Rev. xxii. 15, is the stiff-necked Jew : Outside are the Dogs !

Bel is Mithra and is the Chaldaean Creator (the Demiurgus). —Movers, I. 276, 553. The Christos is the Creator.—Colossians, i. 16. As the beginning of the later gnōsis, the Chaldaean 12 precosmogonial Powers are to be regarded as coming into being at the time of the Chaos before the formation of the world ; for the Great Mother Taauta is called the Mother of the Gods, therefore of the subsequently produced beings born from Her. According to Berosus and Oannes the Deities were already in creative action, with Bel, even before the Creator (Demiourgos) had made the 7 Planets, and, as Abydenus says, appointed to everything its place.—Movers, I. 277 ; see Gen. i. 26 ; iii. 22. The better and more divine nature consists of Three, the mind-perceived Source, Matter, and what proceeds from these two, which the Greeks call kosmos. Plato

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there would be a space of a thousand years for celebrating nuptial festivals. Rev. xx. 9 goes back to the time of the Saints, the beloved City, and apostles prior to the Gospels. The 'camp of the Saints and the beloved City.' 'Parembole' means an army drawn up in battle array,—the army of the Saints. After all, the expressions of the saints and prophets should not be required to conform too strictly to historical accuracy,—else what shall we say of the destruction of Rome (Rev. ii. 26, xi. 8, xii. 10, xvii. 1, 6, 9, xviii. 2, 6, 10, 18, 19, 21, 24), except that it did not take place, although prophesied! The authority of Caius may be questioned in reference to Kerinthus on two grounds ; first, prejudice against Kerinthus, and second, his own date, c. 229.—Epiphanios, Haer. li. 2, 3 ; Iren. I. xxvi ; Eusebius, H. E. v. 28 ; vi. 35 ; ii. 25. Caius was born about the time of Zephyrinus Bishop of Rome, and Dionysius was made Bishop at Alexandria about 247, so that it is not probable that he could have quoted from Caius before 250. Now as neither Irenaeus nor Hippolytus make the charges found in Caius and Dionysius, and as the suspicion of the taste for the pleasures of a worldly life may have arisen from his theory that Iesu was the son of Ioseph, it is hardly safe to attribute much importance to what Irenaeus did *not* say against Kerinthus. There is no doubt that some parts of the Apokalypse do distinguish between the Christos and Iesus, and that Kerinthians (—Epiphanius, Haer. xxviii. 6) said that the last has not risen, but will rise when the universal resurrection of the dead shall happen.

When Joh. Fr. Bleek (Berlin 1862), p. 273, finds in Matthew, xxvii. 8, the expression "unto this day," it means that a long time had elapsed until the time when Matthew's Gospel was produced.—Matthew, xxviii. 15. But it was necessary to represent the Messiah's Coming as instanter (Rev. xxii. 20 ; Matthew, xxiv. 23-30, 31) else the effect of the prophesy and the Gospel would be soon lost. Matthew's xxiv. 31 appears to hang directly upon the words of Rev. xix. 11-21, xx. 1-4, xxii. 20. Matthew, xxiv. 15, would seem (in the style of prophetic writing) to apply even better to the review of Hadrian's troops on the esplanade of the ruined Temple than to the condition of things after Titus had marched his legions away from the wrecks of the HOLY PLACE.

indeed calls the mentally-perceived both idea and pattern and father; but the Matter he calls Mother and Nurse and Foundation and region of production; and the result of the Two he is wont to name Offspring and Birth. Osiris is the Beginning (the Spirit, the Fire), Isis (Issa) is the Receiver, Horus the Result.—De Iside, 56. Here we have something that is founded on the doctrine of 'spirit and matter,' in the first century. Simon Magus comes along with his quasi-babylonian Powers; and while Philo on Fugitives, 9, knows the Sophia's two genders the Samarian propounds Fire the Original Beginning and Primal Source (the Chaldaean having propounded the concealed God as First Source of all); he produces from Fire (as Moses does in Gen. ii. 23) two Paraphuads (produced Suckers or Germs) which have neither beginning nor end, but are the source from which the Aeons all sprung. One of these two primal fiery Emanations out of Boundless Fire is the Great Male Power of the duad on high; he is the Nous (Adam, Logos): the other Paraphuad is the Everlasting Female, the Mother of all that live, producing all the things; Simon calls Her the Great Epinoia, the Great Intelligence. Proverbs, viii. 1, calls Her the Benah, or Venah. This Primal Great Male is, later, the Adam-Christos of the Clementine Homilies and his original FIRE is attested by His Name As (Ash) in Hebrew Genesis ii. 23, as well as by the Baptism of Fire which Matthew, iii. 11 says is within the power of the Saviour Christ. Here we are, with Simon Magus and the Sibyl, on the threshold of the Gnōsis! This is Antepetrine, before the Gospels, *before Romanism.* Christianity in its primitive form was a separated tendency of Judaism over the Jordan among the Nazoria, Iessaeans and Ebionites.—Dunlap, Sōd, II. pp. xvi, 62; Jost, I. 393, 411.

Among some of the followers of Valentinus the Angel Gabriel was considered to take the place of the Logos. The Archangel of the Nazoria was the Angel Gabriel, the Jewish Archangel is Michael. Applying this test we may perhaps discover that the original form of the Apokalypse was Jewish. Compare Rev. xii. 7, xx. 1. Liber Adami, I. 164, 282. Mithra was the Light of Light, born at Christmas in a cave. Christos the Iesoua was born in a grotto at Christmas. What are the relations of the Apokalypse to the Mithraworship? First, in the catacombs at Rome there is a representation of three

and ends, the Judge and Equaliser of the strife between Auramasda and Angromainyus, in him at last both become dissolved. He is the conqueror of death and sin. The initiation into the Mithramysteries was marked by the symbol of water-baptism.—Nork, 86; Matthew, iii. 11–17. The Warriors of Mithra held the first rank in the Mysteries. See Rev. xix. 14, 15, f; xx. 9, the Camp of the Saints! Mithra confirms his soldiers, signing them on the forehead. As Light, Auramasta is first of the 7 Archangels; he is one of them as the Sun is one of the 7 in Rev. i. 13, 16. In the Jewish Temple the Golden Candlestick symbolised the 7 planets, of whom the Sun was the centre. He was Amōn, the Creative Mind and Logos, the Hindu Om, the Egyptian Amen. Mithra was the Sun in the Equator, and intervenes (Rev. xix. 11, 13) as Logos in the War of Light against the Darkness.—Luke, i. 78, 79. These are the antecedents to the Apokalypse and the Gospels of Luke and Matthew. They are the Mithramysteries,—in which were revealed the mysteries of divinity.—1 Tim. iii. 16; 2 Tim. i. 10; Mark, iv. 11; 1 Cor. xv. 51. There was something that preceded the Apokalypse. We have found it in the Mysteries of Mithra. Something preceded the Four Gospels. We have seen it in the Apokalypse, Essenism and Ebion-Nazōrenism, and a set of writings known to Messianists before the Gospels.

Justin refers to the Sibylline Book, to Hystaspes, to the Apokalypse, not to Simon Magus, Menander and Markion as giving clear prophetic descriptions of the Son of God; but he mentions them. Besides the scripta of Simeon ben Iochai regarding the Messiah, the Christians had Hermes Trismegistus, Henoch, lxix. 29, and the Pastor of Hermas; and the Christians were nicknamed Sibyllists. No trace of our Gospels is met in the fragments of Dionysius of Corinth, A.D. 170–177; on the other hand the Fathers used other gospels, these were in exclusive circulation amongst various communities, and even until much later times many works which have no place in our Canon were regarded by them as divinely inspired. Take the Gospel according to the Hebrews, for instance, or the Gospel according to Peter; the Ebionites and Nazarenes used these gospels.—Supernat. Rel. I. 419, 429; II. 167; Matthew, xvi. 16, 18. The Gospel according to Peter varies from that according to Matthew, and Matthew's Gospel expressly founds the Church on Peter! The sect of the Encratites made use of apocryphal gospels (—S.R. II. 162), and at a time when apocryphal works were habitually read we do not hear of the public reading of our Gospels.—ib. II. 171. The Christian Church seems to have brought on 'the double night of ignorance,'—the Dark Ages. In about 176–177 Athenagoras mentions neither Christ nor the names of his Gospels, but speaks of the Logos having prohibited 'kissing twice.'—ib. II. 199. But, as he mentions Christians, he must have been a Nazarene, like St. Paul.—Matth. v. 28. Self-denial and communism must have been the original gnōstic foundation of Christianism,—a broadened Essenism, broadened into a Gospel of Resurrection and the hope of eternal life. Philo, Josephus, and Eusebius confirm this. So do Simon, Menander and Saturninus. If then Christianism had its source in older works than our Gospels, with a reference to events unknown to our third Gospel but indubitably chronicled elsewhere (ibid. II. 203, 204), these chronicles must have had precedents in an Ebionite-Iessaean *self-denying morale* based on the claims of the *spirit* adverse to the flesh, which Athenagoras admits. The crucifixion of the flesh of the Iessaean apostles preceded Luke's or Peter's theory of the Crucifixion. The oriental contrast of spirit and matter had made the centuries its handmaids in bringing about the crucifixion of the flesh in the interest of Christian self-denial and the hope of the resurrection of the soul under an abiding trust in the Saviour. But the handwriting on the wall was '*spirit and matter.*' Here we have a philosophy in action. And when it utters itself in the 2nd century it has the Sibyl, Daniel, Elxai, Hystaspes, the three oldest parts of the Sohar, Hermas, Henoch, lxix. 29, Hermes Trismegistus and the Canonical Apokalypse under its influence. Nowhere, so far, does the Crucifixion appear. Therefore there is nothing but Daniel, ix. 26 and Hippolytus, vi. 20, and these mention, one the death of the Messiah, the other the death of Simon Magus; but neither mentions *Crucifixion*, nor does Revelation, xi. 8, mention it, for it is speaking figuratively of the Lord being crucified in Rome, by the cruel treatment of both Jews and Christians. Here we are then, on the threshold of Christianism. From this spot, at this period of its existence, we must expect the addition of Crucifixion-stories to the previous status of Messianism. But the subject of Crucifixion must first be called into existence. The birth, infancy, teachings, and parables

(Pastor of Hermas has parables) have to be described, then the denouement; and the narrative closes with the Resurrection.

The fact that the entire New Testament writings, including the Jewchristian, also the first canonical evangel, the Epistle of James and the Apokalypse originally were written in Greek, that also the Jewchristian 'Evangel according to the Hebrews' has been present in the Greek tongue and only later has been translated into Aramean, testifies undeniably to the early and general prevalence of the Greek idiom in the oldest Christian as well as the Jewchristian communities. More especially do the three first canonical gospels indicate the early need of the young church to possess the evangelical materials, that originally stood in the Hebrew language and letters, immediately also in a written Greek interpretation.—Resch, Paralleltexte, p. **111.** But they received them in Greek, not in *Aramean.* Who guaranteed that they were strict translations, or new works in a Galilean dress?

Essene and Nazarene morale supplies the teachings, parables were the common usage, the accounts of the birth and the infancy were spread abroad in many tracts and narratives; but the *Crucifixion* was without a precedent. Yet it was conceived in connection with the Crucifixions after Jerusalem fell and the Destruction of the Temple. O Jerusalem, Jerusalem, your Temple is left desolate! Jerusalem will be trodden down by the Gentiles. The Kingdom of the God is nigh.[1] Be worthy to stand before the Son of the Man in the final Judgment,[2] according as the Sibyl prophesied! Was not the T sign (also +) on the forehead a prophetical suggestion? The precanonical evangel was in Hebrew.—Dunlap, Sōd, II. 63; Sup. Rel. I. 461; Alfred Resch, Aussercanon. Paralleltexte, pp. 66, 68, 83, 84. The Sibylline Book and Henoch give the early Messianic standpoint without Mark's, Luke's, or Matthew's Gospels and without a hint of the Crucifixion. The same is true of the Apokalypse, known to the author of Justin's 1st Apologia. The Crucifixion story would have been out of place before the death of Barcochebah about 134–135, and the point is whether Rev. xi. 8 did not suggest to one of the authors of the Gospel according to the Hebrews or the three Synoptic

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[1] Matth. xxiii. Luke, xxi.

[2] Matth. vii. 23; xxv. 41, 46; xxiv. 3.

Father and the Christos; but from the *agreement* that Irenaeus specifies between Kerinthus and the Gnōstic Nikolaitans we may, perhaps, assume a *third persona* the Logos, as Father of the Christos (?). Then the Gospel of Matthew follows with only the Father and the King, the Son of the Man, Iesua Salvator. St. John, i. 1 comes last, with the God and the Logos. The logos belongs to Philo's gnōsis, and 'the Son of the Man' belongs also to the gnosis that Matthew uses. So that the gnōsis is there in the N. T. The Oriental Gnōsis is the father of all the gnōstic symptoms. The Creative Power is called God, the Kingly Power is called Lord.—Philo, Quaest. in Gen. IV. 2; Gen. i. 4; Matth. xxv. 40; John, i. 1, 3, 4. The world is not an emanation from God, as the Neo-Platonists said, but it has been *created.* Instead of one pervading law throughout the whole system of the universe as the Neo-Platonists thought, the Judaist-Christians conceived God as outside the world. The Christian Revolution developed a notion of Causation, the antithesis of that of Greek Philosophy and of Modern Science.—Stuart-Glennie, in the Morningland, pp. 267–269.

Since, too, Jews ask signs (miracles) and Greeks seek wisdom.—1 Cor. i. 22.

The whole system of Christian dogma, including its central theory of the supernatural character of Iesous the Nazarene, is only a mythology, of which the ultimate roots are in the causes which determined Osirianism. The Nile valley is the scene of a daily 'Resurrection of the Sun,' a wonder of eternal Rebirth!—ib. 306. Osiris enters the Moon.—De Iside, 18, 41. They place the power of Osiris in the moon.—De Iside, 43. The Manicheans in the third century held that Christ's power was in the Sun, his wisdom in the moon.—Faustus; Milman, p. 280, note; 1 Cor. i. 24. Again Adon (the Lord), entering the moon, loses sex. Adonis-Asar is Osiris-Asarel or Isarel, or Iachoh and Iacchos, Lord of life. Osiris is the Good Principle (the spiritus) in the sun.—De Iside, 52, 35, 40, 42; Julian, Oratio, iv. 132, 133. Osiris is Lord and King (—De Iside, 10, 12, 13) dies and rises from Hades.—ib. 19, 42. What was between A.D. 100 (when these things were written) and the Salvator of Saturninus in 125–135? The Good Principle (in Matthew, xix. 17) is crucified, and rises from the dead.—Matthew, xxviii. 6; Luke, xxiv. 6. But, according to 'Supernatural Religion,' I. 485, II. 481, not a trace of the existence of our 4 Gospels can be found for a century and a half after the events they record. Spurious works in great numbers appeared in the first two or three centuries of our era.—ib. I. 460. Only the traditions (Sagen) only the sources that lay before him does Luke let speak. The charge of 'unreliable' (nicht sicher) applies not only to the "Many" as regards their compilations but also to their *sources*, by virtue of the words "just as the original eye-witnesses handed down." Papias, too, uses the words 'not what those say who only know right well to relate, and to whom the great multitude adheres.'—Gfrörer, I. 62, 381. Suppose that the accounts that Luke found have declared the general opinion of his time and his coreligionists to be declarations of eye-witnesses; for the world is very quick to baptise writings. After he had read them through there rose up in the background of his spirit the suspicion that all that he found there was impossible to be true. This mistrust, when it came entirely to consciousness, and ran through its natural course, led to at all events the suspicion that those accounts could not altogether come from eye-witnesses. But it was not obliged to go so far but that Luke could well stand by that first impression which he afterwards softly utters in the preface as if only half consciously. Since his subject compelled him to say something about the sources of his predecessors he describes them, in the customary at that time generally accepted way, as accounts of eye-witnesses; and perhaps he supposed that the greater part of those sources was true and came from eye-witnesses.—ibid. 63; Luke, i. 4. He expected to make Theophilus certain of the truth, which he himself had to get out of those (suspected) sources. But Gfrörer, if he assumed that Luke deceived himself, does not admit that the work came from an eye-witness, or only in the smallest part.—ib. 63, 64. Luke considered a part of the written sources ascribed to eye-witnesses, many of the compiled accounts unreliable; and Gfrörer supposed it probable that the accounts, purporting to come from eye-witnesses, actually came from later persons who got them from the mouths of the eye-witnesses.—ib. 64. In fact, we have before us the hearsay testimony of an excitable people and an uncritical and unquestioning period. If the origin from eye-witnesses had been attested by external marks such as letter, seal, genuine signatures, judicial records, Gfrörer thinks there is good reason for suspecting that Luke would have uttered not a shadow of doubt against documents thus attested. But Luke has thrown some suspicion on the writings of preceding Christian authors, affecting their credibility. From the moment on, when he uttered his doubt, we can no longer say that those accounts had the warranty for themselves of the whole Christian Church.[1]—ib. 65, 66. This explains the necessity that existed for Justin, Irenaeus, Origen, Clemens Alexandrinus, Tertullian, to sustain the status quo of Christianism against Markion and the gnōstics. Hermes however was accused of appearing in human form, and the Sabian Arabs ought to have known something about that. Matthew, v., vi., vii., x., xiii. 35, 50, is a direct bid for the suffrages of the Ebionites; x. 5 is especially so, and is directly in conflict with xxviii. 19. But xxviii. 19 shows the Gospel to be late, so late as to have abandoned the subject of circumcision. Consequently the passages, v. 17, x. 5, 6 look like the work of some adroit populist or politician who well knew those whom he addressed.[2] The Iesua is de-

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[1] We can easily imagine that a more sharp-sighted critic than Luke or one less prejudiced by Christian opinions might have recognized the spurious character of many more among them. Our obligation to believe the statements, which he held for genuine and therefore embodied in his Gospel, depends singly and alone upon the confidence which we place in his critical acumen.—Gfrörer, p. 66. One thing we observe that Luke may not have read Matthew's Gospel; and indeed the more critically the latter is examined the greater seems the probability that it was a late Gospel. Luke says that "many undertook to regularly set in order a statement." Matthew's Gospel seems to answer this description so well that Gfrörer, I. 79, says that the Gospel of Matthew was not yet written; for Matthew gives more than Luke and has a thoroughly well written evangelium, so that Luke instead of writing another evangelium would have sent Matthew's instead to Theophilos, if it had then been in existence. Luke claims to have kept up with all from the first and to narrate in orderly succession (kathexēs). Matthew does this; and there was apparently no reason for his work unless to bring out and emphasise certain points more fully, such as abandoning circumcision, a closer connection with the transjordan *Iessaeans*, etc.—Matth. v. 17; x., xiii., xxviii. 18, etc. But Luke's account was written to Theophilos, while Matthew's is general, directed to teaching all the Gentiles. Gfrörer is convinced, from the circumstances, that Luke in writing that he had kept up with *all* from the beginning, did not mean to include Matthew's Gospel in the *all*.—Die Heilige Sage, I. pp. 80, 82. Mark is excluded from the All, since his work is made from Luke and Matthew. John too is excluded, as being an eye-witness, not writing as the All had handed down from the first.—ib. 80, 82. Philo. Quaest et Solut. II. 34 (II. 24) gives us a hint: Pugnantium mos est mentiri arte, ut ignorentur res. Lying must be done skillfully, so that the things be not known.

[2] See ὡς ἐνομίζετο, 'as he was considered.' Gfrörer, I. p. 109, regards these words as Luke's *addition* to his sources, and a decided qualification of his descent.—Luke, iii. 23. David was a popular hero. Hence a son of Dauid would be a favorite name for a Messiah on earth. Hence the genealogies of Matthew and Luke, deriving Iesu from Dauid, 'as was thought,' says Luke. Matthew wrote his evangel not long after Luke. —See Gfrörer, I. 82. The Devil was an important constituent of Ebionite belief.—

and amounts to about the same and no more than is found in the works of Justin Martyr. Since he died about 164 (164–167) he was a contemporary of both Justin and Markion, both of whom exhibit (154–166) a knowledge of some Evangel or other. Papias said that Matthew wrote the Oracles in the Hebrew dialect.—Eusebius, H. E. iii. 39. The author of 'Supernatural Religion,' I. 477, says that the Greek Matthew is no translation! Therefore Papias may have been imposed upon by one of the delusions of tradition; more especially, as St. Jerome, a great translator, avoided giving us the supposed *Hebrew Matthew* in any shape, although he translated the Greek Matthew into Latin. The opinion of the author of Supernatural Religion, I. 459, 460, is that the more primitive gospels have entirely disappeared, supplanted by the later and amplified versions. This, moreover, tends to explain the cautious but conspicuous position of Papias on the fence. Nevertheless it was a long time from the end of Barcocheba's insurrection (c. 135–136) to about 150–152 or later, when the Gospel according to Matthew may have appeared,—long enough to have got out a dozen or more Messianist Memoirs in the style of Justin Martyr's own production, in which Philo's Logos played the prominent part. But neither from Philo nor any other Gnōstic writer could they have obtained the idea of the logos made flesh; for that would be a defiance of the then ruling doctrine of '*spirit* and matter.' The Son of David idea evidently came out of the Old Testament, and probably was made use of as late as A.D. 138–148. Ideas are nothing until a party is formed to promulgate them. And the doctrine of a Messiah, already come in the flesh and expected to come again quickly, would not have been credited as long as Barcocheba was in the field. There may have been Essene, Elchasite, or Ebionite Oracles (logia) of the Lord in circulation prior to the appearance of the complete Gospel according to Matthew. Antiqua Mater, p. 143, mentions the lofty teachings of the Didachē, the Hagioi, apostles, prophets of the Diaspora during the 2nd century. "The Yoke of the Lord" is not to be made too oppressive.—ibid. 137–143. The expression "Oracles of the Lord" and "Yoke of the Lord" both point to some *Lord* that each acknowledges. Perhaps Papias was keeping track of the Saints and the oracles of some Didachē. "No period in the history of the world ever produced so many spurious works as the first two or three centuries of our era. The name of every Apostle or Christian teacher, not excepting that of the great Master himself was freely attached to every description of religious forgery. False gospels, epistles, acts, martyrologies, were unscrupulously circulated and such pious falsification was not even intended or regarded as a crime, but perpetrated for the sake of edification.—Supernat. Relig. I. 460, 461. Neither as a translation from the Hebrew nor as an original Greek text can our Matthew claim Apostolic authority.—ibid. I. 479. All its Apostolicity is gone.—ib. I. 476, 480, 482. Papias was acquainted with a Matthew different from ours, one that in its account of Judas directly contradicts the account in Matthew, xxvii. 5.—ib. I. 482, 483. As Papias says that he eagerly inquired what Matthew and the others said, he would not have contradicted his statement if he had known any work attributed to him that contained it.—ibid. I. 482. Therefore our first evangel cannot possibly be the genuine work of the Apostle.

Irenaeus places Markion at Rome under Anicetus (invaluit sub Aniceto), that is, in 154. Markion became of consequence under Anicetus from 154 to 166. Justin is the first who mentions that Iesu was crucified (—Apol. I. p. 139, and in the Dialogue); but Tertullian (Adv. Markion, I. 24; II. 28) tells us that Markion also knew about the gospel, at least Luke's Gospel. Yet Justin apparently knows not one of our Four Gospels but quotes from another one, 'the Euangelion, according to the Hebrews' or the Gospel according to Peter. As Justin mentions Markion in his first Apology, about A.D. 160 or later, Markion, if we believe Tertullian (c. 207), knew of some Gospel. Markion was under Anicetus whose episcopate lasted from 154 to 166. Did he know a gospel before 166? If he did not, then the first gospel was not written before 140. The Apokalypse knows no gospel, but Justin knows that the author of the Apokalypse was called John. Now the gnōsis preceded the Old Testament, which last cannot be older (as a whole) than the Book of Daniel, about B.C. 150; and in A.D. 70 the Old Testament was (after the Temple and Holy Place were destroyed) still *a gnōstic work*.—Gen. xi. 7; xviii. 2. Consequently, from Simon Magus down, the Gnōstics would no longer feel prevented from exercising their own minds in gnōsis in such manner and form as best suited them. We may presume that, after the Persian Antithesis (Ormazda and

Areimainjus), the Jewish Antithesis in Job, ii. 1 and in Rev. xx. 2, 3, some other one would harp for a thousandth time on the same string. And Markion of Pontus, in all the pride of Ascetic Gnōsis—inherited from India and from the banks of the Jordan, from Banous and the Ebionites in the Desert and from John himself who presided over Living Water—felt called to make an effort. He had before him the Book of the Revelation with possibly the name Iesua in it then, that of the quickly coming Son, or Saviour Angel, Christos Iesua.

Markion ventured to put forth a somewhat novel and (as Tertullian shows) *absurd* theory when confronted with the vast array of increasing multitudes of believers in the cruel death of the Lord. What brought forth, after Rome had torn Jerusalem to pieces, a swarm of Gnōstic theorists concerning supernal things? Because they knew the late origin of the Hebrew Bible and *disbelieved* its gnōsis! In the same way, John's Apokalypse was ignorant of what the Gospel may have taught. Tertullian about the year 207 expressly gives out that Markion knew the Gospel. Nevertheless it is not always safe to take Tertullian's *testimony*, but only his logic. In the absence of Markion's work itself, we cannot tell with how ample a mantle of Gospel riches Tertullian has invested him. After all, the Apokalypse is a singular book, unless it was first composed prior to all the gospels; and its most astonishing trait is that not a word is uttered against the *Pharisees* in the Book of Revelations. Is it that it was written at Antioch or in Asia that no mention is made of the *hated sect*, or was it that it preceded the great Messianist change that the new gospels were to usher in! In the Apokalypse it is Palestine against the Romans; in Matthew, it is the Ebionite and Nazarene against the Pharisee! It is peace with Rome! Surrender to Caesar! —Matthew, xxii. 21. Had Hadrian's Aelia Capitolina or policy anything to do with this? Only the Christians were allowed to go there. In this connection remember the Ebionim of Irenaeus, I. xxvi. who read only the Gospel of Matthew, who quotes the Septuagint. But as Justin mentions the Apokalypse and its author as one of the apostles of the Christos, why may not Rev. xi. 8 have suggested the idea of the Crucifixion itself (such as we find it in both Justin and Matthew) to the author of 'the Gospel according to the Hebrews' or of some other gospel, or to the author of Matthew's Gospel? The

God (—John, i. 1), is the Holder of the Seven Stars regarded as the Seven Eyes of the God, and is the Lamb in Aries. The Chaldaeans revered the King of the Seven Rays, and the Phœnicians and Jews did the same. Moses made the Candlestick of pure gold (the Sun's color) with six branches and Seven Lamps (the Sun's place on the top, in the centre of the six branch-lamps).—Exodus, xxxvii. 17, 18, 23. The Iaō (Iahoh) who presides over the 7 planet-orbits! This gnōstic symbol stood in the shrine of the Temple; and John's Revelation replaces the *human form* in the midst of the Seven Lights that the commandment forbade to be represented.—Exodus, xx. 4. He is the God of the Sabaōth, the Seven Planets. Layard found a Deity standing on a lion and surrounded by Seven Stars. Compare Rev. i. 16.

> He made oath, stretching (his arms) out (invoking) the Rays of the SUN and the God of the Hebrews.—Photius, Bibl. p. 339: Movers, I. 552.

The emperor Julian, about 361–2, held that the rays of the Sun which are able to raise up the souls [1] are specially adapted to those desiring to be freed from generation. The Sun draws all things from the earth. And if too I should touch upon the ineffable initiation into the Mysteries which the Chaldaean bacchised about the Seven-Rayed God, raising up the souls through him, I shall tell things unknown and very unknown to the masses, but well known to the blessed theologers. Wherefore I will be silent about these at present.—Julian, Oratio, V. 172. The Chaldaean God of the Seven planetary Rays reappears among the Jews in the Seven-branched Candelabrum in the Moses-temple, in Zachariah, iv. 2, a Stone with Seven Eyes (—Zach. iii. 9), Numbers, viii. 1, xxiii. 14, 2 Kings, xxiii. 5, and the Apokalypse, i. 12, 20; v. 6. The Chaldaeans

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"*turning*" and of 'the Mixture outside.' The young ram of Aries, in Julian's oration, is identified with the ram of the Sabians on the day when Sol enters Aries, and with the astronomical Lamb of Revelations, v. 6. But when we turn from this to the Gospel of Matthew we come upon a learned man who quotes from the Septuagint Version and from the Scriptures generally. Whether his Gospel was written at Antioch, Alexandria, or in Palestine, no fisherman wrote it. It is the Essene Evangel changed into Scripture for the Ebionites.

[1] The sun was the Symbol of the Logos.—Philo, Quis Heres, liii.; Vita Mosis, xxxix.; on Dreams, xiii., xiv., xv., xvi. When he speaks of the sun, he means the Divine Logos (the Word) the Model of that sun which moves about through the heaven.—Philo, On Dreams, xv., xvi.

call the God IAŌ instead of Mind-perceived Light, in the Phoenician tongue. But he is often also called Sabaōth as the One over the Seven Circles, that is, the Creator. Sabaōth the Creator, for so among Phoenicians the Creative number is named.—Lydus, de Mens. iv. 38, 74, 98, p. 112; Cedrenus, I. p. 296. Iaō is throned above the 7 heavens of the Chaldaeans. He was the Spiritual Light principle from which, in Chaldaism, the souls emanated. Compare Genesis, ii. 7, where the God breathes the breath of life into man. Iaō was regarded as the Creator. All this fits Bel.—Movers, I. 550, 552.

The Egyptians had their Book of the Breaths of Life; and Genesis, ii. 7 mentions "the spirit of lives." One of the invocations made by Isis for her brother Osiris is "that he may reach the horizon with his father the SUN, that his soul may rise to heaven in the disk of the moon."—Records of the Past, p. 121. "Man and the Sun generate man," said Julian; and the Sabians of Palestine and Arabia agreed with him. The psalm, xix. 4, said that in the sun He hath set his tent. The Sun in Aries was the Young Lamb. The emperor Julian after 361 wrote his 'Oration on the Sun' and mentions those gods who surround the King of all things, who aid him in scattering the souls upon earth, saying that the visible disk is a cause of salvation! In his next oration he mentions the "Little Mysteries" as celebrated when the Sun is in the Ram (Aries). About two hundred and twenty years earlier we find in Rev. v. 6, a Lamb standing between the Throne and every other divine emanation, like the Angel of His presence, the Angel Iesua, or Saviour Angel. In Babylon he was called Helios noētos and Logos, the God of the Seven Rays, who lifts up the souls to the world that is perceived by mind. In these Chaldaean-Sabian-Jew-Christian mysteries of the Iessaeans we perceive that gnōsis like salvation cometh from the East, even from Nabathaea and beyond the Jordan. When therefore the Arabians in later centuries worshipped, some the SUN, others, Christ, it is obvious that they had reference to one Logos, the disembodied Logos, the Angel-King of St. Matthew and the Ebionites. When the Messiah (the King) is met with in the Old Testament, we must admit that at some time, before or after Christ, or at both periods the Jews and Ebionites contrived to mix up this *asarkos* idea of the Divine Sonship with the idea of the 'Son of David,' and further complicated it with the restoration of Jerusalem's Kingdom and the rebuilding of the Temple.

The King in his beauty thine eyes shall see!—Isaiah, xxxiii. 17.

From the issuing of the word to frame and build Jerusalem until Christos the Prince, seven weeks and sixty two weeks!—Daniel, ix. 25, Greek. He shall destroy the City and the holy place together with the Coming Leader.—Daniel, ix. 26, Greek Version. A kingdom of Gentiles will destroy the City and the holy place with the Christos.—Daniel, ix. 25, 26, according to the ō. Here we have the angel gnōsis. The angels came and ministered to their King.—Matthew, iv. 11. The Anointed King has been appointed to rule over all hosts.—The Sohar, Commentary to Gen. xl. 10. For my Son Messiah will be revealed with those that are with him, and those who remain will be happy in the 40 years, and it will be after these years and my Son Christus will die, and all men that have breath.—4th Esdras, vii. 28, 29. And after seven days the Age which does not yet watch shall be awakened and shall die corrupted; and the earth shall give up those that sleep therein, and the dust dwelling in that silence, and the storehouses shall restore the souls entrusted to them, and the Most High shall be revealed on the Seat of Judgment.—ibid. 31–33. 4th Esdras, vi. is Ebionite; recognises Moses as the Lawgiver (vii. 59) ix., 31, 32. Our sanctification has been made forsaken, and our altar is demolished, and our temple is destroyed . . and, greater than all, the sign (or seal), Sion, since it was stamped with its own glory, is now too delivered up in the hands of those that hate us.—4th Esdras, x., 21, 23. This description dates the book later than the first century, and belongs rather to the period when Bethar was taken and Bar Cocheba killed. "Haec est Sion, quam nunc conspicis ut civitatem aedificatam." Sion was rebuilt by Hadrian. 4th Esdras, x. 55 seems to have sketched the New Jerusalem of the Apokalypse. In xii. 32, Esdras brings in the Messiah and the Last Judgment, like the Jewish Sibyl in manner and form. Expect your Shepherd, he will give you a rest of eternity, for he is in the nearest future who shall come in the end of the age.—Fifth Esdras, ii. 34. (Compare "I come quickly" in Rev. xxii. 20.) A young man of high stature, taller than all the rest.—Fifth Esdras, ii. 43. It is the

them was a vast conversion[1] of the uncircumcised going on at Antioch and Laodikea, in all Syria, then in Kilikia, Galatia, Armenia; and the headings of the epistles, Ephesus, Colosse, Philippi, Thessalonica, Corinth, showed the wonderful progress of this uncircumcised phenomenon with an Apostle at the head of it, whose name rung out loudly and whose fame was whispered even on Jordan's sacred shores. The seed of the Messiah that Moses and the Prophets, the Jewish Sibyl, Henoch, Fourth Ezra and all the Sabians had planted was ripening for the benefit of the Gentiles! Something had to be done at once. When the public is stirred, the only way of reaching it is by publications dispersed through missionaries, or apostles. The only thing left for the Iessaian, Nazōraian, and Ebionite Saints to do was to send a counter Apostle to Antioch, get out an Euangelion and send it after him as soon as possible. That Apostle to the Heathen was called Kephas, perhaps. Compare the names Kab and Kepha or Kefa. At any rate, among the later Ebionites Peter was regarded as the Apostle to the Heathen, while Paul was called an apostate from the Law of Moses, and attacked in the Clementine Homilies under the name of Simon Magus (?). But, as might have been foreseen, the Church increased under so much advertising just as the conflict of two parties led by selfish politicians draws public attention; and it became expedient for the Book of Acts to be put forth, making out on paper an entire agreement and unanimity between Paul and Peter. Hence the quasi Ebionite Gospel could say of Peter, “On this rock I will build my Church” and (as against Paul) “I come not to destroy the Law.”—Matthew, v. 17; xvi. 16, 17, 18. As Irenaeus, III. 1, says: “For we have not known the arrangement (plan) for our salvation through others than through those through whom the Euangel came to us, which indeed they at that time preached,[2] but later delivered to us *in Scripturis*, through the will of the God, to be the fundament and pillar of our faith. For it is not proper to say that they preached before they had perfect knowledge, as some dare to say, boasting that they are the reformers (emendatores) of the apostles. For after our Lord rose from the dead and they were clothed with the power of the supervenient Holy Spirit from on high,[1] they were replenished in regard to all things and had complete knowledge and went out to the bounds of the earth proclaiming the things which from the God to us are good, and announcing heavenly peace to the men who indeed both all equally and each of them have the Euangelium of the God. Thus Matthew among the Hebrews[2] in their own tongue issued a Written Evangel, at the same time that Peter and Paul preached the Glad Tidings at Rome and founded the Ecclesia." The argument of Irenaeus here seems to be that he relies on the Gospels, because of the men through whom the Evangelion came. It would be interesting to know if the name of Kephas was ever mentioned among the Ebionites before the Gospel according to the Hebrews was put forth. Did Markion admit the existence of the Twelve Apostles? The Apokalypse, xxi. 14 mentions 12 apostoloi of the Lamb. This Lamb is slain, but not crucified. It is the centre of the Seven and the leader of the Twelve, both Sabian sacred numbers; therefore the 12 apostoloi of the Lamb (Mithra) may well be the Spirits or Angels of the 12 Zodiacal Signs sent forth. The very names of the 12 Apostles

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[1] Knowing the Christians from Gentiles (to be) more numerous and truer than those from Jews and Samarians.—Justin, Apol. I. p. 156. The expression ‘the teaching of his apostles’ was very likely intended to draw criticism away from the euangelion to the so-called apostles.

[2] Irenaeus's only information on that point, whether any apostles *preached*, he gathered from the Scripture. So, if there was any tradition, it came from the Written Evangel according to the Hebrews. If Irenaeus calls that Matthew's Gospel, the two, *as far as Justin Martyr quotes the ‘Evangel according to the Hebrews,’* read like one another, if not literally, at least one would think the quotations were out of Matthew.

But as all Irenaeus knows of the apostles comes out of the Gospels, he should have put the Gospels first. Because then he was sure of what he was talking about. But when he put the *apostles* first, he did not know of his own knowledge. Still (like the author of Antiqua Mater) he might have thought that the first Christian teachers and preachers were roving saints, or apostoloi, without knowing their names or any particulars concerning them. One glance at the New Testament separates Paulinism widely from the Gospels as a wholly different element.

[1] He gets this too from the Scriptures. Now Matthew represents the *Ebionite* Scriptures. The Ebionites lived with the Nazoria, east and southeast of the Dead Sea and along up to Beroea, and, probably eastward towards Hilleh, Babylon.

[2] We notice here that the Evangel according to the Hebrews (as quoted by Justin Martyr.—Supernat. Rel. I. 420) bears a very surprising resemblance to the Gospel of Matthew. The Gospel according to the Hebrews was in use among the Ebionites.—ibid. I. 420. And Irenaeus, I. xxvi. states that the Ebionites use only the Evangel according to Matthew. The inference would naturally be that these two gospels were the same. But there were certain differences; and in the Stichometry of Nicephorus the Gospel of Matthew is said to have 2500 verses, whilst that according to the Hebrews has only 2200.—ibid. I. 426. The general opinion of the early church was that the latter was the original of Matthew's Gospel.—ibid. I. 425. If so, the Gospel according to the Hebrews must have been enlarged, and with some alterations perhaps.

were possibly unknown to Justin so late as about 160.[1]—Ant. Mater. 300. Markion, says Harnack, criticised Tradition from a *dogmatic* standpoint. Can we conceive of his doing so had trustworthy accounts of the Twelve and their doctrine been extant at the time and been influential in wide circles? Thus Markion supplies weighty evidence against the historical trustworthiness of the opinion that the Christianity of the multitude was actually based upon the tradition of the Twelve Apostles.—ibid. 301. The 12 counterpoised the one apostle (Paul).

The result of the whole is this, that if to the Paul of the canon and Markion we join the preceding name of Simon Magus, we get the three names mentioned in the Grundschrift, the basis or groundwork, over and upon which (under the name of Kērugma Petrou, Peter's preaching), according to G. Uhlhorn, the Clementine Homilies were superwritten. Therefore, the Kērugma Petrou must have followed Simon, the Paulinist; and Markion (about 165) about six to ten years after the first evangel with Peter's name (in it) appeared. While Justin's first Apologia mentions Markion and the "Memoirs of the apostles, called evangels," it nowhere speaks of Peter . . . or of "Peter's Preaching." The Didachē describes a set of wandering apostles in the third century. Matthew, x., describes a similar class, like the Essenes on their TRAVELS, and apparently announcing the Coming Kingdom, but not paying for the lodgings. Suppose that there was a Didachē (Teaching) of the saints in the first and second centuries; since it takes time to get an institution of the nature of a wandering Ecclesia well agoing, even if the Essenes set the example. The N. T. has the word "teacher."—Matthew, xii. 38; John, iii. 2. Where did they get it from if not from a Didachē? Now mark what Justin Martyr, Apol. I. p. 156, says: 'And thus we see events, the desolation of the land of the Jews and from every race of

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[1] Three are mentioned in Justin's dialogue, but they could be interpolations in the Ms. Of course where there were Hagioi (Saints) in the East, there were apostoloi, angeloi, messengers. The Essenes or Iessenes on their "Travels" might be messengers. We may add to these the apostles in the Didachē and Apostolic Constitutions, rules for whose conduct in their goings were prescribed. Antiqua Mater, 136–143, supposes that they carried moral proverbs memorialised. Matthew's Essene apophthegms in chapters, v., vi., vii., have something of that look. Then again there were Jewish apostles, emissaries of the Sanhedrin. "The Didachē of his apostles."—Justin Apol. I.

thinks that Barnabas, like the Apokalypse of Esdras, was composed in the reign of Nerva. The " forger of Barnabas " does not appear to have been the first to use the name Iesus as the name of a man, or Iessaian, or Angel. Iesoua was the name of the Saviour Angel Metatron-Mithra; whether Iesous was regarded as the mythic source of Iessaean dogma is a matter concerning which we have no further evidence than the doctrines of Elxai, which might suggest any human appearance. Compare the notions of Simon Magus, Saturninus (Iren. I. xxii. p. 118, putativè autem visum hominem), and the Gnōstics. The first or 2nd Gospel seems the most likely to have first produced an effect on the mind of the author of 'Barnabas.' For by what reason should we have believed in a crucified man that he is Firstbegotten to the Unborn God and will himself pass Judgment on the whole human race, unless before he came, born a man, we found testimonies prophesied concerning him ?—Justin, 1st Apology, p. 156.

I saw a dream, and lo, an Eagle came up from the sea.—Esdras, IV. x. 60.

A wind surged up from the sea, disturbing all its waves. And lo, that man was flying with the clouds of heaven, . . . the Man who had ascended from the sea !—Esdras, IV. xiii. 2, 3, 5.

The Messiah shall be revealed in the land Galil.—The Sohar, I. fol. 119.

As if a vision of a Man (kimareah adam).—Ezekiel, i. 26. This is a kabalist vision of Adam ; for Adm (in the kabalah) signified that the soul of Adam would reappear in Dauid and the Messiah. Irenaeus followed the conception of a Son of Dauid in Matthew's Gospel and was inclined to carry the idea of the two natures in Iesu as far back in the direction of Saturninus as possible. Saturninus, like the Apokalypse, has all the putative appearance of a man, while the Apokalypse talks of the Lamb and the Root of Dauid, but neither ever gets so far as a human man. Saturninus only gives the Salvator the appearance of flesh, as in Ezekiel, i. 26 ; but the Apokalypse never gets even as far as that, but says " one like a son of man."—Rev. xi. 15. Compare the epiphanies in Genesis, xviii. 2, Exodus, iii. 2, Judges, xiii. 18-22. Irenaeus has not helped St. Matthew much, in regard to the anthropomorphist conception of a Iesu as Healer and leader of Iessaians. The words in Luke, xiii. 34, 35, 'Your temple is abandoned by you,' showed that they were penned after the House of Judah was broken up. Compare ‘Jerusalem’s dolor,’ ‘Sion delivered into the hands of our enemies,’ ‘incendio Sion.’—Esdras, IV. x. 20, 23 ; xii. 44.

> Hierusalem, Hierusalem, slaying the prophets and stoning those sent to her . . behold your House is abandoned by you.—Luke, xiii. 34, 35. “Ruina Ierusalem.”—Esdras IV. x. 48.

The Hellenists of Asia Minor must have continued in the status indicated in the Apokalypse, a confusion of Hellenist and Diaspora, a tumult of circumcision and uncircumcision between Jew and Greek until the views of some Paulus predominated, contending for both Jew and Greek, the law for the Jews, Christos and self-denial for the Greeks, while Kerdon, Markion and Justin were wrangling about which was the God, the God of the Jews or the Unknown Father, and whether the Christos was the Son of the Unknown Father or of the God of the Jews whose tabernacle was destroyed by the Romans and the Temple of Jupiter Capitolinus put in its place by Hadrian. Apelles contended that the flesh of the Christos was sidereal. —Adolphus Harnack, p. 84. Both Markion and Apelles denied the nativity, human nature, and human body of the Christos.—ib. 81, 84, note. The notion of the ‘Son of Dauid’ is taken from 1 Sam. xvi. 1, Isa. lv. 3, 4, lxi. 1. In his Harmony of the Evangels Tatian cut out the genealogies of Iesu.—Harnack, 89 ; Theodoret, Haeret. Fab. I. 20.

The Apokalypse expects the Messiah’s Coming and the Judgment. But the four Gospels maintain that he had come before the year 50. If Markion became famous in A.D. 154 it is not probable that he produced his “Apostolicon” at any earlier period. A dozen years of growth is not too much to allow before Markionism could have assumed the dimensions which Justin’s Apology suggests.—Dict. Chr. Biogr. III. 819. Dr. Paul Viktor Schmidt (Der Galaterbrief, pp. 64, 67) says that Markion before A.D. 150, and as early as about 140, knew ten of Paul’s epistles, with the exception only of the Pastoral Epistles. This Dr. Loman most decidedly denies.[1] It seems unnecessary to repeat Loman’s reasons, because Irenaeus tells us that Markion gained strength (invaluit) under Anicetus

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[1] Galatians seems to quote from Justin Mater (Paris, Lutetiae, 1551. p. 156) “That many more are the children of the deserted woman than of her that hath the husband.”—Gal. iv. 27. We doubt if in 65 there was any Petrine controversy over circumcision. Too early for it.

(Anikētus).—Iren. III. iv. p. 243. Paris, 1675. The episcopate of Anicetus began in 154 and lasted 12 years.—Smith & Wace, Dict. Chr. Biogr. III. 816. Loman evidently doubts whether the Evangelium as Irenaeus and Tertullian knew it (in our 4 Gospels) could claim to have been premarkionite, that is, before Markion's Gospel was written.—Schmidt, p. 66. If this were so, and if Markion actually wrote the first gospel of all, a parcel of partisans would not have hesitated to charge him with mutilating, pruning, and altering Luke's Gospel. Ritschl had, before Loman, already remarked that probably Markion had not even seen our Luke-Gospel.—Schmidt, 64. But, according to Irenaeus there is no probability that Markion got out his 'Apostolus' or Apostolicon prior to 154; and Dr. Loman can find no trace of the Paulinist before that time. The author of 'Antiqua Mater' is very much inclined to think that Markion's light in some degree led the way for the Evangelists to see; and Markion certainly stood on the very ground of the Apokalypse which knows no flesh in its immortal 'Lamb.'—Rev. xi. 8, 15. The word kurios (Lord) in Revelation xi. means the Jewish God not Christ, as the words 'the Kingdom of the kosmos of the Lord of us and of His Anointed' decisively show. Therefore the author of the Apokalypse appears to be *doketic* like Markion and the Gnostics. Another thing indicates that Markion stood on the ground of the early Nazarene askēsis. He was an Encratite of the strictest kind; like Banous the Baptist, like the Essenes, like the Iessaians and earliest Ebionites. He didn't need to go to the Jordan, for he was Jordan asceticism itself. This question of the origin of Christianism is easily settled by its two sources, Judaism (including its Diaspora) and Enkrateia. The Apokalypse is (roughly speaking) the last stage of Judaism, like the Sohar, before it plunges into Christianism. There are only two Encratite verses in it, Rev. xiv. 3, 4, showing its tendency in that direction. But Pilate, the Crucifix, the Baptist and the Jordan Encratites had yet to be joined on to it. Who can deny that Markion's example and preaching may have suggested the idea to the authors of the first Gospels to start from the Baptism by John.—Luke, i. 13; vii. 27, 28. If this is not so, why did Luke first and then Matthew send the Iesua to John to be baptised by him? The Evangelium needed a point to write from, and after the current Son of Dauid Messianism the Jordan Encra-

scribed in the Book of Acts. This is Loman's view.—Schmidt, 174.

Irenaeus, I. xxxiv. (35) gives this order of gnōstic emanation: 1st MAN, 2nd MAN (also called Son of the MAN), 3d the Christos. The Aidra Rabba, x. 177–179, shows that from the MAN one SPIRIT shall go forth to the Short Face (Seir Anpin). And one is the SPIRIT of LIFE (Creator Spiritus). And the SPIRIT issues from the MAN'S shut or closed brain, and at some time will rest upon the King Messiah. The Spirit of the Ancient of the Ancient descends on the Shortface (the SUN).—Kabbala Denudata, II. 101. From the Kabalah therefore Matthew, xxv. 34, 40, reproduces the King Messiah while Matth. iii. 16, 17 exhibits the SPIRIT descending upon the Messiah; and Matth. iv. 11 shows the angels around their King. Hence the King is another designation of the Son of the MAN, the Seir Anpin, who is the SUN.—Matthew, xvii. 2, Rev. i. 16. The Apokalypse indicates only the Divine nature in the Christos; but Matthew has exhibited the *two* natures in Iesus. Thus it is made clear that the Gospel of Matthew has borrowed its basis from the Jewish Kabalah and superadded the line of Davidical descent, the miracles, the parables, the Essenism, the Crucifixion, and the Resurrection. The Idra Rabba is one of the two most ancient parts of the Kabalah. Matthew has copied both Gnōsis and Kabalah (which is a part of the gnosis) on which to build his Gospel. He duplicates the Kabalist doctrine in the New Testament. We may judge of the skill of the oriental reasoner, when what he does escapes notice for 1700 years.

Markion was in Rome in the episcopates of Aniketus, Soter and Eleutherus.[1] Our single date 154–166 (twelve years episcopate of Anicetus) is all we have to guide us in the search after the date of the earliest gospel. But that one date coupled with the remarkable unconsciousness of the Apokalypse of the existence of any gospel at all has a tendency to reveal a certain *Messianist period* when the Jewish Messiah was expected, believed in, regarded as Angel-King, Presence Angel and Saviour Angel (Iesua, Metatron) before the first conceived gospel appeared, when the memory of the fall of Jerusalem was revived in the fall of Bettar. An expectation of Messiah's Coming might still prevail in the Coming of the Christos, but before 136 it would be *too soon* to pretend that he had come already in his first parousia, and was to appear again in his Second Coming! Before Bettar not many could have been found to believe that he had come already; for the reason that his Coming was most expected after the loss of the Holy City. Then he was most needed! They awaited his coming, they could not believe that he had already appeared in the time of Herod. But at Bettar, in the mountains near to Jerusalem, a second check ruined the Jews' hopes. Then among a mixed population in the Levant, along the Jordan, in Arabia, a new era began in which the assertion of his first coming nearly 136 years before could not so readily be discredited. Adding the Baptism of the Jordan, the fame of the Essenes, Nazōrenes, and the self-denial of the poor, to sicknesses caused by devils, the communism then in vogue, the parables, the instruction in doing right, the dependence upon Caesar, the doctrine of fatalism (John, iii. 27), the resurrection of the dead, the future state, the Coming Messiah, his Crucifixion by the Romans and his ascension from the grave into the heavens,—see what a power the first evangelist possessed to create a new religion on the Jordan, in Syria, in Asia Minor after the year 136 of our era. In Moab things grew not quite spontaneously, but when the sower plants the seed in the right spot it grows fast.—1 Thessalonians, iv. 16–18. The Logos, the Saviour, was in the Sabian sun. When Dionysius Areopagita saw an eclipse of the sun, he said: "now the Lord is suffering something." Ὁ Κύριος τὸ πνεῦμά ἐστιν: the Lord is the spiritus.—2 Cor. iii. 17. The breaths of life and fire were in the sun.—Diodor. I. 11. The Christos was considered the Creator.—Colossians, i. 16, 17; Matthew, iii. 11; Diodor. Sic., I. 11.

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[1] Markion was turned out of the Christian Church in the episcopate of Eleutherus. —Tertull. de Prescript., xxx.

According to Menander the Primal Power was Unknown to all: he claimed to be the Saviour himself.—Irenaeus, I. xxi. Markion omitted all mention of the Gospels of Matthew, Mark and John, according to Tertullian against Marcion, IV. chapter v. According to Saturninus, Kerdon, a Gnōstic, and Markion, the Christos was the Son of the Unknown Father, not of the God of the Jews; but Iesua was manifested (to human imagination) in human form. The fathers had a chance to make of the Syrian word *Iesoua*, meaning Saviour, a proper name for a man. But if, as Hippolytus, vii. 37 holds, Kerdon said that the God proclaimed by Moses and the Prophets is not the Father of

Iēsou Christos, and if Markion said that, in the 15th year of the reign of Tiberius, the Sōtēr (Salvator, Iesoua, Saviour), Unborn, descended from above, being mediate between Evil and Good, to teach in the synagogues, and that Iēsous descended non-generatus, in order to be remote from all evil, both Kerdon and Markiōn would have delivered their testimony only in regard to the Angel Iesua and said nothing about the man Iesus. This was leaving him out entirely. Replace the words Iēsou and Iēsous by the Syrian word *Iesoua* which means Salvator, Saviour; and a change suddenly comes over the scene. Kerdon and Markion were speaking of the *Saviour* Christ and again of the *Saviour* and Mediator. Just so Saturninus mentioned the Salvator and Christos; Saturninus knew no flesh in Christos, his Messiah. His Logos was *asarkos,* without flesh! But when Irenaeus and his pupils war against those that held the Christos to be without flesh (for flesh and blood cannot inherit God's Kingdom.—1 Cor. xv. 50) why dont they attack psalm ii., where the Son and Messiah is equally *asarkos ?*

Another branch of the Sarmana in India were the Physicians, who were not such in the proper signification of the word but a sort of *Jogin,* who on account of their supposed knowledge of divinity practised the healing art. They were also as penitents distinguished in this way, that they lived on the mountains and wore the skins of gazelles. They carried sacks full of roots and remedies, and sought to cure by means of magic, exorcisms and laying on of amulets (Strabo, xv. 1, 70. p. 719). According to Megasthenes they lived in moderation eating rice and meal. Although not staying in the forests they were yet penitents because they continued the whole day in the same positions. All was given them by every one therefor bidden, who also took them in hospitably. ' After the *Vanaprastha* (the forest hermits) they were the most honored, because they made man the object of their endeavors. It was thought that they by means of their remedies could make men and women fruitbearing. There was also another class of Sarmana (Çramana) that wandered through the cities and villages as prophets, and another, more liked by the people, which knew the rules for a God-fearing and holy life and the traditions of the dead.—Lassen, Indische Alt. II. 2nd ed. p. 714. This last reminds one of the apostles in the Didachē, who seemed to be provided with rules for a pious conduct. This

tidings to the meek.' But how can the chasm be filled up between this slight and simple reference to a belief founded upon the nature of the God who delights to pardon on the ground of conversion alone, and the allusions to the cross and passion and resurrection as essential to 'the Gospel,' and the ringing and repeated sound of the word in a passionately exclusive sense in the 'Epistle to the Galatians'?—ibid. 156. Barnabas (about 96–98 perhaps) distinctly names Iesoûs and *Christos* (—ib. 166); Hermas does not; and he does not speak of the 'Son of God' having suffered an ignominious death or having risen again.—ibid. 166. After mentioning some absurd inferences from numerical letters, the author of Antiqua Mater, p. 167, says: It could only have been in utter ignorance of a 'historical Jesus' that men snatched at evidence of this far-fetched kind. It is in the last degree improbable that this writer (Hermas) had before him any tradition that either the Son of God or the Spirit or the Logos had become incarnate in Jesus or in a 'Christ.'—ibid. 162. The necessity of the Apostle Paul to the imagination of the so-called Haeretics corresponded to the necessity on the Katholic side of the Apostle Peter. The Katholics had the last word; and have contrived by an effort of poetic imagination to represent their chief apostle as the elder in election. As far as the evidence goes, we must hold that Peter is rather the later and the feebler creation called forth by the intense jealousy of the Markionite apostle.—Antiqua Mater, 295. The next thing was to found the whole Church on Peter. As the Katholics had the *last word* we find it in Matthew, xvi. 18. "Petros one of the Apostles" says Justin, p. 105. Tertullian writes against Markion as if he were living, apparently from the year 207; and in this interval of forty or fifty years the whole legend of Peter and the other apostles must have sprung up.—ibid. 300. Three hundred and sixty prophets will go out from the city Jerusalem, and indeed in the name of the Lord of Greatness, and those vagabundi (wandering).—Codex Nazoria, I. 56. We cannot certainly date the Christian use of the term apostles until the time of Justin.[1]—Ant. Mater, 55. The history of the

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[1] Persuaded by the teaching (διδαχῆ) from his apostles.—Justin, Apol. I. p. 156. The prophets sent off to announce the things from Him are called both Angels and Apostles from the God.—Justin. Trypho, p. 85. The square stones, white and fitting their joints, these are the apostles and overseers and teachers and stewards that walk in the

Church and of its dogmas properly begins with the period of the Antonines, A.D. 138–180.—ib. pref. p. xix. The world swarmed before Justin's time with a body of men, the first 'Propaganda,' then known as saints and apostles, or holy apostles.—ibid. 56. These were apostles of the Christos. Barnabas, 2, 6, speaks of 12 for a testimony of the 12 tribes in regard to the authority of the remission of sins, and Justin adds that they set out from Jerusalem (—Ant. Mater, 95, 96). If you divide those 360 prophets from Jerusalem by 30, the days in a month, the number 12 will be the result in the Codex Nazoria. Showing that the calculations of the Codex Nazoria are not entirely removed from those of the Nazōraioi on the Jordan. "The real founders" (of Christianism), "it may be inferred, were certain roving teachers called 'Apostles,' reminiscences of whose instructions had been preserved in cer-

holiness of the Lord.—Hermas, III. 5. Hermas mentions "some good announcement," a mere expression not referring to any gospel. But in Hermas the Son of the God is the most distinguished Angel, the Great Archangel.—Hermas, Sim. ix. 12, p. 126; Hilgenfeld, Hermae Pastor, p. xvi. Here we are evidently on Ebionite ground, for Hermas calls this Greatest Angel "the Son of the God." Still we are not yet on Gospel ground, for the Gospels (written in Greek) call him Iesus and give him a human body.—Matthew, i. 21; Luke, xxiv. 39. Hermas does not mention the name Jesus or Christ.—Antiqua Mater, pp. 97, 152. But Hermas mentions the *Saints* as the background of the picture that he draws.—Herm. Vis. I. 1, 3; II. 3; III. 3. And in II. 2 he speaks of *oppression*, while in Vis. III. 1 we find "suffering for the Name of God." In Rev. ii. 2 we find unacceptable apostles, in vii. 14 great affliction, in xiii. 10 the *Saints:* while both Hermas and the Apokalypse use the famous word *Gentiles.* "Giving power over the Gentiles," "who say they are Jews but are not," the twenty-four elders, "all the tribes of the Children of Israel," and "outside are the dogs" make the Apokalypse look as if it had been originally a portion of the literature of the 'Dispersion.' When we get back prior to A.D. 125 we come upon a between period of Messianism,—between the year 70 and the earliest gospel. But it does not follow that a gospel earlier than Matthew's gospel was produced prior to 136–140. The Siphri ha Minim that Delitzsch relies on can mean the books of half a dozen different sects from Elxai to Simon Magus. Minim means sectarians, haeretists. There were Genistae, Meristae, Galileans, Hellenists, Baptists, Masbotheans, Gnostics of all kinds, Naaseni, Sethians, Nikolaitans, Elkesaites, Nazoria, Ebionites, etc. Those that received "the law and the word that came from Ierusalem through the apostles of the *Iesoua*" accepted the law of the *Saviour.* But those that believed that Iēsous the Healer was a man having FLESH were on the side of the Gospels, influenced by *them.* The Gnōstics could believe in *Iesoua* the Saviour; but, like psalm ii. they denied that the Son came in the flesh. In the 2nd century the book called Didachē contained rules for the conduct of life.—Antiqua Mater, 57–65. The Hagioi are the Saints and Teachers of the word of God.—ibid. 54. Justin p. 89 speaks of John the author of the Apokalypse as one of the apostles of the Christos. On p. 107 he mentions 'the apostles of the Iēsous.' That to Justin the Christos and the Saviour (Iesoua) were one, needs no proof. The number 12 points out the divinity of the Saviour referred to.

tain note-books accessible to Justin."—Antiqua Mater, 43. Elxai, who sided with the Ebionites, taught a baptism in the name of the Most High God and of his Son the King, and to invoke the 7 witnesses named in his book. Taking the Sabian doctrine as a criterion of the Jordan Religion (which the Jews shared.—Isaiah, xxiv. 21; Matthew, iii. 5–7) we find that the first chapter of Genesis is largely to be found in Hermes Trismegistus, cap. 1, and Sabianism seems to have been nearer to the religion of the Jewish masses in the doctrine of the gnōsis regarding Angels than is usually stated.—Rev. i. 12 ff; Gen. ii. 2; vii. 2. Then the people over the Jordan, in Idumea and Nabathaea, the Ebionites and Nazoria, as well as the Essenes, had a great respect for Moses. The Ebionites particularly adhered to the Law.—Matthew, v. 17, 18. But the Pharisees, after Jerusalem fell, still had some influence until Bar Cocheba's rebellion. Under them the Law still obtained, while the Pharisees were in the seat of Moses. But when, after 135, no Jew could enter Jerusalem under pain of death the Essene-Ebionite Evangel of Matthew assails the Pharisees (—xxiii. 2–8), calls them stuccoed tombs (Whitened Sepulchres), bids them beware and clean themselves inside (xxiii. 13, 15, 26), calls them Children of Gehenna, it is evident that these complimentary expressions were more freely used by the Saints against the hated adversaries after these had fallen from the imperatorial grace of Hadrian than before. We know not in what town or seaport of Palestine Matthew's Gospel was written. All we know is that the κατὰ Μαθθαῖον came after the "Gospel according to the Hebrews." See Matth. xv. 13, 14; xvi. 3, 4. Communism is the very essence of the Essene-Ebionism.—Matth. v., vi., vii., x.; Acts, iv. 32–37. Consequently, communists would be on bad terms with everybody else who did not belong to their "Kingdom Come."

The Judaisers at Rome have been the nucleus of the Christians.—Ernest Havet, Christianisme, III. 484. Out of the connection of the T sign with the sun, as the Christians of the first centuries supposed, is explained why so learned a scripture-scholar (Schriftkenner) as Clemens Alexandrinus held it as no mere child's play that the numerical value of the Old-Hebrew letter tau, 300, pointed to the 300 Ellen (yards) of Noah's ark, whose name also he could connect with the sun. At all events he points out that Noah's ark was built accord-

given up among them. At one time they sanctified virginity[1] (in the time of James the Brother of the Lord). And the beginning of this was after Jerusalem was taken (by the Romans).

[1] Pauline.—1 Cor. vii. 1. Basileides (they say) lived under Hadrian, but Hadrian lived until 139. Basileides exhibited first Nous (Mind) born from the Unborn Father; but from Nous sprung Logos, afterwards from Logos came Intelligence, from Intelligence Sophia and Dunamis; but from Dunamis and Sophia sprung the Powers, Princes, and Angels, whom, too, he calls the first, and by them the first heaven was made. What is noticeable about Basileides is that he holds that the Chief of those Angels, who afterwards hold the heaven together and created all things that are in the world and made for themselves parts of the earth and of the peoples upon it, is supposed to be the God of the Jews. And since he wished to subject the other peoples to the Jews, all the other Princes rose up and opposed Him. And therefore the other nations opposed the Jews! But the Unborn and Unnamed Father, seeing their perdition, sent His Firstborn Nous; and he it is who is called Christos.—Irenaeus, I. xxiii. We see here something like the hand of Markion. As Markion came more into notice, from 154 to 166, this does not tend to make Basileides appear earlier than about 144–150. Like Basileides, the Epistle to the Colossians declares the Son to be the Chief, the Firstborn of all creation, whether in heaven or on earth, the seen or the unseen, whether 'Thrones' or 'Lordships' or 'Leaders' or 'Powers.' Those Angels "that hold the world together" remind us of the Seven Angels of Saturninus and the Apokalypse. Saturninus is dated by D. Chwolsohn (I. 113) at 130. Irenaeus contrives to mention Basileides together with Saturninus in such a way as to give the impression that they were about the same time. We rather think that Basileides came after Saturninus. But Irenaeus wrote his first three books about as early as 185–187. Comp. Supernat. Rel. II. 213.

Basileides lived in Alexandria about 125 (according to Supernat. Rel. II. 41, where we are warned to exercise caution, as all that is known of him comes from his opponents; Eusebius, H. E. iv. 7; a great partisan). Basileides wrote an evangel and dared to call it by his own name.—Origen, Hom. i. in Lucam. Supposed by Supern. Rel. II. 43 to have been a form of the Gospel according to the Hebrews. The followers of Basileides affirm that Glaukias was his teacher, the interpreter of Peter.—Clemens Al. Strom. vii. 17. § 106. But it is plain that Basileides ignores entirely the canonical evangels, and not only does not offer any proof of their existence, but proves that he did not recognise any such works as of authority.—ibid. 45. The Commentary of Basileides was upon his own gospel, whether it was the Gospel according to the Hebrews or the Egyptians.—Supernat. Rel. II. 46, 51.

When Basileides is quoted as knowing the Gospels, the passages were taken from his School, or from writings of Gnōstics of his own time.—ib. II. 52–55. In nothing does Valentinus afford any evidence even of the existence of our Synoptic Gospels; and even in the time of Irenaeus the Valentinians rejected the writings of the New Testament as authoritative documents, which they certainly would not have done had the Founder of their sect himself acknowledged them. Moreover, his perfectly orthodox contemporaries recognised no other Holy Scriptures than those of the Old Testament.—ib. II. 77. Compare the position which Papias takes against the scripta.

Valentinus claimed (according to Clemens Al.) to have direct traditions from the Apostles, his teacher being Theodas a disciple of the Apostle Paul. But Hippolytus distinctly affirms that Valentinus derived his system from Pythagoras and Plato and "not from the Gospels" (οὐκ ἀπὸ τῶν Εὐαγγελίων). Irenaeus, too, asserts that the Valentinians derive their views from unwritten or unscriptural sources, and accuses them of rejecting the Gospels: For they say that the truth was not conveyed by written records but by vivâ voce.—ib. II. 76; Irenaeus, III. ii. 1. Observe here that Papias in like man-

For since all those who believed on Christos dwelt in the Transjordan district (Peraia) at that time, for the most part in a certain city of the Decapolis (mentioned in the Evangel) called Pella, near Batanea and the Basantis region, the fact of their removing at this time and residing there was, for this reason (ἐκ τούτου), a pretext (motive, próphasis) for the Ebion.—Epiphanius, Haer. xxx. 2. The Ebionites may have avoided touching *any* of the allophuloi (other orders) like the Essene highest order of recluses in their monastery; *allophulos*, literally, means one of another tribe! In mentioning, in the last half of the 4th century, that the Ebionites were at one time as strictly wedded to virginity as Philo's *Therapeutae*, Epiphanius directly connects the sect of Ebionim with the Essenes of Josephus, the Iessaeans of Matthew, xix. 9, 12 (who were the Ebionites) and Eusebius, H. E. II. chapter 17.—Acts, iv. 32–37. In pointing out their *former* virginity Epiphanius directly connects the Ebionites with the Essene Communism and Baptism, as well as the Hindu Iatric sect: showing also that the first idea among the Ebionites regarding the Messiah was that he was an Angel, created, but superior to the other Archangels. A stronger form of this view is seen in psalm ii.; and something similar in the words of the Jewish Sibyl: "Then from the sun God shall send a King." With this we have to combine Isaiah's "Presence Angel," Philo's "Oldest Angel," and the "Angel Iesua" of the Jews. Finally, Epiphanius locates the Ebionites beyond Jordan as we have done.

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ner prefers the living and abiding voice (of tradition).—Supern. Rel. I. 445. The Valentinians neither consent to Scripture nor to tradition.—Irenaeus, III. ii. 2. If they did not, who lived in 180, why should we who live in 1893? They had the whole testimony before them. Now much of what they knew is made way with. Omnes haeretici. Cum enim ex scripturis arguuntur, in accusationem convertuntur ipsarum scripturarum, quasi non recte habeant, neque sint ex auctoritate, et quia varie sint dictae, et quia non possit ex his inveniri veritas ab his qui nesciant Traditionem.—Irenaeus, III. ii. 1. It is evident that Irenaeus here makes allusion to the way the contemporaneous Haeretici received the latest authorised Gospels. *After all this*, Matthew's Gospel comes along, stiff against Samaritans, firm for the Ebionite lost sheep of Israel, describing (x. 7–20) the way and walk of the apostoloi and prophets according to the euangelion and the Didachē (Antiqua Mater, 57): but astonishingly indifferent about circumcision, the *main thing* with Jew and Ebionite! No, he takes no interest in the subject. How many years of conflicts over this question of all questions, described in Galatians, had it taken the author of the Gospel according to Matthew to arrive at this status of sublime indifference! Matthew himself, whenever he may have lived, probably never attained to it. Justin to Trypho, about 162, says that circumcision is needful for Jews alone.—Justin, p. 44. It was time then for Matthew's Gospel not to mention the subject.

In what are called the Epistles of St. Paul the word Gentiles occurs 41 times. In Acts it is found twenty-two times. Acts, xiii. 45, 46, indicates that the Messianist preaching which began in the Diaspora was continued among the Gentiles. But whence came the spirit that animated the man of Tarsus? Arabia was one of the concurrent sources of his spirit.—Galatians, i. 17. Justin Martyr, too, points to "Arrhabia" as the country where the Magoi saw the Star of the Saviour. "'For we saw his star in the sunrise, and came to adore him.' It matters not much whether the latest author of the Pauline Epistles was not Paul himself. The mere circumstance that he used this name proves the existence of an original Paul among the Diaspora. Men counterfeit only the genuine coin, not the substitute! The policy of the Church was to unite the eastern wing to the Hellenic offshoot; and, previously, a great missionary had been moving between Antioch and the Ægean Sea, who was the Light of the "Dispersion." When, therefore, the canonical Paulinist mentions the *Crucifixion* of the Christos he shows that he has read either the evangelium that Justin Martyr had seen, or some other gospel, very likely the Gospel according to Matthew.—Gal. vi. 14; 1 Cor. xv. 3–8. He distinctly says: I delivered to you what I too received, that Christos died for your sins according to the scriptures!! Hence he had read such writings as Daniel, ix. 26 or the Gospel of Matthew. Now, if this gospel was not written before A.D. 150 the author of Galatians and 1st Corinthians must have been a very posterior apostle. And if Markion,[1] between 154 and 166, said that the Iesua (or Ieshua) came down to Kefer Naum, a city of Galilee, he of course meant that Iesoua the Sōtēr, the Saviour, the Celestial Spirit of the Gnostic system

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[1] There are very strong reasons for considering Markion's Gospel to be either an independent work, derived from the same sources as our third Synoptic, or a more primitive version of that Gospel.—Sup. Rel. II. 82, 83, 85, 88, 100, 101, 108, 123, 127, 134, 136, 139, 144. Markion comes after the Paul of our canon.—Comp. Supernat. Rel. II. 107, 121, 140. There is no principle of intelligent motive which can account for the anomalies presented by Markion's Gospel, considered as a version of Luke mutilated and falsified in the interest of his system.—ib. 125, 126. There is no evidence at all that Markion had any knowledge of the canonical Gospels of Matthew, Mark, and John in any form.—ih. 144. Although Markion obviously did not accept any of the Gospels which have become canonical it does not by any means follow that he knew anything of these particular Gospels. As yet we have not met with any evidence even of their existence at a much later period.—ibid. II. 145. Tertullian adv. Markion, iv. 3, shows that Markion had read the Epistle to the Galatians, which in our canon Dr. A.D. Loman considers late.

should be given to those believing. And before the faith came we were guarded under Law, shut up for the Revelation of the future faith. So that the Law has been our teacher until Christ, in order that we might be justified through faith : and when the faith came we are no longer under a teacher ; for you are all Sons of God through the faith in Christos Iesoua. For those of you that have been baptised into Christos have put on Christos. There is neither Jew nor Hellen, neither slave nor freeman, neither male nor female ; for you all are the possession of Christos Iesoua. And if you are Christ's, then you are Abraam's seed, according to promise inheritors."—Galatians, iii. 24–29 ; iv. 4, 9. These words created considerable commotion between Hellenists and the Ebionites. We see the response in Matthew, x. 5, 6. The apostoloi from Ebion are no longer to go to the Gentile Greeks nor to any but the Beni Israel. Beggarly Elements indeed! "Apostolum Paulum recusant (Ebionaei), apostatam eum Legis dicentes! They deny Paul and call him an apostate from the Law! If he was a Jew from Tarsus, he was a Hellenist Jew of the Diaspora. One thing, however, is to be noted. Galatians, iv. 4, may have known the Gospel according to the Hebrews (Matthew, i. 20) for it refers to "the birth from a woman!" But Loman's view, that the Epistle to the Galatians was written posterior to the genuine Paul, takes away the difficulty. Ebion decided that Iesu was merely a man, and only of the seed of Dauid, therefore not also Son of the God, manifestly somewhat more glorious than the prophets, so that, therefore, among some he is said to have been an angel.—Tertullian, de Carne Christi, I. i. 2. Epiphanius, contra Haer. 30, said: To begin indeed, Ebion decided that the Christos was born from the seed of a man, that is, the son of Ioseph himself.—Irenaeus, ed. Paris, 1675, p. 127, Note 2. The Paulus Canonicus deals with Iesus Christus as the Messiah. He takes the ground of the Book of Acts, the conciliation, only in part ; else why is Galatians so contentious ? In A.D. 165–155 or later Justin Martyr is silent about Paul, but knows the Apokalypse. But Paulus Canonicus regards Iesu as the Christos, while the Ebionites did not consider him the Messiah.

Jerusalem "in bondage with her Children" . "the Deserted Woman" (Gal. iv. 25, 27) does not look as if this was written until after its destruction. The increase of Her Children points (iv. 27) to the increase of the Christian Diaspora. The apostles and "brothers" in Iudaea waxed angry when the Gentiles received the teaching of the Christos.—Acts, xi. 1, 8, 9, 17, 18. Paulus of our canon said : For I ought to have been sustained by you ; for I was not inferior to the over much (predominant) apostles, even if I am nothing! But the signs of the apostle were wrought among you in all patience both in signs and wonders and powers. For in what were you inferior to the *other churches* except that I myself did not weigh heavily on you? Forgive me this injury!!—Paulus, 2 Cor. xii. 11–14. If we compare with this the passages in Galatians, i. 17 ; ii. 6, 9–16, 19, 21, Acts, vi. 1, we cannot fail to notice a serious doctrinal and racial disagreement between the Christians north of Antioch and the more southern Ebionites. But it is equally clear that the Pauline writer of Galatians knew the Evangelium. It is also certain that there must have been a prior Messianic period of both Jews and Ebionites, prior to the time when a Iesu (with two natures, the divine and the human) was made part of the Gospel, in fact, its very foundation. Psalm, ii., Daniel, the Sibyl, the Apokalypse Henoch and the Sohar point directly to that period. And in that period a Hellenist Messianism may have sprung up in Antioch and have reached Tarsus; but this would not suffice to make a Tarsus man leader in Jerusalem. 1 Cor. ix. 5 and 2 Cor. iv. 8–11 have a late aspect. The Church was very far advanced, according to the description.

The adversaries of the canonical Paul had advocated their own Judaist origin as a title of superiority over the Apostle of the Gentiles. Epiphanius showed that the Ebionites denied that Paul was a Jew.—Supernat. Religion, III. 316, 317; Rev. ii. 2, 9, 14, 20. There was a breach between the refined Judaism of the Diaspora and pronounced Hellenism ; and the brethren of the Diaspora were equally aloof from the Christiani in Justin's sense —Antiqua Mater, 72, 103, 105.

Sometimes when a lawyer has no case to stand on he, to divert attention from his predicament, batters the opposing counsel. The attack on the Scribes and Pharisees suggests the suspicion that a wiser man than Tertullian handled the case of Matthew. In a late period the Christians were numerous enough to have splits and form parties.—1 Cor. i. 11–13. A brisk attack on the Jews and Pharisees would have the tendency to withdraw attention from the origin of Christianism. The first results of the spread of the Messiah-worship among the Gentiles[1] under the original Paulus[2] were probably startling enough to the Encratite Judaists on the Jordan and in Nabathaea. Starting with Sabian and Jewish Messianism the Jordan populations saw themselves likely to find an opposition to their Messianism.[3] We see, after the first exploits of Paul and the party whose centre may have been Antioch, how important it was for the Jordanists and Transjordanists or their allies in Rome to support their peculiar position between Judaism, Sabianism, and Samarianism. Nothing but an evangel would sustain their predominant status. Otherwise the North-west would altogether run away with Messianism. An evangel would perhaps tend to retain the prestige of the Jordan Christians coming from the Iessaean Ebionite beyond measure apostles of the Messianists of the Jordan.—2 Cor. xii. 11. The first effect of this is seen in the subordinate position taken up by the Epistles in the New Testament,[4] the Gospels preceding,

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[1] As regarding the evangel, indeed, (the Jews are) enemies by reason of you; but, as regards the selection, loved on account of the fathers.—Romans, xi. 28. See verses 1-29; 1 Cor. xii. 2.

[2] 1 Cor. iii. 10; iv. 15. "Ten thousand teachers in Christos." This looks late, as the Paulinist mentions the evangel. If Matthew wrote after 150, the Paulinist must be late; since he mentions "the evangel."

[3] Their minds were blinded; for until this day the same veil remains, not withdrawn, over the reading of the Old Covenant. . . But even to this day, when Moses is read, the veil lies on their heart.—2 Cor. iii. 14, 15. Paul's "day" wears rather a late look. See 1 Timothy, vi. 20. Loman, Theol. Tijdschrift, 1886. p. 90, thinks that 1 Tim. vi. 20 refers to Markion. In Rev. xxii. 7, 20, 1 Peter, iv. 7, the Coming of the Lord is stated to be immediate. So, too, in 1 Cor. vii. 29-31. In Matthew, xxiv. 3, 27, 30, 34; xxv. 34, it is not so immediate, but still expected.

[4] Romans, iii. 20. Then the division into sects (1 Cor. xi. 19) has a very late look. But 1 Cor. xi. 23-26 exhibits a knowledge of the Crucifixion-account in Matthew, which is said to date about the middle of the 2nd century. Then the Epistle to the Corinthians must be still later. Justin, Matthew, and the Paulinist all wrote in Greek. The expression 'down to the present day' in Matthew, xxviii. 15, indicates that the Greek Matthew is late. The Greek alone is a late enough symptom; since the Gospel of Matthew is a genuine Greek Gospel, and no translation; yet, before it was the Aramean "Gospel according to the Hebrews," written in Hebrew characters. Therefore, Justin, Matthew and the Pauline Epistles cannot be placed in the earliest Ebionite Palestine period, but are of a secondary date.—2 Cor. iii. 14. Matthew's Gospel is an original Greek Gospel, founded on the Gospel of the Hebrews, i.e. Ebionites; and, while not translated from the "Gospel according to the Hebrews," yet is preceded by a large number of passages taken by Justin Martyr from Peter's Gospel or out of the "Gospel according to the Hebrews," who knows these evangels alone. There were differences of opinion among the different divisions of Ebionites, and the fact that the Ebionites used only the Gospel according to Matthew (Irenaeus, I. xxvi.) authenticates

tends against Simon, Paulus and Markion; and see how he girds himself to a new effort in the Clementine Homilies! Observe too the fling at the apostles in Galatians, ii. 8, 9. It shows that the name 'apostles' had come into use to signify the leaders. Galatians, ii. 8, is evidently late; and verse 9 shows the existing hostile animus.

In Barnabas the theoretic necessity was that the Son of God should come in the flesh that he might abolish death and show forth a resurrection.—Antiqua Mater, 200. In A.D. 97 Elxai knows no Jesus. But Barnabas 138–170, or later, admits a Jesus, and Kerinthus (on Irenaeus's own statement) only admits the son of a human father by the Maria. Saturninus does not mention Jesus at all, only the Unborn Christos the Salvator (one old Ms. reading ignotum for innatum; Elxai has "Christos a manlike figure unseen by men."—Hilgenfeld, N. T. extra canon, recept. III. p. 158). The Sampsaioi (Sun-worshippers) thought that the Christos was a created being and always appearing at some time, and was first formed in the Adam, and put off the body of the Adam and put it on again when he wished.—Hilgenfeld, 158, Epiphanius, Haer. LIII. 1. Elxai follows the Jews in the keeping the sabbath, circumcision, and adhering wholly to the Law; only, like the Nasaraioi, he rejects the Bibles.—Hilg. p. 162; Haer. xix. 5. The Essenes revered the divinity in the sun.[1]—Jos., Wars, II. 7, 8. The Ebionites selected the day of the Sun, Sunday, for Logos-worship. The pure Christos doctrine followed the Jewish doctrine of the Messiah. In these days the disciples (Greeks

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We have, then, at least four (rather, ten) sects of Minim mentioned by Hegesippus.—Eusebius, iv. 23. If to the Essenes, Hemerobaptists and Galileans we add the sects Elchasites and Ebionites we shall see that the expression "Books of the Haeretists (Siphri haminim)" can be used of *other books* than the "Gospel according to the Hebrews." The Nazōria, Ebionites, Essenes and Elchasaites, all were in possession of Siphri haminim; not to mention Simon's followers, et al. When some could read the books of the Hebrew Bible, they certainly could read a little Aramean; and it is hardly to be maintained that the Essenes or Iessaeans or Nazoria had no *lists* of the Angel names. It would not be unreasonable to suppose that the Essenes and Nazoria had before the Christian era held views concerning the Son of the God more in consonance with psalm second than with those of the Ebionites about whom Tertullian makes complaint. There were, however, Ebionites who acknowledged Paul without claiming him for their community.—Credner, Beiträge, I. 370, 371. Lucian knows (c. 165) that the strongholds of the Christiani are in Syria, Palestine and Asia Minor.—Supern. Rel. p. 256. Some Ebionites regarded Paulus as apostle to the heathen.—Credner, I. 370. The Ebionites considered Peter the Apostle to the heathen.—Eusch. H. E. iii. 4; 1 Peter, 1.

[1] psalm, ii. 2, 7, 12; xix. 6 Septuagint; Num. xxv. 4.

vs. Hebrews) were increasing.—Acts, vi. 1. In those days (of self-denial) was Nikolaos of Antioch, one of seven. By the hands of the apostles (compare the rules in the Didachē governing the apostles and prophets) many signs and miracles were wrought. The people made much of them, and more believers were still added to the Lord, crowds of men and women. They brought out the sick into the squares, that, as Peter came, his shadow perhaps might overshadow some one of them.—Acts, v. 15, 16. It overshadowed the Eastern and Romanist Church.—Matthew, xvi. 18. Faith moves mountains of men (xvii. 20).

It looks very much as if Irenaeus, I. xxvi. (xxvii.) was describing the Ebionite seceders, who under Markus, in 136, settled in Jerusalem. Those Ebionites who differed from Kerinthus concerning the Lord and used only the Evangel according to Matthew (—Irenaeus, I. xxvi.) must have been a late branch of the Ebionites, since Irenaeus, I. xxxiv., says that (according to one set of Gnōstics) many of the disciples of Iesu did not know the descent of the Christos into Iesu: but that when he descended upon Iesu then he began to perform miracles, and to heal, and to announce the Unknown Father, (Remember Markion's Unknown God) and openly to confess himself the Son of the First Man.[1] Now we have a different set of Ebionites, who were probably more primitive than the Ebionites of Irenaeus, I. xxvi. (xxvii.). For Epiphanius, xxx. 16, says of his Ebionites: They do not say that he (Christos) has been born[2] from God the Father, but has been created, as one of the archangels, but greater than these, and that he is Lord of the Angels and of all things made by the Almighty. According to Uhlhorn, p. 397, Christos appears as Angel. These last Ebionites were not of the sort that held the Christos to have been begotten, not made (like the Ebionites in Luke, i.), but were closely related to the Ebionites that Tertullian hated. These last, if they recognised a Iesu at all, regarded him as the son of Joseph, a man born in the flesh like other men, not a virginal birth. If, then, the Ebionites, in Epiphanius, xxx. 16, held the earliest Christian doctrine, the doctrine of a Christ not manifest in the flesh, Philo's Logos-doctrine, we have substantial evidence that the descent of the Christos into a man was not held much before the 'Gospel according to the Hebrews' was written and not until after A.D. 136, at Aelia Capitolina, where one church was given special permission to reside. The theory of the Kabalah that the Microprosopos was manifested and not manifested (Sohar, Siphra di Xeniutha, IV. 1) does not mean that the Shortface was manifested in Iesu, for this name is not known to the Sohar. The word gnōsis means, as applied to Christians, those who have the intuition of divine things. So Clemens Alexandrinus applied it (Ménard, p. xxxii.). Ménard, p. lxi. discovers relations between Christianism and the Hermetic doctrines. Hermes said that the Father made the body of the universe with all the matter that he had under his power.—Ménard, p. 49. This is Ebionite doctrine.—Irenaeus, I. xxvi.; Uhlhorn, p. 180–185. The generative and Creative Word renders the water productive.—Ménard, Hermes, p. 281. The heaven and the earth are governed by the Sun, the Creator.—ib., p. 287. "The Logos became united to the Creative Mind;" "the Creative Mind together with the Logos."—The Poimander, 10, 11. Parthey. The Logos is the Saviour of the *really existing* things.—Parthey, logos katholikos, 12. The Father, cause of sons and seed and food, takes desire of what is good through the sun.—ibid. the Kleis, 3. A stèle in the Berlin Museum (says Mariette) calls the Sun the Firstborn, the Son of God, the Logos.—Ménard, Hermes, p. xliii. Who is the generator of regeneration? The Son of the God, one Man, by God's will.—Hermes, logos apokruphos, 4. ed. Parthei. The only salvation for man is the gnōsis of God.—Hermes, Kleis, 15. To us has come the Gnōsis of the God, and when this comes, agnoia (ignorance) has been driven out.—ib., logos apokruphos, 8. This "agnoia" which Justin Martyr uses is the expression that Lucian thought ridiculous in about A.D. 160.

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[1] This is what Irenaeus, I. xxv. claims that Kerinthus taught.

[2] This is the Hermes doctrine. Hermes Trismegistus dates before the Christian period. Of course the Christian writers used Hermetic as well as Kabalah scriptures. —Plut., De Iside, 37.

Philo and Josephus never speak of Messianic hopes; Philo, however represents the Jews of the Diaspora returning to take possession of Jerusalem conducted by a personage who is visible only for them.—Ernest Havet, le Christianisme, III. 388–389. There were disciples (of Iesua) according to certain gnōstics who did not know (Iren. I. xxxiv. 136, 137,) the descent of the Christos into Iesu; and there were disciples of

16 speaking of the Mysteries of the Ebionities says: They say that Iesu was born of the seed of a man and selected, and thus, according to election, called Son of God; and that from the realm on high the Christos came on him in the form of a dove. They do not say that he has been begotten by God the Father, but was created, as one of the Archangels, but being greater than they: and that he is Lord of the angels. Moreover the Ebionites regarded the Christos as the God of the coming world, but the Devil as the Lord of the present world. This Ebionite view is seen in Rev. xx. 2, 4; 2 Cor. ii. 11. That Kerinthus shared the opinion of the most liberal branch of the Ebionites is plainly indicated in Irenaeus, I. xxv. Since he is there *described* as holding that the Christos was not Iesus and was not crucified. It is plain enough that Kerinthus was later than we supposed and that the Angel-king was admitted by the Ebionim; as Gabriel was by the Nazoria as the Chief Angel. But when the evangelium was sprung upon the Ebionites and Nazoria in a land of the ignorant, without learning, with few books, no newspapers, the people would be found totally uninformed about the situation, probably having never heard of the man Iesu, but *ready to believe in miracles generally.* Naturally the credulous would be of many minds, and *no positive information on the subject.* What could be expected of the Ebionite mind, that believed in demons, seven at once in one man, demons entering into a herd of frightened pigs, or the Mighty Powers (of the Angelic or Demoniac hosts) working through the body of a deceased preacher.

It was the reign of the Eastern Saints! But what is singular, the Paulus of our canon does not repeat the story of the Gospels, nor does he recite the teachings of the Iesoua, nor the *incidents* of the trial and crucifixion of the Redeemer of mankind. As the parables, the 'Essene sentences,' and the trial constitute the most interesting of the particulars given in the New Testament, we are convinced that the Pauline author was late, that the Evangelium was an Eastern Ebionite production and of little interest to the Paulinist, else he would have referred to it more in detail. The Paulinist knows that Iesu was crucified. He does not tell us who Iesu was; but that he rose from the dead.—Rom. viii. 34. There I saw One who had a Head of Days and His Head was white like wool, and with him was another whose face was like the appearance of a man, and his countenance was full of charm, like to one of the Angels. The Lord of the Spirits has elected that Son of Man.—Henoch, cap. 46. 1, 2, 3, 4. The expression in Daniel, vii. 13, 14, is plainly followed by Henoch in cap. 48. 2, 3 and his name was named before the Sun, the (Zodiacal) Signs, and the Stars. In cap. 52. 4, he is plainly called Christos (Messiachà). In cap. 55. 4, this Selected One (the Anointed of the God) sits on the Divine Throne and gives Judgment in the name of the Lord of the Spirits,—as the Messiah does in the Sibylline Books. The King that psalm, ii. and the Ebionites looked for was no human being, but the King of the Angels, the Son of the Man (the Kabalist *Man*, which is the name of Deity itself).—cap. lxix. 26, 27; Rev. xi. 15.

While now, the Paulus, that in Clemens Al. Stromata vi. 5 is brought in as speaking, is found still on the Jewish-Christian standpoint that he can recommend the Jew-Christian Sibyl and the Hystaspes book conceived in the same spirit, the Pseudoclemens of the Homilies and Recognitions, in consequence of the appearance of Markion, has felt compelled to purify the apostolic Christianism from the reproach of having, as in the Kerugma Petrou, abandoned the absolute prerogatives of Judaism and granted to the Heathen also the right to interpret the Old Testament as a book accessible to them and therefore to place it on a par with their own writings and thereafter also to treat it. Thus now is completely explained the otherwise inconceivable theory of the hidden meaning of Holy Scripture (which was held by Philo, Origen and others), of the regard in which Christ was held as the Divine prophet par excellence. But so is also at the same time explained the Polemic of the Clementina against the Heathen who had made the Sermons of Peter unknowable, against the homo inimicus (the inimical man), against Saul, the not converted to the Paul, id est, against the impersonation of the Judaism that is raging against itself and therefore also raving against the Christians, and against the *quasi* converted Magus, that is, against the Markionites who in this way sought to insinuate themselves into Christianism, by referring to the false apostle, namely the falsified apostle of our Epistle to the Galatians.

First after the appearance of the positive antijewish gnōsis is the appearance of the Clementina conceivable; then first is the relation between the Kerugmabook cited by Clemens Al. and the doubtful Kērugmata Petri of the Clementina plain to us, if we regard the last as called out by the first; then first becomes to us that which has been laid in the mouth of Paulus by the Anonymus of Strōmata VI. 5 fully comprehensible if we think the historical Paul nearer to Judaism than to Markion and place him nearer to the 'Acts' than to the Epistle to the Galatians.

Regarded in this light, Clemens Alexandrinus becomes a witness for the origin of the Epistle to the Galatians. If Irenaeus assures us that the Ebionites accept only the Matthew-Evangelium and reject the Apostle Paulus, this simply means that they do not admit into their harbor the new lading sailing under old apostolic flags, if we too out of this testimony of Irenaeus cannot fully show that our canonical Matthew-Gospel has been accepted as a whole by these conservative people. The last is admitted by Hilgenfeld. In reference to John's Gospel Hilgenfeld agrees with Loman. Only one step further, if he should go, and all would be clear. But this step means that he recognise: The Nazarenes could at the same time and with the same right ascribe to Paulus as the last of all apostles the evangelisation of the entire coast of the Mediterranean Sea and reject the Epistles which the Katholic Church ascribed to him, if the picture of Paulus, that these people had borrowed from the conservative direction, from the oldchristian tradition, varied perceptibly from that of the so-called Pauline Epistles.—Loman; Schmidt, 191–193.

The testimony of Hieronymus regarding the Jew-Christians who loved Paulus ceases to astonish. Loman mentions the so-called testimenta of the 12 patriarchs—ib. 193. This book was once supposed to be a part of Jew-Christian literature, then again Paulinist, and last a production of the two other parties, first through rewriting and alteration become what it now is. Loman recognises the acuteness of Dr. Vorstmann and others recently in their examination of its composition. But he distinctly says that in this analysis the synthesis is wanting so long as we do not fully appreciate in what sort of circles the mixtum compositum of this book meets the wishes of the readers. The Tübingers by no means knew how to explain it, while the answer would sound very simple if one only strictly adhered to the distinction between Paulus historicus

the Epistles of the Paulus either did not exist, or at least had nothing to do with the controversies of his time. Origen, II. p. 489 against Celsus, V. says of both Haeresies, the Ebionite and the Encratite, that some Haeresies do not receive the Epistles of Paul, such as both Ebionites and those called Enkratites. The Markionites, decided Encratites like Tatian, equally oppose the endeavors of the katholic party to admit the absolute authority of Paulus, while they made a free use of the other Epistles in so far as they take much from them, other things reject, but will know nothing of the Pastoral Epistles in their entireness. Severus rejected the Pauline Epistles and even the Acts. Loman considers that this antipauline movement in Encratite circles points to the deep-incisive Interest of the Katholic Church to have Paulus as confederate in opposition to the radical Asceticism. Compare Philosophumena p. 276 ed. Müller, where of 1 Tim. iv. 1–3 it is said: So Paul wrote as Prophet against the Encratites! Baur showed the antiencratite tendency of the Pastoral Epistles. The same tendency appears in 1 Timothy. V. 14 recommends marriage, and iii. 2, 12, recommends the same status to the bishops and deacons. The words 'Antitheses of the falsely-named Gnōsis' remind us of the Markionites.—1 Tim. vi. 20, 21. Neither the Encratites nor the Ebionites were taken in by Epistles like the Pastoral Letters.

Loman points to the great moderation in the polemic of Clemens Alexandrinus against Markion. Clemens never reproaches Markion with having made a mistake in the Evangels or 'the Apostel.' He does not like Markion's forsaking the world and his rigorous Askesis connected therewith. As to the existence of 'Galatians,' up to the last quarter of the 2nd century the Old-Christian Literature affords no actual proof of it. Regarding the Synoptic Evangels the first traces of Church use are seen already in Justin. The need of authoritative scriptures regarding the existence of Christianism with the Old Testament arose first when the want of unanimity in the heart of the Christian community itself had reached a high stage and threatened the Church with complete destruction. The first necessity was that people should have complete certainty about the words of the Lord (ipsisissima verba domini) and obtain regarding their destiny and their acts an absolutely reliable Urkunde (tradition). This character the Evangels found in circulation bore, so far as people could be convinced that they originated out of the Apostolic time and were properly vouched for by the position of their Apostolic authors. The main point was the 'logia kuriaka, lechthenta kai prachthenta Iēsou,' as the written and verbal tradition had taken and preserved them from the mouth of the 12.—ib. 217. Now as to these Logia or oracles of the Lord!! The account given by Papias of the work ascribed to Matthew is as follows: "Matthew composed the oracles in the Hebrew dialect, and every one interpreted them as he was able."—Eusebius, H. E. iii. 39. Supernat. Rel. I. 461. Therefore a Matthew composed the oracles (or maxims of the Lord). His name may have been used subsequently to introduce the first evangel at a late period in the second century. At all events, the Gospel named after him keeps an eye upon the Ebionites as carefully (Matth. v. 17, 18; x. 5, 6) as the Apokalypse does upon the Diaspora. Luke's Gospel, that is, in its present form was known to the author of the epistles to the Gal., Phil., Eph., Kol., and 1 Thess. The primitive Luke has already used the Epistle to the Romans and the first of Corinthians. Urlukas (the earliest Luke) and the authors of 'Romans' and 'Corinthians' have here and there made use of a still older gospel.—Bruno Bauer; Schmidt, 89, 90. Loman, however, says that a positive influence of Pauline thoughts in the characteristic form of the Epistle to the Galatians begins to first show itself clearly after 150, while both the so-called Pauline similarities (Anklänge) about which so much has been said and that, which, in this period points to a polemic directed against Paulus, are better regarded as an incident (Moment) of a development-phase that must have preceded in point of time the era (Zeitalter) of the origin of the first 4 Epistles, especially 'Galatians.' The Pauline Epistles were later than Justin's time.—ib. 89, 91. Take as the starting point for the formation of the evangels a fully naive Juden christenthum that had no idea of the principle-questions[1] handled in 'Galatians,' and let this Judenchristenthum develop itself ever freer and freer up to that universalist form that we find in the Epistle to the Galatians and in the 4th Gospel. Luke's Gospel is the most Paulinist of the first 3 Gospels, and the peculiar pauline form, by which the sections of the 3d Gospel are distinguished as a rule, speaks for a relatively late redaction of these sections; in other words, the specific pauline phraseology of the Lukesections (Lukasperikopen) is to be regarded as a coloring or as a stamp which in older texts are brought in and consequently (especially in comparison of parallel sections) have to pass as criteria of more recent redaction and later origin. Loman infers that the 3d Gospel made use of Pauline pieces which for his corelator were not yet in existence, at least not yet known. This implies that these Pauline passages (Stücke) also must be of relatively later date. If this is not admitted, because this assumption would not harmonise with the genuineness of the Pauline Epistles, then we must assign special motives to the other two Synoptics which caused them to make no use of the aforesaid

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[1] Questions about main principles. (das von den durch den Galaterbrief behandelten prinzipiellen Fragen noch gar keinen Begriff hatte).—Schmidt, p. 94. The belief of the earliest apostles could not hold its own before the bitterness of the cross.—Loman; in Schmidt, p. 96. According to Loman, Matthew, if he lays strongly tinged especially-Jewish expressions in the mouth of Iesu, yet does not hesitate to find the whole collegium in the person of Peter, primus inter pares, the first of the apostles, and to separate the value of the Messiah-belief of these old Christus-witnesses (the first

apostoloi, Urapostle) from the thought entertained by the conservative party, as if this value consisted in the personal relations of the first apostles with Iesu. Loman points to the remarkable connection between the previous glorification of Peter (Matth. xvi. 18) and his subsequent fall and the testimony of Paulus concerning himself (Gal. i. 15-23). He considers the agreement between these two passages too striking to be an accident. Now, however, he perceives that Gal. i. 15 can be explained rather out of Matthew, xvi. 13 ff. than vice versa.—Schmidt, 96. If the Paulinist consulted not flesh and blood, that is, the Apostles, but went straight to Arabia to the Iessaians, Nazorenes, and Ebionites, he was likely to have met there more circumcision than the Apostle of uncircumcision would have relished, even if he found the fountain-head of Christianism among the poor east of the Jordan instead of at Antioch. But this antithesis implies an estimate formed already of the Paulusevangelium and that of the Urapostles, which is suited to a later time rather than to Paulus. But if we regard Matthew's Gospel as earlier than 'Galatians' then how well all agrees with the spirit of the Evangelium whose tendency is to withdraw its authority from the Jewchristian Party that based itself upon the exterior human authority of the old apostolic traditions. There we must hold the passage in Matthew as the original, the 'Galatians' i. 15 ff. as dependent upon it —ib. p. 97. Tjeenk Willink has thought that the Epistle to the Hebrews and the Barnabas-epistle originated under a Paulinist influence; but Schmidt, p. 92, thinks that he has not proved it. Schmidt opposes Loman's views, without taking into consideration all that Church politics had done in the second century to efface the facts connected with the early history of Christianism in the 2nd century. The run of events, the position and power (and wealth) of Rome favored the creation of a Romanist Church, and history is usually less a matter of public concern than human interests of another sort. The true history of Messianism or rather Christianism from 115 to 148 or even later, first among the Diaspora and later in the Church, was probably tossed around and changed until its originality disappeared from the primitive naive Jew-Christianism. The testimony of the Church from 160 is all in its own favor, tells too little of the Diaspora Christians, and is open to suspicion.

cal persons and managements to if possible stop in the birth apparently dangerous movements in the sphere of public preaching and practice. Montanus appeared after 170. Clemens Alexandrinus saw positive points of contact between Markionite Gnōsis and that of the Alexandrian School; moreover the theólogy of Paulus canonicus has an Alexandrian tint, and the Alexandrian theology, as far as Philo[1] represents it, did not take Messianic expectations into consideration. If to this we add that the Epistle of Barnabas (written under Hadrian), the oldest document of Christian gnōsis, first becomes intelligible when we place it before the Paulus of the canon, then there seems to be some ground for concluding that the combination of all these facts is made intelligible by the rejection of the now generally adopted hypothesis that in our canon we have epistles from the time and from the hand of Paulus historicus.—Loman, p. 99. The external proofs for the genuineness of the epistles standing in the name of Paulus are of the same intrinsic value as those for the Apostolic origin of the fourth evangel.—ibid. p. 100. The circumstance that Galatians and Romans are so outspoken on the subject of circumcision shows them to be late writings of the 2nd century. Circumcision is treated with contempt in the Epistle of Barnabas.—Baur, I. p. 144. London. 1875. Williams and Norgate. Barnabas mentions a Jesus; is therefore late. As the Gnōstics were extremists who like the Essenes gave up the world and the flesh for God and the soul it was in keeping that they should teach the doctrine of the sacrifice of the flesh. What more potent example than that given in the Gospel of the Crucifixion! The Paulinist evidently thought so, since he

Much money also came to Peregrinus on account of his bonds. For the unhappy people persuaded themselves that they would be wholly immortal and live to all eternity. On which account they despise death and the many willingly surrender themselves. And then the lawgiver, the first, persuaded them that they are all brothers of one another: when once having transgressed, they will deny the Hellenic Gods, but they should adore their impaled sophist and live according to his laws. And their thoughts are alike, adopting such without any accurate faith. If therefore any cheat came to them, a skilful man, and able to handle matters, immediately in a short time he became very rich, laughing at ignorant men.—Lucian, Peregrin. 11–14. Dickens's account of the Rev. Stiggins in prison is far behind Lucian's Peregrinos. Lucian wrote his Peregrinos after 165, since he describes his death by fire; therefore not ten years after the 'Gospel according to Matthew' appeared. Therefore he had heard the story about the crucifixion. He in 165 saw the death of Proteus who burned himself.

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[1] Compare Philo's Therapeutae whom Eusebius calls the early Christians. They and their Arabian allies were the forerunners of the Ebionites.

preached "Christos Crucified." Mithra in the later times was regarded as a God full of love.—Lassen, Ind. Alt. II. 834. 2nd ed. See Galatians, ii. 20. Mithra, however, was born Dec. 25th at Christmas; and in a cave. So was the Christos.—Justin contra Trypho, p. 87. Καὶ σαρκὸς ἀνάστασιν γενήσεσϑαι ἐπιστάμεϑα: We know there will be resurrection of the flesh.—Justin, p. 89. See Luke, xxiv. 39.

The Historical Paul (and the Paulinist writer probably) recognised the Jewish Law as binding so far as its morality is concerned, and, so far as it relates to Ceremonial and Ritual, to let it stand at least for the Jew-Christians if only out of national regards and for the sake of custom to be observed even by the Jew-Christian. Paul summoned in Heathenism a Christianism to life, that acknowledged the moral law as obligatory, but threw off the Ceremonial and Ritual Law entirely. Consequently his practice towards the Heathenchristians must result, for the Jew-Christians who lived with the Heathenchristians, in a depreciation of the Ceremonial and Ritual Law.—Daniel Völter, Theol. Tijdschr. 1889. p. 290; see Acts, xxi. 21. But in all this we see the potence of the Jewish Principle of Life.

The Religion of Messianism is, like the theories of the transjordan orientals, the offspring of the Eastern philosophy. We first find the Saints in possession of the Religion of the Messiah.—Acts, ix. 32, Dan. vii. 18. But the Duke of Somerset tells us that in the Jewish mind religion and philosophy were indissolubly blended. The Hebrew Scriptures were supposed to contain a vast scheme of recondite philosophy, which could be unfolded by learned men under the assistance of Divine favor. Many allegorical interpretations of the older creed are found in the Septuagint version. Philo too makes Scripture the foundation for meanings that never were in it. The Jewish synagogues had departed to some extent from the literal meaning of the Hebrew Scriptures, as might be conjectured from the writings of Philo. The synagogues to whom Paul addressed his epistles must have been imbued with similar notions, otherwise they would have objected to Paul's allegorical exegesis.—Duke of Somerset, Chr. Theol. and Mod. Skepticism, 103, 120, 121. Any one who reads Isaiah in the Greek will find it very different from the Hebrew Isaiah. It has been rewritten and has received alterations. This implies another school of thought, one to which the Greek Jews were attached. Critics observe in the Septuagint, says the author just quoted, many indications of an endeavor to adapt the narratives of Scripture to a later form of religious thought. Frequent use has been made of this version in the New Testament, and the Evangelists must have had a closer connection with Greek Jews than with Hebrews. Matthew quotes the Septuagint. The Pauline Epistles are in Greek. When the Gospel of Matthew lashes the Pharisees so unmercifully, it is difficult to regard the Pauline author as a Pharisee (Acts, xxiii. 6), although there may have been among the Jewish population of Antioch a considerable number of Pharisees, and very likely some in Kilikia, possibly at Tarsus. The explicit avowal in Acts is so far confirmed in the Epistle, that he was a Jew. Acts, xvi. 1 exhibits Jews in the very heart of Asia Minor.

The Clementine Homilies are placed parallel to the Pauline Pastoral Epistles. Both oppose the Gnōsis, both have the hierarchical tendency, both sprung from Rome. The Judaism that reigned in the primitive Roman Community, against which the Apostle's Epistle is directed, can point to later important documents. To them belong first Pastor Hermae, then our Homilies, which likewise had their origin inside the Roman Community. The Palestine Ebionites of Epiphanius and the Roman Ebionites of the Clementine Homilies are merely two different forms of the same movement. It is the Judaism which has not merely already entirely given up the circumcision but has even adopted the Pauline Universalism. The movement to which the Homilies belong appears no longer as sect, it is the main tendency and direction of the Roman Community, its belief the belief of the majority, its ideas of the constitution of the Church the basis of the constitution of the Katholic Church. Essaism forms an important foundation for the hierarchical ideas of the Clementines. On this foundation (the rock-foundation of Matthew, xvi. 18) Ebionism wished to establish a Church. The pseudoclementine writings were to be the sacred codex of this Church, and the Homilies the Apostle-history of the Pseudo-Church, and the Constitutions, with which Rothe compares it, the Collection of Epistles. The Church of the Pseudo-Clementines is thus a haeretical antitype of the Katholic Church. Baur held

"After the Christos grew up." But as the Christos (in Micah, v. 2 ; psalm, ii.) was supposed to have existed before time itself (Prov. viii. 23–30), it is to be presumed that neither Hippolytus, Epiphanius, nor Lipsius would have ever dreamed of 'Christ's coming to man's age' if the Gospel according to Matthew had not perverted their reason.—Col. i. 15. It is not easy to explain the Pauline total silence on the birth of Iesu, while the Epistles vindicate the divine nature of Iesu. An irrepressible suspicion arises that either the miraculous nativity was a later conception or that the Pauline author did not accept the narratives of Matthew and Luke. This is confirmed by Mark (who avoids the particulars given in Matthew and Luke) and in a measure by Matthew, i. 18, 20 ; iii. 14–17, where two differing explanations are given of the acquisition of the pneuma hagion. See Somerset, Chr. Theol. p. 36. The Epistle to the Colossians is not Paulinist, but Gnōstic, and contra the Ebionites.[1]—Baur, Paul, II. 28–32. It was written in order to unite the Christian Church.—Baur, II. p. 36.

The Clementine Homilies oppose the gnōsis in Simon Magus, Markion and the Pauline author, and support Peter's pretensions to be the *rock* on which the Church is founded; therefore are posterior (Homilies, 17, 18) to the Evangelium Matthaei, xvi. 18. "For against me that am a firm rock and foundation of the Ecclesia."—Hom. xvii. 19. The Gospel being late, after or near the middle of the Second Century, the Clementine Homily must be later still. And if Paul or Paulinist is anywhere referred to (Baur, Paul, I. 232, 233, ed. E. Zeller; Galatians, ii. 11 ; Hom. xvii. 19) his work must have been late ; for Justin Martyr does not mention him, and Irenaeus, A.D. 189, does. That the conflict referred to in Galatians, ii. 7, 8, 11, 12, occurred before the Gospel of Matthew appeared,[2] that is, about 145, is clear from Matth. xvi. 18, xxviii. 19, because we find in that gospel Ebionism, universalism, Essenism, but no mention of circumcision. Justin Martyr, too, fights against circumcision, like the Paulinist. The question previously had been "whether such a Gentile Christianity as the Pauline Christianity had now become ought to be recognized and tolerated from a Jewish standpoint."—Baur, I. 113–117, 91, 133; Gal. ii. 11, 12. There was a strong difference between the Pauline party and the party of Circumcision.—Gal. ii. 2–6, 8, 14–16; vi. 15. So there must have been a movement at Antioch, under a leader, in opposition to a Petrified set of Ebionites. The Gospel of Matthew keeps itself well with the last, adheres to the Petrine element in part, while not objecting to Gentiles as converts. The Ebionite feeling against Paulinism was very strong.—Irenaeus, I. xxvi.; Baur, I. 125, 234; Matthew, x. 5, 6, 16. And the 1st Cor. ix. 1 (Have I not seen Iesous our Lord) shows that the writer must have read a gospel. Then the Paulinist must have been a late writer, perhaps as late as the writer of the Gospel of Matthew. He claimed to be an apostle, which shows that the Apostolic system of the Gospel of Matthew was known to the Paulinist writer.—1 Cor. iii. 22.

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[1] Colossians, ii. 11, is evidently hostile to Ebionite circumcision.—Baur, II. 28, 42. The Epistles to Colossians and Ephesians regard the Mosaic Law as abolished by the death of the Christos : all distinction between Jews and Gentiles is abolished.—ibid. II. 37. All this is evidently part of the latest possible form of Christianism. This is not Paulinism, it is beyond Paul's standpoint.—ibid. 38, 39, 41.

[2] There is no external evidence of the existence of the Epistle to the Galatians before the middle of the 2nd century.—Antiqua Mater, p. 81 ; quotes Loman, in Theol. Tijdschrift, 1882, 1883.

It seems to result, therefore, from all the testimony that Messianism was treated differently by Hellenists in Samaria, Antioch and Asia Minor, from what it was on the Jordan and beyond the Jordan. To the North it developed into a Paulinism of which we only know its result as stated in Galatians and by Irenaeus, that the Ebionites regarded Paul as an apostate from the Jewish Law and denied his preachings; while, on the other hand, the Gospel of Matthew seems to have been produced with regard to the Ebionites and contrapauline in aspect, although adopting some of the Hellenist universalism and dropping the subject of circumcision. Matthew's Gospel is consequently late. Then between the time of Markion and A.D. 180–190 came in the party disposed to compromise all differences and unite both sides to the controversy in one Katholic Church. Irenaeus of course represents this party, favoring Paulinism. In the meantime the Pauline Epistles[1] had appeared not very long before the time of Irenaeus, as representing a few reminiscences only of the Northern side (the Hellenist side) of the dispute. It is not supposed that they are absolutely from the hand of Paul, although apologetic, like the Book of Acts ; and still showing signs of the previous fray. Circumcision is nothing.—1 Cor. vii. 19. Matthew's Gospel had ceased to lay stress upon it. 1st of Corinthians ix. 5 is late. So x. 16.

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[1] Baur only admits four, from Romans to Galatians. It is doubtful if Loman admits any parts of Baur's 4 to be genuine. Antiqua Mater, 240, 'can find no proof of Paul's historic reality.' At all events, the Second Century was a period of considerable gospel, with a minimum of conscience or personal honor; and the authors on the side of the Church at that time seem to have been mere partisans, like politicians in countries where universal suffrage prevails.

As to the time when the theory of there having been "apostles of the Christos"

There is no doubt that Jewish Messianism blew its most prolonged trumpet note after A.D. 70, posterior to the legendary date of St. Paul's death.[1] Jerusalem's temple and city were entirely destroyed. There was no great inducement to live there then; but in time settlers returned. Then began the most *positive* hopes of a Messiah's reign to come, resulting in the rebellion of Bar Cochebah against the Roman power. With the Jews ready to spring to arms to aid the insurrection of the Messiah they hoped for, there could be no place for a Prince of Peace. The words 'Render to Caesar what belongs

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arose (ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τούτου τοῦ Χριστοῦ ἡμῶν.—Justin contra Trypho, p. 94) it preceded the period at which the Gospel of Matthew appeared ; for Justin's text agrees with that of "the Gospel according to the Hebrews" which is supposed to be older than that of Matthew.—Supernatural Religion, I. 423. Therefore these words of Justin Martyr regarding the "apostles of the Christos" belong probably to the years following the death of Bar Cocheba (135–140) ; because prior to the total expulsion of the Jews from the ruins of Jerusalem (by Hadrian) the Matthew type of the Christian theory of Messianism could not readily become a success until after Bar Cocheba's claims to Messiahship had first been disposed of, supported as he was by Rabbi Akiba. It was too early to preach a *deceased* Messiah when the public wanted a living one to conquer the Romans at Bettar. The Messianists were in Phoenicia, Cyprus, and Antioch, at first preaching only to Jews, later to Greeks.—Acts, xi. 19–21 ; Rom. i. 7, 16 ; Acts, xiv. 19, 21, 22 ; xv. 1, 5. The hope of Israel, the salvation of the Messiah, had spread to the Gentiles. The Legend, in Clemens Al. II. 1. p. 148 D, that Matthew led an ascetic life, ate no flesh, but only seeds, fruits, and vegetables, points directly to the Baptist Iessaeans (Nazori) from whose sect Matthew, iii. 13, 16, expressly derives the Messiah.—Bleek, p. 91. The Nikolaitans and their successor Kerinthus must have been busy from the beginning of the 2nd century in their work of exalting the new religion over Judaism.—Antiqua Mater, 216. Irenaeus, however, says that the Nikolaitans were multo prius, long prior, to the labors of Kerinthus.—Iren., III. xi.

[1] The Christian legend puts the death of St. Paul at about A.D. 65. Subtracting 31 years from 65 leaves 34 years (that is, 3 years from A.D. 31) for Christianism to develop out of Nazorian Iessaeanism in the face of the opposition of the Pharisee party ; for the Pauline Epistles to be written ; and the advance from Antioch and Beroea to Ephesus, Corinth and Rome of Hellenist Messianism. All this, *before* Jewish Messianism had fairly come to the front in the year 70. Just imagine that the Ebionites, St. Paul and the Gospel of Matthew should have practically abandoned circumcision before A.D. 135. It does not look true on its face.

under the protection of the Nazoria, Ebionites, and Baptists, to attack the Pharisee party. It was partly a Transjordan inspiration! Jerusalem was merely a name. No Jew could enter Hadrian's City on pain of death. If a Christian Messianism starting from Antioch between A.D. 138 and 147 made converts among both Jews and Hellenists, remember that Rome in felling the cedars of Palestine had cleared a space for Christianism to put forth under Sabian aspects. Under such circumstances any Paul resembling the Paulus of Galatians might have had a motive for visiting Arabia and Damaskus, but if he had ventured to go into Aelia Capitolina (Jerusalem) the circumcision that he bore as a sign of Judaism would have put his neck in danger—with the further risk that

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than this, it betrays a knowledge, in Matthew xxiv. 15, of the temple of Jupiter Capitolinus which Hadrian built in Jerusalem on the place of the Jewish sanctuary, after the destruction of Bar Cocheba's forces in 135. Therefore it is not strange if the author of 'Supernatural Religion' dates 'the Gospel according to Matthew' at least 15 years after the fall of Bettar. Neither in Matthew's Gospel nor in the Clementine Homilies is there the least question of circumcision. This shows that Matthew wrote after 150, and that the Clementine Homilies are still later, since they quote him. 'Doubtless this rejection of circumcision had its ground in the conviction that the Gentiles could never be won over by any other means.'—Baur, J. 145. But Loman denies the genuineness of the Pauline Chief Epistles (Romans, Corinthians, Galatians).—Theol. Tijdschrift, 1886, p. 49. No direct traces of the existence of 'Galatians' until in the time following Justin Martyr.—ibid. p. 58. Loman seems to recognize the historical person, Paul, but not the epistles that bear his name.—ib. p. 75, 76, 78, 80. How improbable it is that we should possess in the Epistle to the Galatians the oldest monument of the Christian literature!—Loman, Quaestiones Paulinae, 1886, pp. 44, 46, 49, 58. The opposition of the Nazarenes and Ebionites was not to the Paul of history, but to the Paul of the canon.—ib. p. 68. Because Matthew, x. 5, 6, is inevitably Ebionite, and because the Ebionites, according to Irenaeus, used only the Gospel according to Matthew, they rejected the 'Canonical Epistles' on the ground that they showed apostacy from the Mosaic Law. Loman, Quaestiones Paulinae, p. 60, confirms this view of the passage Irenaeus, I. xxvi. This is no more than might have been expected from the Ebionite point of view. But they felt no opposition to the historical Paul in the Acts. The historical Paul has more resemblance to the Paul of 'Acts' than to him of the Epistles.—Loman, 61. Loman, p. 62, cleverly clears away the fog that Irenaeus has left around the great name of Paul. The Paul of Clemens, Strom. vi. 5, seems to have been Jew-Christian (—Loman, p. 78) but the Pauline Epistles a new cargo shipped under the old flag.—ibid. p. 79, 81, 85, 86, 87, 89.

Clemens Alexandrinus, 192–217, quotes from the Kerugma Petrou some words that appear to connect the mind of Paul with the standpoint of the Sibyl. This connection is not improbable. See Loman, 75, 76, 77, 78. For the genuine Paul was more likely to have lived at an early period when Christianism was first known to the Hellenists at Antioch, than afterwards during the contests with the Ebionites over circumcision. "Inter arma" the Sibyl and Hystaspes would soon cease to be authorities. But Messianism was as ancient as certain Old Testament verses and had not ceased to exert an influence of some sort from the commencement of the second century of our era.—Loman, 85.

the Peter, James, and John he was looking for (—Galatians, i. ii.) had hardly yet been thought of, for Matthew, xvi. 18, xiv. 28, xxvi. 33, 35, 73 and Acts, xv. 7 had not yet been written. The status of Messianism is seen in Matthew, v. 17, x. 5, 6; for salvation had its basis and its hope from Jewish Messianism (—John, iv. 22. See Acts, xvi. 17; Romans, ii. 10) which was carried to Arabia, Edessa and Greece by the Diaspora, until at last the Ecclesia produced the Gospels in affirmation of its apostolic claims.

If we compare the Old Persian Ahuramazda and Angromainyus, Plutarch's Oromazes and Areimanios, with Mani's Good God and Evil Demon, the Good Deity (the Logos) of Julian (the Chrēstos of the Philopatris, 17) and the Egyptian Typhon, with the Christos Logos and the Satan of the Apokalypse, or the Good Father and the Diabolos of Matthew, we find always the same contrast of Christ with the Evil Principle; so that Lucian's idea (in 175–180) that the *man* of the Christian Religion was great because he had introduced a *new mystery* is substantially true. The idea is taken from the Oriental Mysteries and Rev. xii., xviii., xix.; and the Lamb in Aries (Rev. v. 6, xiv. 10, xviii. 13) comes as freshly to us in the morning of doctrine[1] as Julian's SUN in Aries (Jul. Orat. iv. 132, 133, 135 τὸν Ἀπόλλωνα συνεδρεύοντα τῷ ϑεῷ; v. 167–169, 173) for the King Adon (Attis) enters the sign Aries in the Little Mysteries at the beginning of Spring: "to the very Ram himself they declare the Little Mysteries."—Jul. p. 173. Here we see the very Lamb of the Apokalypse, returned from Darkness to Light, as the Lamb of Aries in the March festival, the Christos of the Jewish Diaspora.—Rev. xix. 11. Lucian shows that the Christians in the East about 165 were great fools and easily humbugged by Peregrinus. Their simplicity was no great blessing. Now the reading of the Septuagint Greek (according to Bleek, Einl. p. 65) was calculated to produce the very Hebraisms and Aramean idioms observable in Matthew's Gospel; and Bleek says that these peculiarities are found in the Septuagint Greek text. Consequently this affords a hint in what direction to look for the residence of the author of the Gospel according to Matthew. The Diaspora read the Septuagint Version rather than the dead language of the Hebrew Bible.—Bleek, 65–67, 77–81 ff. Consequently we seem to have traced the origin of the Gospels to the Diaspora, the dispersed Jews who in Antioch, Asia, or Egypt read the Septuagint Greek Bible. This is an important point. For the Church in Lucian's time and later was more likely to affiliate with the Greek Diaspora (the people whose minds were prepared for a change) than with the Mosaicised Nazōrenes and Ebionites that adhered stiffly to the Jewish Law. It might suit Luke and Matthew to find doctrine, illustrations and parables, on the Jordan or beyond it; but when it came to the daily practices, customs, and usages, these were hard to uproot, and the views of the northern Diaspora in Asia and Antioch were more palatable to the Greek and Roman Ecclesiasts than the views of the Ebionites, Nazōrenes and Essaians.—Bleek, 91, 96, 97. The Paul of the first 4 Epistles is undoubtedly from the Diaspora; but Matthew is so essentially Essene, Ebionite and Mosaicist, that, if there is any difference in date between Paul's first 4 Epistles and the Gospel according to Matthew, Matthew would appear to be the earliest (v. 17, 18; x. 5, 6); except that xxii., xxiv., xxiv. 48, and xxviii. 19 seem subsequent to v. 17; and xxviii. 19 is Paulinist enough. The Jew-Greek includes, with the language of the New Testament, that of the Septuagint.—Bleek, pp. 79, 81. The language, then, leads us to the Diaspora as the source of *Christian* Messianism. Which is the source of our Gospels of Luke and Matthew? Is it the Northern Diaspora around Antioch, or the Alexandrian Diaspora in Egypt? The obvious derivation of the Gospels from the Jordan Nazoria, coupled with the movement of the Ebionites to Beroia (mentioned by Epiphanius) point towards Beroea and Antioch. The Diaspora read the Septuagint in Hebraised and Arameanised Greek. Although Lucian is a witness to the fact

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[1] The method of teaching was by sacred allegories, the morals recommended by the Didachē, Essene doctrines and parables. It looks very much as if Matthew and perhaps Luke (from Beroea or Antioch, or lower south in Palestine, or Galilee) had used Jordan sources and Transjordan virtues in connection with the wider scope of the Hellenist Diaspora; and it would seem as if Lucian had seen something in a Gospel that led him to express the thought that a great man "had introduced this new mystery into human life!"

Only one writing among the Evangelical scriptures among the Ebionites and Nazoria had authority in the church, namely the Evangel written in Aramäic which they attributed to Matthew, and which was called Evangel according to the Hebrews, because it was in use among the Hebrew Christians.—Bleek, p. 97. The ancient claim was that the Evangel came first from the Hebrews. But what was it? See Daniel, and perhaps Justin Martyr. Our Greek Matthew leans towards the Children of Israel.—v. 17, 18, x. 5, 6. It is plainly Ebionite. As Baptists, they were the Nazarenes.—See Matthew, iii. 4.

whom it preached. To sustain its pretensions to have had a Messiah it was obliged to appear to maintain the rigor of the Jewish Law and the doctrine that the flesh wars against the spirit. Take these away, and what else in the shape of doctrine was left for the Messiah to preach. To preach an acceptable doctrine the people had got to be told something that they were used to, something which agreed with previous prejudices, something that they knew before and were prepared to receive. But this does not detract from the ability exhibited in said Gospel of Matthew, while Bleek (Einl., 108, 109, 287) considers the Canonical Matthew the source of the 'Gospel according to the Hebrews,' and the latter an Aramean Ueberarbeitung (alteration or retouching) of the former. If the necessities of the Ecclesia required the composition of an Evangel in Greek, it would be a furtherance of the plan if an Aramean Gospel were produced substantially a repetition of the Greek Gospel. In fact the Greek Gospels so thoroughly base themselves on *Jordan Religion* that a Hebrew or Aramean Gospel was an absolute necessity as a guaranty of the Greek Synoptics. So that there is reason to think there must have been an Aramean Gospel even if they had to make one on the basis that the Greek Gospel of Matthew supplied. The very amount of supernaturalism in the Greek Gospel affects its credibility and awakens suspicion, as if the narrative was put forth to build up or sustain a Church. Bleek, 287, thinks it not unlikely that the first Aramean reviser (Bearbeiter) gave to the Aramean text of the 'Gospel *according* to Matthew' the appearance of its being an Apostolic work of Matthew himself, in order to claim for it a higher authority. He regards it as probable that the idea of an Apostolic origin was transferred from the Aramean text to the Greek.—ib. 107, 287. It might thus happen that both Gospels (the Greek Matthew and the Aramean text) were attributed to the Apostle Matthew.—ib. 288. This view suits exactly the proposition that Matthew's Gospel was a late work in the 2nd half of the Second Century made for the benefit of the Church.—See Matth. xvi. 18, "On this Peter[1] I will build my *Church*."

That the idea in Daniel vii. 13, 14, suffered no diminution in the first century the Malka Messiacha of the Sohar abundantly testifies, and the fall of Jerusalem before the arms of

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[1] Petra = rock.

Titus strengthened the conviction of the Messiah's Coming down to 131–132; at all events, we still find it in 4th Esdras, in Rev. xx. 4, 11–13, in Matthew, xiii. 40, 41, xxiv. 2, 4 ff.[1] This is the Reign with Christ on earth. It is purely Jewish! It is Jewish in the Apokalypse, but Diasporan in Matthew. The idea of the Reign of the Messiah on earth recedes before that of his future Kingdom after the End of the world. Also the Messiah must die with this whole 'Age' (Worldera), in order that the imperishable world be created.—Hilgenfeld, Jüd. Apok. p. 15. See Dan. ix. 26, and the Jewish Sibyl in the 2nd century before our era, according to Hilgenfeld, p. 13. The Ecclesia has used the Jewish standpoint, as it stood up to 135, and Matthew afterwards, like Luke, follows with Narrative, Parables, Iesua, the Crucifixion, and the Rock of the Church. But what stabs in the side of Judaism Luke, x. 33–37 and Matthew, x. 5, 23 inflict, when the Son of the Man is expected to come again to the Ecclesia! The idea of the Conflagration of the world underlies this whole period. The Apokalypse has the Judgment at the End; and Philo mentions the Conflagratio mundi in the early part of the 1st century. Behold how much material ready to their hand the Jews furnished to the Church! Messianism and fire go together.—Rev. xix. 20, xx. 10 ff; Matth. iii. 11, 12; xiii. 41, 42; Rev. xix. 12.

According to the Confession of R. Iahosa (ante xiv. secula defuncti), R. Iahosa ben Loi found Elias standing at the entrance of the cave of R. Simeon ben Iochai (who together with the son in 12 years is related to have there remained concealed through fear of the Emperor Adrian, and to have written at that time the books Sohar and Siphri), asks Elias when the Messiah will come! The reply is, Go, ask himself. Where then is he? He sits at the gate of Rome! And what distinguishes him (from others)? He sits among the Poor burdened with diseases; all the others are undoing and tying up their bandages, but himself (handles) one bandage after another in turn, saying (to himself) 'perhaps I shall be called, nor will I delay!' Then he goes to Christ, saluting him with the words: Pax super te (Salom ŏlik), Peace upon thee, my Master! Who replied, Peace also upon thee, Son of Loi! He asked the Messiah, when shall come the Lord? The Messiah answers, Today!—W. Schickard, Jus Regium Hebr. Leipsic. 1674. p. 474.

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[1] Luke, xxi. 9.

See Isaiah, liii. 3–8, 10, 12. Thus in the third century after Christ we have the legend of the Messiah sitting at the Gate of Rome. I am thy Saviour (Mosia) and Redeemer.—Isa. xlix. 26. The Messiah will first reveal himself in Galilee and a Star in the East will become visible.—The Sohar, fol. 74. col. 293. The Jews never copied from the Gospels; therefore a passage like this in the Sohar is older than the 'Star in the East' in Matthew, ii. 2. Simeon ben Iochai lived in the first quarter of the 2nd century. "Look for your Shepherd . . . in the End of the World." This is the Messiah reserved for the End!—Esdras, IV. xii. 32. It is obvious that what Elxai called Messiah, and Saturninus called Salvator (Saviour) Unborn and Incorporeal, is the same vision of a man (visus homo) that was to come in the End of the world.—Luke, iv. 30; Matth. xiii. 40; Rev. xx. 12; xxii. 7. Elxai said that he was a figure manlike but not seen; Saturninus said that having no body he appeared to be a man. There must have been a Church already formed upon the Gospels, before there could be any schism.—1 Cor. iii. 4; Origen, vi. in Matthaeum; II. p. 39. The 1st Cor. i. 24, xii. 13, must then have been quite late.—1 Cor. xiv. 33; xv. 3–6; xvi. 1, 5–7. The close of this Epistle has the word Adelphoi just as Matthew, xxviii. 10, has "tois Adelphois." Origen, II. pp. 40, 50 has the same word 'fratres, in hoc mundo,' brethren in the faith. The Church evidently was fully formed when Matthew, Paul, and Origen wrote. The function of a Church (one that preaches) was to inculcate opinions without reflection or thought.

"There were others, too, receiving Iesus and therefore boasting that they were Christians, but still keeping the Law and living in the customs of the Jews, to wit, Ebionites of both kinds whether confessing with us Iesus born of a virgin, or not so, but born like other men. What has that to do with the Ecclesia which Celsus denotes by the name of the commoner sort (vulgus)? He also mentions I know not what *Sibylists*, perhaps because he had heard from some that those who think the Sibyl a prophetess are disapproved, and are marked by the name Sibylists."—Origen, II. p. 489. Paris. 1619. contra Cels. v. Origen dodges the point! For the Third Sibyl was, after Daniel, the earliest Messianist book, prophesying that God would send from the sun a King! This was too much in Elxai's style to please the later Churchfathers, and the name

Gentile, to be bishop to the Gentiles collected there in Aelia Capitolina (Euseb. H. E. iv. 6) could hardly have been made much before A.D. 145, ten years after Barcocheba's fall. As the Ebionites continued to annoy Tertullian as late as the year 207 it can hardly be supposed that there were many Ebionites in the Ecclesia of Marcus in Aelia, particularly as Eusebius calls it 'the Church of the Gentiles collected there' and the Ebionites adhered to the Law of Moses. We have pointed both to the Septuagint and the Diaspora as well as Iessaianism or Essenism, as united with the Kabalah and Two Targums, Messianism, the Sibyl, the book Hystaspes and the Apokalypse, to produce a beginning of Christianism; moreover, the Ebionites adhered to the Law and rejected Pauline Christianism! Why then should not this "Gentile" Church at Aelia combined with the Greek Messianist feeling have furnished the commencement of the change from Messianism pure and simple to Christianism as it is described in Luke and Matthew, assuming always that the Virginal birth and the Crucifixion idea were conceptions arrived at subsequent to the formation of the Church at Aelia-Jerusalem under Marcus the Gentile bishop? If Jews were excluded from Aelia, how could a Circumcised Ebionite or Nazarene follower of Moses be permitted to enter Jerusalem? Matthew v. 17 says that *all* the Law of Moses remains in force. Galatians, v. 3 says the same. How then could an Ebionite Messianist get into Aelia? It would seem that Ebionite Communism and self-denial together with a desire to save their souls, coupled with the doctrines of the resurrection, 'spirit and matter,' and the rules of the Didachē, might have been enough to build up Ecclesias with the aid of the Gnōsis; and that the Narratives contained in the Gospels may have been later required as the Messianism *melted into Episcopacy* and the Greek and Roman Ecclesias were more expanded. While Essenism, Communism, celibacy and Encrateia based on self-denial and dualism could in themselves form a Church in expectation of a Jewish Messiah, it is probable that the narratives of Luke and Matthew have done more to impose a definite doctrine on the Christian body than anything else. Now the miracle of turning water into wine is certainly not an Encratite miracle, and although Josephus had his quarters at Cana of Galilee he seems not to have heard of the miracle, for he never mentions it. Then, too, Irenaeus states that the Ebionites used only the Gospel according to Matthew! But the Ebionites could not enter Jerusalem[1] as long as Hadrian's decree of expulsion of the Jews from Aelia remained in force. Consequently Matthew's Gospel could not have reached them until late. The remark of Irenaeus seems to be an attempt to bolster Matthew's Gospel by the intimation that the Ebionites used it. Supernat. Religion, I. 420, 423, says that it could not have been our Matthew.—Eusebius, H. E. iii. 27. As the Jews could not enter Jerusalem after it became Aelia or even after the death of Barcochebah, they were excluded while Hadrian lived and probably still longer. Hadrian died 138–139, and the change from *Jewish Messianism* to the Presbyterian and subsequent Episcopal organisation had to date later than the Apokalypse (which is fundamentally Jewish), later than Hadrian, and at least as late as Marcus in A.D. 145; probably later. As to the "receiving Iēsous," it was so short a *change* in Messianism from the Jewish Angel-King Metatron-*Iesoua*, the Salvator of Saturninus, the Chaldaean Saviour of the souls in resurrection through abstinence and self-denial while in the flesh, to *Iesous*[2] that the name of the Unborn Saviour incorporeal and 'sine figura' remains unchanged even when the Gospels proclaimed him as having *Come in the flesh* a century before Barcocheba's rising at Betar (or Bitther). The vital foundation of Jewish Messianism in the first part of the Second Century was the power of 'Spirit;' it was 'spirit against the flesh;' as long as this was permanently retained in the usages and practice of Essaians, Iessaians, Baptists, Healers, Elchasaites, Nazorenes or Ebionites, the main principle of religion, celibacy, denial of the flesh, continued with the penitent in religion, who felt that the flesh stood between him and the stars. He needed a Saviour so much that he would have accepted him even in the flesh! The Ecclesiastics knew that, and wrote the Evangel without fear of the result. This Syriac word Iesoua (meaning Saviour and Metatron) might have stood in the Apokalypse when it was first written as it stands to-day in the Syriac text of the Apokalypse; but then it meant the

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[1] The Jews, besides the Septuagint, read hardly any books in Greek to give them a knowledge of the language, and got their Greek mostly in trade and intercourse with those that spoke that language.—Bleek, Einleit., 65. The Ebionites in the time of Irenaeus might have been able to read Matthew's Gospel; but that was in the last half of the 2nd century. Lucian apparently has not the word Iesus.

[2] Compare the doctrine of Kerinthus in Irenaeus, I. xxv.

Great Archangel, the Iesoua Metatron, not a man! The name Iesoua in the Syriac copy stands thrice in the first chapter, thrice in the last, once in chapter xii., once in xvii. and twice in chapter xix. of Revelations. Consequently, there would have been no difficulty in inserting such a slight alteration of a manuscript.[1] As long as it was not explained to mean a human being it could remain the appellation of the King of the Angels, as it stands to-day in Bodenschatz, Church Constitution of the Jews, II. 191, 192. It is in German; Erlang 1748. The Name of Christos is not changed by the adjective Iesoua. The Jewish Archangel was the *Logos*, the Christos. Elxai and Saturninus knew of him as a phantasm, but not as flesh, although you would suppose him a man! The Messianists were a little Doketic, or rather, many of them were. There seems to have been no chance for Christianism to develop (except in embryo) until after the death of Barcochebah and Hadrian, and we may feel sure that such earnest Messianism as is seen in the Third Sibyl, the Book of Henoch and the Rev. xviii. 10, 18, 21, xx. 11 ff. did not last long after the ruin at Bettar without the stimulant additional necessary to keep the hope alive. Nothing more in the way of Jewish Messianism, probably, was done until after the death of Hadrian in 138–139; this would have the effect of throwing over to about 145 any further agitation. New blood would then be infused into it with further changes. We have this succession, John's Revelation prior to the death of Rabbi Akiba and Barcochebah's destruction, the settlement of Aelia by Hadrian, excluding the Jews entirely, then his decease, and finally the establishment of a Messianist Ecclesia of Encratite Gentiles under bishop Marcus at Aelia. Then, still later, we have the three Synoptic Gospels and Paulinism, last of all John's Gospel, followed by the crusade of

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[1] It would have been a slight matter to have copied the entire Book of Revelation, putting in the name Iesus ten times. Rev. xviii. 20 in Greek mentions Hagici, apostoloi and prophets, but, in the Syriac, it is read 'Angels, Missionaries (Legates), and prophets; Malacha, Salicha wa Nabia. Salich means 'misit,' to send; so does apostellō in Greek. Consequently the 12 Apostles are not meant, but *missionaries generally*, in Rev. xviii. 20. The reducing the wandering Iessaian missionaries of the Jordan to 12 is the work of a later period, when the Gospels of Luke and Matthew were composed. Philo who lived in the first half of the first century knows nothing of Iesus. Lucian (c. 120–190) mentions the worship of the great man who was crucified in Palestine, great, as having introduced a new mystery into life; is aware of Messianism, Chrēstos, (does not name Iesus) but knows Philonism, the pneuma, and perhaps Rev. xx. 12. At least, he could have known them.

Iakobus alter the Jewish Messiah into a Healer, a worker of miracles, and a Iessaian teacher of Essaian, Communist doctrines, particularly poverty, self-denial, Ebionism and the worship of Angels. The *Jewish* Messiah is gone. To keep up some connection with his shadow we find in the Gospels exciting references to the *Robbers*, mementos of the Roman War in Judaea and Judas the Galilean. But there was no Christian sect in the War against Rome. Josephus to the three sects of the Jews adds one more—and only one—the sect of Judas the Galilean! But the *Jewish* Messiah is departed, and we have the Four Gospels instead. It looks as if the writings of Josephus had been laid under contribution. When Peter (Homily, viii. 6, 7) explains that it suffices to have acknowledged either Moses or Christos although a higher degree consists in acknowledging both, what else is meant than that the being completely a Jew (and thus *circumcised*, for a merely theoretical knowledge is far enough removed from the mode of the Homilies) confers a preference and a higher rank above all other Christians.—Uhlhorn, pp. 100, 160 (Rom. i. 16; ii. 11). But Justin Martyr (Trypho, 43, 47, 96) took the ground that Mosaicism was entirely abrogated by Christianism "for the circumcision itself is not necessary for all;" and Acts, vii. 53 says that the Jews received the Law unto divisions of the Angels (into ranks and orders).—Coloss. i. 16; Justin, Trypho, p. 115. "For every race of men will be found under a curse, being under the Law of Moses."—Justin, Trypho, p. 98. "Abrahm was not testified by the God to be just on account of the circumcision, but because of the faith." For he believed in the God.—ibid. 96. Here we have the doctrine of Justification by faith. Where else did the Paulinist obtain his justification? If we put the date of Justin's Dialogue at about 164 (and Justin appears well informed in regard to the contents of the Evangel of the Hebrews) then Justin's position agrees well enough with that of the Clementine Homilies, for, p. 44, he says that circumcision was necessary only for Jews. Coming from a land of the Samarians and Ebionites, Justin has the appearance of being one of the latest of the thorough-going believers in Christos Crucified, like Paulus Canonicus. That the Epistle of Peter, and the Clementine Homilies should agree with Justin Martyr in opposition to the *Echthros Anthrōpos* (Hated Man) who saw no objection to eating food offered to idols is just what was to be expected. As to Epist. Petri 2, Hom. III. 51, and Matthew, v. 18, all are of one stamp ; and all three are Ebionite. The Kerugmata Petrou (the preachings of Peter) were written in Greek and were fictitious.—Uhlhorn, 94, 103, 104, 105, 112, 131. If these are fictitious, what must Matthew's Gospel be which is built upon Peter?—Matth. v. 18 ; xvi. 18. On this basis, assuming that there was a Paul and that the Epistles we have in his name are spurious, we find ourselves in the midst of a period full of spurious books ; and the Pauline doctrine of Justification by faith is as late as Justin's, if not later. The Gospel of Matthew (that is, passages from it) is used in the Clementine Homilies.—Gerhard Uhlhorn, Hom. u. Recogn., 118–120, 133, 137. During the whole of the second century there must have been a large class of contemptible impostors abroad who made a traffic and commerce of piety, who traded upon the itchings after the supernatural of the mass, and who were odious alike to cultivated men among the Greeks and Romans and to the godly and moral artisans of the Jewish Diaspora.—Antiqua Mater, 67. Hermas had the Saviour Angel. When Hermas wrote that 'the Gate is the Son of the God, who alone is the access to the God ; otherwise therefore no one will enter in to the God,' it is not improbable that this passage suggested Matthew, vii. 13, 14 ; John, xiv. 6 ; for Hermas knows nothing about Jesus (—Ant. Mater, 151, 152) although he has the idea of 'the Son of God' which the Ebionites, Nazoria and Hermetic Books have. Mithra in Babylon corresponded to this impersonation of the King. In the Homilies Peter remembers what the Lord said (notwithstanding the written gospels) ; *he heard it himself.* This is done to keep up the appearance of genuine Petrine speeches. Consequently, only *free* citations could be given. And they were imagined, feigned, in order thereby to win the appearance of authority for the Clementine Homilies.—Uhlhorn, 365. All the different evangel-scriptures that we find among Jewchristians and parties related to them point back at last to ONE source ; the Gospel of the Hebrews, the Gospel of the Nazarenes, of the Ebionites, the Evangel of the Egyptians and the one named after Peter appear finally only as different forms of the same written evangel worked over and over again, according to the necessities of the doctrines that were to be based on them. But the idea that the Gospel of the Hebrews, whether the Nazarene or Ebionite, has been the basis of a Canonic Gospel must be regarded as disproved.—Uhlhorn, 136, 137. Judging from the work of Hermas and numerous other writings of an early date, an unwritten evangelium of the *Saviour* was widely spread in the gnōstic minds prior to any of the written evangels canonical or otherwise.—Irenaeus, I. xx.-xxii. xxiv. xxv. xxvi. (27); Antiqua Mater, p. 151; Hermes Trismeg.; Isaiah, lxiii. 9; Hermas, Vis. III. 8. The *Monarchia* of the Ebionites has been carried out in the Roman papacy. Among the forty apostles we find Peter brought to the front in the Gospel of Matthew and the Clementine Homilies, with a claim to certain preachings (Kerugmata) of Peter that, as some have supposed, were wholly fictitious. It makes no difference whether Peter preached or not. On that claim (or on that rock) Rome set up her monarchical claim; and we find it in a very late gospel, the Gospel of Matthew; and it being there, we can date that Gospel near A.D. 150–160. Coming down to John, i. 21, 25; vi. 14 (the latest Evangelist) we find "the Prophet" mentioned; and in Clementine Homily, II. 6, we find what prophet John has got hold of. It is Numbers, xviii. 15, "the *true prophet*" referred to in the Homilies. The true Prophet is the one "who always knows all things" (ὁ πάντοτε πάντα εἰδώς).—Hom. iii. 11. Not learning, he alone knows more than all other men.—Hom. ii. 10. If the Gospel of John did not follow the Clementine Homilies, some things in his Gospel came very near doing so. The Gospel of the Hebrews agrees with Matthew, iii. 16 substantially, showing the prevalence of the doctrine of the Angel-King on whom the Spirit rests.—ib. iv. 11.

The Book of Acts is clearly a late work, since it gives to Peter a knowledge of Matthew, xvi. 18 and xxviii. 19. Peter appears in the Homilies as a Jew, his pupils are represented as Jews; in the Recognitions he is Christian, the Jews are punished. That shows how much stronger the Jewish element is in the Homilies.—Uhlhorn, p. 259, 261. Because life is too short, and error was frequent, and philosophy gave no satisfactory result, the Ebionites of the Homilies felt that sin was the source of error, the source of the impossibility to know what is true. It was less the researches concerning the Ebionites and the Nazarenes that built the way to the comprehension of the Clementine Writings than it was the inquiries into

26 ; Galat. ii. 10) their Jewish co-religionists who observed the Law of Moses. The Ebionites proper were a little different from Jews.

The antinomist and antinational standpoint of Paulus [1] has in Palestine according to all indications for a long time had no representative.—Schmidt, 121, 169, 181. The Ebionites rejected him, as an apostate from the Law ; but in the time of

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[1] A.D. Loman denies the genuineness of the chief epistles of Paul. In the ten Pauline epistles mentioned in Markion's list are found unmistakable traces of Gnōstic influences under which the writers of some of these treatises must have stood. Indeed among the Paulus-letters of which the post-pauline origin was not generally accepted, even in the so-called 'undeniably genuine' epistles of the Apostle, are found utterances that prove that the writer calling himself Paulus had to arm himself against persons who under his name address themselves in writing to the believers. If one gives the necessary attention to the unmistakable fact that the theology of Paulus canonicus has an Alexandrian tint, if one moreover bears in mind how small the positive influence was which the Alexandrian scholars exercised upon the literary consideration (schriftbeschouwing) of the Palestine theologians, if one considers further that Alexandrine theology, just as it is represented through Philo, did not receive the Messianic expectations into the circle of its contemplation, if one further notes that the oldest document of Christian gnōsis of which both the date and derivation from Alexandria is satisfactorily settled, I mean the so-called Epistle of Barnabas, which was written under Hadrian, then first becomes completely intelligible for us when we place it before the Paul of the canon ;—then, it seems to me, is there indeed some ground for assuming that the combination of all these facts has been simplified through the rejection of the now received hypothesis that we possess in our canon epistles from the time and from the hand of the Paul of history (Paulus historicus).—A.D. Loman. In the Epistle to the Romans, ii. 25, circumcision stands as in Galatians, ii. 12, 14 or in the Clementine Homilies. Rom. iii. 21, 22, 28–31 seems to agree with the Clementine Homilies. It seems based on the Homilies.—Rom. iii. 31. Abrahm's belief in God (Rom. iv. 3, 5–8), closely resembles the Gnōsis (perception doctrine) of the Homilies.—Uhlhorn, 257, 258. Nevertheless, the Ep. to the Romans leans away from Moses to Iesu Christos. —Rom. v. 1, 13, 17–21 ; vi. 8, 9 ; vii. 5, 6. Perhaps it is a work of the Roman Ebionites, later than A.D. 150.—Rom. ix. 7. Taking into consideration that Justin Martyr does not mention the Pauline author and that the Recognitions accept the prophets as true prophets (Uhlhorn, 270), it looks as if the Roman "Paulus" was quite as late as the Clementine Recognitions. He certainly quotes the prophets. The Homilies reject the prophets.—Uhlhorn, 270, 271. To the Homilies real Judaism and Christianism are identical, to the Recognitions true Judaism is but an incomplete preparation for Christianism ; to the Homilies Moses and Christus are the same thing, it is sufficient to adopt one ; the Recognitions require the belief in both.—Uhlhorn, 258. Simon is first himself, next, Paul, third, Markion ; here we have the clear outline of the entire antignōstic polemic. The false gnōsis is attacked in the shape of Simon. Paul proclaims his vision of the Christos as a personal revelation to himself. In Simon (as Markion) we find the doctrine of the distinction between the Superior Good God and the Jewish Just God. This is the meaning of the form of Simon in the Homilies. In his person the slippery gnōsis is attacked.—Uhlhorn, 297–299. But Simon belongs to the *first* of the three works ; and *that groundwork* Uhlhorn, p. 429, traces to Syria ; and, in his opinion, to East Syria. The Epistle to the Romans seems to follow the route that others were taking, away from Judaism, and towards Christ.

Irenaeus they used the Gospel according to Matthew and were circumcised and persevered in the customs according to Moses. They paid great attention to the explanation of the prophetical writings. As the Gospel of Matthew was at least as late as A.D. 150, the Ebionites may have used in the time of Irenaeus in Syrian or Aramean some such work as the 'oracles of the Lord.' And while they may have been able to speak a little in Greek it would be too much to expect those near Pella to read Greek. Those at Beroia or Antioch may have read Greek. But the Ebionites used only the Gospel according to the Hebrews, which resembled the Gospel of Matthew at one time.—Supernat. Rel. I. 420–423. The 'logia kuriaka' may possibly have resembled the maxims in the Didachē or Essene maxims adopted by the Ebionites, and in that case they would probably not be written in Greek, but in the native language, Aramean. Comp. Sup. Rel. I. 444, 446, 464, 470, 482–3. There were scribes and volumes enough in the 2nd century for us to expect to discover the existence of a body of the 'Lord's maxims' or 'rules of conduct' among the Ebionites beyond Jordan, neighbors of the Essenes and, practically, of the Diaspora. The title 'According to Matthew,' indicates that Matthew's *name* was used, but that he did not compose the Gospel bearing his name. Suppose then that Matthew's name was attached to a body of maxims, like those in the Didachē or some other collection, would it not have been desirable to attach a well-known name to our first Gospel to give it a currency? It was not unusual to write under a famous name,—Enoch's for instance. If Enoch used the native language, the author of the logia kuriaka did the same. Then, again, in Rev. xi. the word kurios is not applied to the Christ. Origen contra Cels. v. declares that the writings of Enoch are not a great authority in the churches. Nearly a century had changed the Christian religion.

Supposing that the oriental monastic orders, Essenes, Therapeutae, Iessaians and Ebionites crucified the flesh. In the Apokalypse the Lamb is slain, but the Lord is not crucified except at Rome (Sodom, Egypt). In Daniel, ix. 25, 26, the Messiah is not crucified, nor is Simon Magus crucified in Hippolytus vi. 20, nor is Iesua crucified in Rev. xi. 8, 9; but in Basileides (c. 130–147) after the Jewish nation has been overthrown, according to Irenaeus, the Crucifixion and Simon of

Kurene are declared by Irenaeus to have been mentioned by Basileides. Now we can believe either of two things: that Basileides lived as late as 145-147, or that he has been charged with the ideas of the later Basilidians. It is not probable that any one held, in the time when the Apokalypse was first written, that Iesoua had been crucified (because it is the Jews that have been referred to as crucified in Rome); and the name of Simon of Cyrene is mentioned in Matthew, xxvii. 32 as bearing the cross: when we find this repeated in Irenaeus (on Basileides) I. xxiii. (xxiv.), we know that Irenaeus follows the *later* account instead of the earlier one. Thus there is nothing to prevent our finding the earliest idea suggesting the Crucifixion in Rev. xi. 8,—prior to the Gospel of Matthew. We cannot fail to observe that Matthew, xxvii. 32, is the source of the crucifixion story in Irenaeus' reference to Basileides, or else he took it from an evangel somewhat earlier. From the oriental habit of employing sacred myths (the hieros logos) in regard to their sacred ceremonies and from a myth of the sort regarding the loss of sex when the Adon enters the moon (I refer to the myth in Lucian's de Dea Syria) it seems not unreasonable to infer that Matthew may have followed the usual habit in describing the annual death of Mithra on Dec. 22nd in a hieros logos, where the hated Romans are brought in as the slayers of the Sungod and Logos, the Christos, and the destroyers of the Temple. Adonis dies, Adonis lives again! The death of Herakles has been described; and the third day Adonis annually rises from the dead. The lament for the death of the Lord (the SUN) was still sung as late as the 4th century of our era. The 12 Apostles, corresponding to the 12 months of the Sun's course and the 12 Gates of the New Jerusalem on high seem to point to the Solar Myth; for the sun was the emblem of the Logos. The Essenes adored the Sun. If any one should say to you See, here is the Christos, or here, dont believe! For pseudochrists and pseudoprophets shall be stirred up and shall give signs and miracles (—Matthew, xxiv. 23, 24) so that, if possible, even the elect would be deceived. Matthew, writing about 160, seems here to have in view Simon Magus, Markion and Paulus of our canon. That Simon with his doctrine of the visions plays the part of Paulus can, if we take into account Homily xvii. 19, not be doubtful. It is equally clear that Simon, as an apparent supporter of the

struction on the matter, one favoring Roman interests, we are not governed by his views. There was nothing to prevent clerical adroitness in Hebrew as well as in Greek, with an uncritical public. St. Jerome assumes that the book had been handed down from one to another ever since the first century. But could he prove this? How in the middle of the 4th century could he have found it out?

We have, first, Mithrabaptism. Then follow Essaioi, Nazoria, Baptists, Ebionim, Iessaioi. The Nazoria and Ebionites bathed, like the Essaioi. When the Nazoria (Saibis) of St. John considered themselves soiled they washed in the river. So did the Ebionites, according to Epiphanius, Haer. xxx. In the time of Justin Martyr and Irenaeus the Christian Church seems to have been in a state of complete ignorance respecting Christian origins, and to have given itself to superstition. Whereas in the time of Hermas and before the Evangels we find all the Essene virtues.—Hermas, Vis. III. 8. The idea of the Roman Crucifixion of the Salvator betrays the Oriental's hatred of Rome, and the hatred of the Pharisees marks the Transjordan Ebionite, as do the Essene doctrines in the Gospel according to Matthew. No Hellenist could feel the hatred thus manifested. The Hellenist might go to Arabia as to the Transjordan fountains of the new faith and return to Damaskus without visiting Jerusalem. The Hellenist might to some extent sympathise with the Oriental's horror of idols, but he was used to them at home. The Hellenist was not prepared for circumcision and all the beggarly elements of Judaism which Justin Martyr refused to submit to; but he might believe in a Messiah come, and preach him as the Crucified "Great Power" of the God, the Divine Power and Wisdom. There may have been a Hellenised Jew of Tarsus, opposed to circumcision, keeping the Lord's Day. The Pauline

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ters in the Aramean language, therefore Matthew did not wish it generally read; for if Jerome could read it, certainly the natives of Israel could have read the Aramean as well as he could who was only an Italian. But perhaps Jerome took the idea from Matthew, v. 18; x. 6, where Matthew restricts the advantages of "Kingdom come" to the Ebionites,—the lost sheep of the house of Israel; for if they were Iessaeans, as Epiphanius said, then they belonged to the third sect of Israel. We want the testimony not of the fourth century ascetics, but that of the 2nd, between A.D. 130 and 150. If spirit and matter, the resurrection, Essenism, Ebionism, and Turkish ideas constitute the basis of "Good Tidings," at least give us a correct chronology. In the midst of so much oriental theory and so little heed paid to nature, to the natural world and natural sources of existence, give us a few facts.

Author represents a Jewish notion of Christianism, the idea of the Christos and his death as an Atonement for human sin. Justin has this idea, regarding the Christos as the Logos. Justin represents the latest sort of an Ebionite, such a one as has cast away the Judaist observances. The Hellenist goes to the Transjordan or Nabathaean district as his Mecca; Justin adheres to the Gospel Narrative and the parables of the Evangels. Neither of them knew the Messianic '*beginnings*' except so far as they could find certain (or rather) uncertain evidences in the Old Testament books. Or if the Hellenist picked up considerable of what we read in the Gospels, the Pauline Author, such as we now have him, said little about anything but the Crucifixion of the Christos, utterly neglecting the narrative of the Gospels, merely mentioning some of the Apostles. The Crucifixion of the Great Archangel King is his theme. The Jewish and Essene virtues are not wholly lost upon him! The parables have not caught his fancy. He has lost nearly every sermon of the Gospels; but keeps sight of the Chief Figure and his Atonement. Such a writer *follows* Justin Martyr. If the Paulinist had preceded Justin, Justin would have taken some notice of him as he does of Markion, Saturninus, Simon, Basileides and Oualentinus. And he would have mentioned the great Jew of Tarsus if he had ever heard of him. The Hellenists are mentioned in Acts, vi. 1, where the Hellenists and *Hebrews* are at variance. "It is not easy to find a place on the earth which is not under Jewish domination."—Havet, III. 455; Rev. ii. 26, 27; Strabo, Hist. The writer of Galatians, iii. 27, v. 2, was a very decided Hellenist. Irenaeus favors him.

If the writer of the 'Preaching of Peter' had heard of *Paulus apostolus* he disdained to own him, and deliberately identified him with Simon Magus. If he had not heard of Paulus, then we must conclude that this name was of quite late origin.—Ant. Mater, 236, 241. At the close of the reign of Trajan the Antinomian and Antitempelian movement breaks out, and continues under the teaching of the historical Gnostics from Kerinthus down to Markion and his followers through the whole of the second century. Of this movement Paul is the last ideal expression. We can find no proof of his historic reality.—ibid. 240. Lucian, whose glance embraced the great seats of supposed Pauline activity, betrays no knowledge of any such vigorous personality as having left his mark upon the Christian communities from a century before his time.—ib. 254. But those watchwords that we have been so long wont to consider Pauline—Grace and Faith and Freedom—are Markion's watchwords. So too is the ascetic which guarded his doctrine against licentious abuse. He absolutely forbade marriage.—ib. 294. See 1 Cor. vii. From Markion we learn the meaning of the text, 'I came not to call the righteous but SINNERS to repentance;' and again, 'Fear not them that kill the body.' Tertullian's statement about the mutilation of 'Luke' means that Markion's Evangelion was the substratum of our 'Luke.' And if we follow the Fathers' comments on that Gospel, we may learn how much of its power and pathos is due to the great mystic or his followers; while the study of the Epistles in the light of Gnostic ideas may ultimately enable us to give a clearer account of that complex which has hitherto passed by the name of Paulinism. Tertullian writes against him as if he were living, apparently from the year 207; and in this interval of forty or fifty years the whole legend of Peter and the other apostles must have sprung up; and the opposed representations of 'Galatians' and the 'Acts' have been produced by writers who had their eyes upon each other. The former is Markionite, the latter anti-Markionite or 'apostolic,' in the new and fictitious sense. Markion criticised Tradition from a *dogmatic* standpoint, but how could he have done it if the Gospel accounts were considered trustworthy?—Antiqua Mater, 297–301. The Essaian (and the Iessaian) had supplied, for over two hundred years, a standpoint that rejected the BODY; Saturninus, Kerinthus, and Markion adhered to it, and "Paulus" said that the FLESH lusts against the spirit . . . "have crucified the FLESH," "sinful FLESH!" His doctrine and that of Markion are based on the 'spirit and matter' theory. The original Ebionites like the Essenes took a solemn oath; which was called ἐπιμαρτύρασϑαι, to make a solemn declaration or affirmation. Justin may have been a martur (witness) in this sense.

It is as well, however, to bear in mind that the Pauline writer had access to the Old Testament, to Daniel, ix. 26, Isaiah, liii. and, very likely, to the targum of Jonathan ben Usiel, so that in preaching "the Slain Redeemer" and the Resurrection he was in some degree independent of the five

first and *second* Interpolation and also the two Epistles to the Corinthians, and chiefly out of the diverse circles of thought belonging to the *first* makes for himself a theological system peculiar in a certain respect. Regarding the "historical narration" Prof. Völter gives a full demonstration of the dependence, posteriority, and the tendentious character of the Epistle to the Galatians. See i. 15; Rom. i. 1; 1 Cor. xv. 8. The conversion of Paul on the ground of an inward revelation ("in me."—i. 15, 16) in contrast to the external one of Acts and Corinthians is brought into connection with the effort, out of the occurrence at Damaskus, to deduce not only the call but also the instruction of the apostle "excluding all human interposition." The going to Arabia (among the Ebionites) without any consultation with flesh and blood nor with the Apostles at Jerusalem is a protest against the intermediation of Ananias (Acts, ix. 17, 27). The lapse of three years between the 'conversion' and his visit to the "Pillars" served to make harmless what could not be denied.—Acts, xv. 2, 4, 12, 26, 29. The shortness of that visit (15 days) served to exclude in future any questions concerning the Paulinist gospel and all meeting with others, such as any intermediation by Barnabas. The order of succession, Syria and Kilikia, and that Paul is said to travel to Jerusalem without mention of the result of this journey means to suppose such accounts as those of Acts or their source. The revelation (Gal. ii. 2) as motive for going up to the apostle-convention is given for the purpose of preventing the thought that Paul had surrendered his independence of the earlier apostles. The description of the convention itself (Gal. ii. 1–12) is purposely written (tendentieuse) as a companion to Acts, xi. 27–30 and xv. 1–4, 22, 23, which accounts in their turn are a duplicating of one single journey. Observe merely the role which Barnabas here plays, the Antinomist Evangel (contra-Ebionite) of which Paulus Theologicus claims to have gotten the acknowledgment from the earlier Apostles, and how definitely an ethnographical division of the field of labor is settled nothwithstanding the difficulty at Antioch. Völter regards the narrative of Galatians as unhistorical and no authentic statement by Paul. The author is a later Paulinist who, for the history of Paul, has made use of historical reports related to or identical with the sources used in writing the 'Acts,' while the author of Acts in their present form has perhaps known the Epistle to the Galatians.—Völter. H. U. Meyboom proceeds to say that Völter treads in a new path, following the conjecture of A. D. Loman.—Theol. Tijdschr. 1891. pp. 256, 257.

Coming back to "Galatians" itself, the first aspect of the epistle produces the impression that it was written for a purpose, at a late period, by one author, and has not been interpolated. It seems intended to magnify Paul and to sustain Peter in the interest of those who managed the Church in the second half of the 2nd century, and with a similar apologetic purpose to that found in Acts,—a work for edification, and for the purposes of the Church. For this object the exact truth might not have been always desired. The real Paul (Romans, xiii. 9, 10, 12, 14, according to Völter, in Theol. Tijdschr. 1889) seems to have been a good Jew and a good Nazōrene of the Essene-Nazorene Matthew persuasion. Consequently the original Epistle to the Romans has received subsequent additions.—Theol. Tijdsch. 1889. p. 289, 290, 291, 324. Romans, viii. 3–7, 8, is Essene and Ebionite doctrine, therefore the old inference from the theory of spirit and matter. So 1 Cor. vii. 1, 8. Romans, viii. 3, is very near Doketism and supports the view of Kerinthus.—Irenaeus, I. xxvi.; Theol. Tijdschrift, 1889. p. 292.

Prof. Völter holds that Galatians, like Romans, contains antijewish and antinomist discussions ; and that, as these cannot be taken away without destroying the whole book, the entire Epistle is spurious (not genuine). Völter and Steck hold that 'Galatians,' without regard to the two Epistles to the Corinthians, is specially dependent on the Epistle to the Romans. Völter adheres to the substantial genuineness of the two Corinthian-epistles except the interpolated parts and parts of Romans ; but declares that Paul himself never wrote Galatians, and that the evidences to this effect are all sufficient.—ibid. 294. Völter p. 309, 303, 306, regards 2 Cor. xii. 11 as connected also with the contention against the Petrine party and the "excessively apostles." All this business wears a late aspect, see p. 322, 324 ; and, p. 301, Völter claims to have separated the original 2nd Corinthians from subsequent additions. The self-denial and abstinence of 1 Cor. ix. 4, 5 ; 2 Cor. vi. 10, x. 2, 3, xi. 20, are Ebionite, if not Essene.—Matth. v. 5, 37, x. 22. And like the Apokalypse, Paul has a care for the saints.—1 Cor.

xvi. 15; 2 Cor. i. 1; ix. 1. The Ebionites were in Rome, Cyprus, Asia Minor, Bashan, Nabathaea, and consequently in Antioch; where Paul was.—Epiphanius, Haer. xxx. 18.

Which was the Gynosophist? Tarried he only in India? There was a sect opposed to the scribes and Pharisees, yet believing in the Law.—Matthew, v. 17; vii. 12. These were the Ebionites.—ibid. v. 3, 20. Naked having destroyed every bond of passion and necessity of the body.—Philo, legal alleg. II. 15. The body having been stripped off like an oyster shell, but the soul being stripped bare and desiring the natural change hence.—Philo, de humanitate, 4. A little piece of a written gospel was recovered from the sands of the Fayûm in Egypt (New York Times, July 5th, 1885) which leaves out the passage Matthew, xxvi. 32, Mark, xiv. 28, where the Resurrection of Iesus is asserted. According to Epiphanius, Haer. xxx. 2, the Ebionites regarded Iesus merely as a man, very much as Irenaeus, I. xxv. relates of Kerinthus. Kerinthus agreed with the Ebionites in adhering to the Jewish Law. It was then to be expected that he would join them in thinking Iesus the son of Joseph. Irenaeus further adds that Kerinthus believed in the resurrection of Iesus from the dead. But these four verses rescued from the sands of the Fayûm make it clear that the Ebionites who used that copy could not have held the preceding existence of Iesu and his resurection according to the Gospel of Matthew. According therefore to Hippolytus, vii. 34 (as a guide to the reading of Irenaeus, I. xxv.) there is no reason to suppose that Kerinthus differed much from the Ebionites, since both adhered to the Jewish Law and both agreed in considering Iesu the son of Joseph. Lipsius, zur Quellenkritik des Epiphanios, p. 119, says that Irenaeus under the influence of later gnōstic systems has altered the real doctrine of Kerinthus, while Hyppolytus who is therefore here independent of Irenaeus, gives the right representation of their common source. The Sabians on the peninsula of Mt. Sinai practised abstinence; the same was true of the Essenes, Therapeutae, Ebionites, and Nazōrenes. Kerinthus not only held that the Law was given by one of the angels who made the world but that this angel was not good; to which the reply of Epiphanius is, How then has the bad given the Good Law! Kerinthus must therefore have held a tinge of Kerdonism and Markionism, if Epiphanius is correct. Taking Philo and the

cate of the later Church (c. 180–184) was hardly the man to describe in detail the doctrines of Kerinthus, and loth to give an account of any Ebionites except such as used the Gospel according to Matthew. The Paulinist writer seems to have recognized (1 Cor. xv. 6; 2 Cor. xi. 13; Gal. i. 18, 19; ii. 9, 11) the apostles of the "King," to have been Hellenist Hebrew (1 Cor. xii. 13; Rom. iii. 1, 28, 29; ii. 17; xv. 16), but not to have espoused Matthew's doctrine that the Christos was born of a *virgin.* It is true that the Paulinist says (Gal. iv. 4; 2 Cor. v. 16) that the Son of God is born of woman, but, as he does not say which, the haeretical Ebionites did not deny that. Kerinthus was a Hellenist-Judaist not hostile to the Law, who may perhaps have never heard of Matthew's Gospel, but whom Irenaeus[1] seems to have regarded as a sort of Judaist-Ebionite. Most Gnōstics saw only an allegory in Matthew's view of the Christos clothed with flesh, born of a virgin, dead, and resuscitated (which the spirits educated in Hellenism could not take literally). The Gnōstics supposed that the Logos was enveloped in the man who has lived, but that only the man was born, suffered and died, not the Logos.—Havet, III. p. 434. This is not remote from the view that Irenaeus, I. xxv. ascribes to Kerinthus. The Pauline preaching is therefore not in harmony with Matthew's or Justin's. Perhaps the Paulinist was a contemporary of Justin, perhaps a little later, but prior to the work of Irenaeus. He claims that he is a Hebrew, an Israelite.—2 Cor. xi. 22. No Hebrew was likely to believe in a virginal birth; but if the Paulinist did, why didn't he say so? But as to the date of 1st Corinthians, see the expression αἱ ἐκκλησίαι τοῦ ϑεοῦ, 'the Churches of the God.' It took *time* to create and organise them. First of Timothy, iv. 3, refers to Markion's precept not to marry or eat meat, and general asceticism, while iii. 1, 2, mentions being made a bishop. Markion dates 158–180, and the Church of the Presbyters preceded the bishops, according to the Essene style. 1 Timothy, vi. 20 mentions the antitheses of the falsely-named Gnōsis. Markion produced his "Antitheses." If, then, 1 Timothy, vi. 20 refers to Markion's Antitheses, these last date not earlier, probably, than A.D. 158–164. Moreover, when we reconsider Revelation, vii. 4, 13, 14, xi. 8, where, under the names Sodom and Egypt, Rome is mentioned, it must be remembered that, while Jewish rage under persecution is apparently uppermost, the Christian Ekklesia (l'Eglise, qui s'était élevée malgré les Romains et contre eux.—Havet, le Christianisme, II. 52) had the deaths of its own martyrs to lay at the door of Rome. Thus the Apokalypse, like the Paulinist, exhibits the traits of Jew and Messianist united, just as the Sohar exhibits Messianism in union solely with Judaism, when it speaks of "Malka Messiacha" and "Metatron malach malka malachim," and the appearance of the Messiah in the lands Sebulon and Nephthaleim. It did not follow that the Soharists could not think (as Arabs, Sabians, Syrians), because they were not *Christians;* neither does it follow that, when Markion used the words "Iesous said to him that this day is salvation come to this house," he did not mean Iesua the Sōtēr or Salvator. He must have meant so, because Markion considered the Ieshua a divine being, asserted the incredibility of an incarnate God, and denied the corporeal reality of the flesh of the Christos.—Supernat. Rel. II. 104, 107.

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[1] Irenaeus was a complete partisan (comp. Dict. Chr. Biogr. III. p. 255) for the Four Gospels, St. Paul, and the divinity of Iesus. So was Tertullian, excepting the Paul. It may be that neither knew much about the *earliest* Nazoria and Ebionites. Migrating from the western shore of Asia Minor to Gaul, Irenaeus seems to have been partly ignorant of what had been going on in Arabia, east, southeast, and south of the Jordan a hundred years before. His curt account of the Ebionites (I. xxvi.) exhibits Ebionites who "use the Gospel of Matthew." Since a considerable portion of the Ebionites regarded Iesus as a man, they could only have used Matthew, i. 18-20 by disbelieving it and agreeing that he was the son of Ioseph. Coming from Asia Minor (Smyrna) the sympathies of Irenaeus were more likely to be with the Hellenists and Paulinists than with transjordan Ebionism, with the Revelation from Smyrna rather than with that from Beroea.

Judaism in the period from Augustus to Diocletian exhibits a decided transformation of its nature as well as of its attitude. It enters into this epoch as a national and religious power firmly embracing the confined native land, which faces in arms the Imperial Government in and outside Judaea, and in the department of religion develops a great power of propagandism. The Roman Government would tolerate the Religion of Moses just to the same extent and no otherwise than it had tolerated the Worship of Mithra and the Religion of Zoroaster. The reaction against this exclusive and self-dependent Judaism under the crushing blows delivered against the land of the Jews by Vespasian and Hadrian, by Trajan against the Jews of the Diaspora, produced an effect reaching far beyond the immediate destruction of the existing community and the prestige and power of Judaism. In fact the later Christianism and the later Judaism are the results of this reaction of the West against the East. The great propagandist movement which the deeper religious contemplation carried from the East into the West was in this way freed from the narrow limits of Jewish nationalism; if it did not surrender its dependence upon Moses and the Prophets it yet necessarily cut loose from the rule of the Pharisees which had collapsed. Since there was no longer a Jerusalem on earth[1] the Christian future-ideals became extended so as to embrace all (compare Matthew, xxviii. 19). But as the enlarged and advanced new faith, which with its nature changed its name too, came forth out of these catastrophes, so nevertheless the restricted and obstinate orthodoxy came out, which met together, if no longer in Jerusalem, yet in the hatred against those who had destroyed it, and still more in hatred against the freer and higher spiritual movement that was developing Christianism out of Judaism. [Justin Martyr shows this return feeling against the Jew, and Irenaeus, I. xxiii. in delivering his account of the theory of Basileides, exhibits the feeling of the Goiim against the Jews protected and aided by their own Angel (Iudaeorum Deus): reliquae resiluerunt gentes eius genti.] Judaism not merely remained, but it changed. A deep abyss lay between the Judaism of the olden time that made propaganda for its religion, whose Temple's Court the heathen crowd, whose priests daily offer offerings for Kaisar Augustus, and the rigid unbending Rabbinism that excepting Abrahm's bosom and Moses' Law knows naught of the world and will know nothing. Foreign the Jews had ever been and wished to be; but the feeling of estrangement was now heightened in them as well as against them in a terrible manner, and on both sides odious and injurious conclusions were roughly drawn. The Jews now turned away from the Hellenic literature and opposed the use of the Greek translation of the Old Testament.—Theodor Mommsen, Röm. Gsch. v. 550, 551. They were against the half-Jews of Samaria, where Justin Martyr was born.—ib. 551. Strangely enough Matthew, x. 5, says Enter not a city of the Samaritans! So that Matthew seems to have been a politician,—that is, a little of an Ebionite, and some things else. He has two sides, one turned against the Pharisees, the other turned toward the

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[1] Then the Apokalypse, xxi. 10, 11, had to make one in heaven.

the name synagogue instead of ecclesia. This connects them with Sabians and Jews; but they reject the Prophets and regard the Christos as prophet of truth, considering him alone to be prophet, and man, and God's Son, and Christos and mere man, as we said previously, coming to be called Son of God on account of the virtue of his life.—ibid. xxx. 18. Now although these are the Ebionites of the 4th century of our era, Irenaeus and Tertullian found, in the last quarter of the second century, the same idea prevalent among the Ebionites that Irenaeus notes as an opinion of Kerinthus (that Iesu was a mere man). We find Essenist doctrines in Matthew's Gospel, in and among the Ebionites and Nazorine Baptists and in the Codex Nazoria; so that the Essaians were distinctly the source of Matthew's Ebionism and the other forms of Ebionism. The writer of Matthew's Gospel followed in his own way the Messianist views of the Sohar, the Psalms and the Prophetical Books; but all the Ebionites do not appear to have been of his way of thinking. The Ebionites were associated with the Ossaians (—Epiphanius, Kata Ossaiōn, 1, 2, 5. Kata Herodianōn, 3) and the Nazōrenes with the Iessaians before they were called Christians at Antioch (—Epiph. xxix. 1). The Nasarians also abstained from the food of the children of the world, neither eating things that have life, nor sacrificing them. For they say that the bibles are fabricated and that none of these was produced by the fathers. With these the opinion of the Ossaians is connected, who came from the Nabathaean country and Iturea, Moab and Arielitis and the Dead Sea. Elxai was connected with them afterwards in times of king Trajan after the appearance of the Saviour, which Elxai was a false prophet. Elxai sprung from the Jews, thinking as they did, but not in his policy according to law. And he wrote a book according to prophesy, or as if according to inspired wisdom. He hates virginity, hates continence, and compels marriage. He was joined to the Opinion of the Ossaians, remnants of which sect still exist (in 380–390) in the same Nabathean land and Peraia towards the Moabitis; which people are now called Sampsaioi. Elxai confessed the Christos in name, that he was the Great King, but Epiphanius admits that he has "not altogether discovered if Elxai instructed about our Lord Iesou Christos: for regarding this he is not definite, but simply says Christos, as if, from what we have comprehended, indicating or looking for some one else."—Epiphanius, against the Ossaians, 3. This is testimony that in the year 90 of our era Elxai had never spoken of Iesu, but had some idea of a Christos. This agrees with the suggestion that the name Iesu was a late addition to Christianism, subsequent to the death of Barcochebah. In an age of unbounded Messianist folly among the Jews and Christians, an age of which Lucian has left a specimen in his account of the Christian admiration of the fraud Peregrinus Proteus, Messianism had to run its course until some writer, catering to popular imagination, lets the Christos die a sacrifice to the favorite doctrine of spirit and matter in the East that destroyed the body in the expectation of the immortality of the vital principle, the soul. "There was God and Matter, light and darkness, good and evil, entire opposites the one to the other."

Non enim esse Hulicum capacem salutis.[1]—Irenaeus, I. I. p. 27.

"We can hardly suppose, from anything that is known of the Messianic ideal of the Jews, that the idea of a Messiah suffering actual death could have gained much ground among them until the days of horror and despair which followed upon the defeat of Barcochebas, the flight to Bettar, the abandonment of the holy city to the Romans and the 'abomination of desolation;' when the illusions respecting the king in Jerusalem must have passed away. Nay (to quote Havet), 'le règne de Jehova était fini.'"—Antiqua Mater, 202, 203, see too 88, 89, 90.

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[1] The wisdom among the perfect, not the wisdom of this world.—1 Cor. ii. 6. In the religions of the orient the seasons of fasting and self-denial were followed by festivals of unrestrained debauch. It was in honor of external nature. When the grass withered and the flower faded, then was the time for ascetic self-denial; but when spring returned then abandonment to excess. This is the reason why demons eagerly desire to enter into the bodies of men. Being spirits and having the desire for food and drinks and . . . ,[2] and not being able to enjoy these on account of being *spirits* and the want of the necessary organs for use, they enter into the bodies of men; in order that having obtained the ministering organs they may be able to have what they want; whether food by means of man's teeth or . . .[3] Therefore to expel the demons abstinence and fasting and the affliction of the flesh are a most suitable help. For if they enter into man's body for the sake of enjoyment it is clear that by affliction of the flesh they are driven out. But since some more troublesome spirits, contending, although chastised, continue in the castigated body, therefore it is necessary to resort to prayers and entreaties to God, refraining from all impure pretexts, that the hand of God may attain to a cure of him as being a holy and believing person.—Clementine Homily, ix. 10. Calcare enim libidinem, fugere luxuriam, omnesque voluptates corporis premere ac fraenare, hoc est principatum gerere totius Aegypti.—Origen in Gen. xlv. Hom. xv.

[2] Sunousia.

[3] Sunousia.—Clementine Homily, ix. 10.

The King in his beauty thine eyes shall see!—Isaiah, xxxiii. 17.

The dislike shown (Rev. ii. 6, 14) to the Nikolaitans, as also to the Karpokratians and a part of the Ebionites, seems to have been caused by their immorality; and indicates the resemblance of the Iessaians to the Essaians in continence; but Elxai hated virginity and commanded marriage, while the Gospel of Matthew (with some Essene traits) allowed wine at Cana of Galilee: showing that if Matthew is Iessaian, Ebionite, and Nazōraios, he is not necessarily a complete Essene. His sect is the sect of the Poor (—Luke xvi. 25, 29, 31), the Ebionites of a certain sort.

The Epistle of Barnabas refers to Ebionite or kindred opinions, and is probably a forgery; at least according to Antiqua Mater, 72, 88, 90, 91 (he names Iesu 12 times), 93, 94, 95, 96, 107–109, 166, 197, 202, 203. The idea is, that this Epistle is a late work,—posterior to 135, mentioning the name Iesus.—ibid. 72, 200–203. It is to the time immediately following the destruction of Barchochebas at Bettar that we must refer (according to all indications) the polemic of such men as the author of 'Barnabas' against Jewish rites and institutions. The old enmity of the Greeks and Jews was intensified by the fact that the latter had now to deal with foes of their own household. Men of Jewish blood must have conspired to cast the odium of the murder of the Messiah upon the ancestors of the afflicted race.—Antiqua Mater, 203. Add to that the Hellenists; and furor was certain to arise. Had Barnabas possessed the accounts that we possess of the crucifixion then he certainly would have used them.—Antiqua Mater, 203–4. Justin possessed such accounts, and certainly used them; but he got them from a Gospel. But the quarrel began between Hellenists and Judaisers,—followed up in the entire Transjordan. All goes to show that our Gospels followed in writing, in the middle of the Second Century, the preceding rumor, and made as much use of it as possible. It paid from the first, to start a sensation. The author of 'Antiqua Mater' supposes that the explanation of a crucified Iesua is the use of

not well dispute. Compare the dialogue between Justin and Trypho. If the facts are once admitted, the rest is merely an affair of dialectics. To confute Justin, the Jew had to annihilate Philo's theory of the logos and to prove a negative as to the alleged facts.

The glory of the Essene self-denial[1] has thrown a search light upon the conscience of succeeding generations of Nazorenes, Ebionites, and Christians. Irenaeus says that the followers and successors of Simon Magus have dropped his name but teach his doctrine, putting forward indeed the name of Iesu Christos as an inducement. From Saturninus and Markion those who are called the Encratites (the Continent) proclaimed abstinence from nuptials, frustrating the ancient formation of God and indirectly accusing him who made the male and the female for the generation of men: and their latest invention is to deny the salvation of the first-created.—Irenaeus, I. xxx. We cannot afford here to overlook the direct descent of Saturninus and Markion from Essene, Ebionite, and Nazōrene self-denial and the practice of the Philonian Therapeutae.

The tradition from 'the apostles' is first Linus, next Anakletus, then Klemes takes the pontificate; then Euaristus, Alexander, Xustus, Telesphorus, Huginus, Pius, Aniketus, Sōtēr. Kerdōn came to Rome under Huginus. Markion, following Kerdōn, grew in strength under Aniketus, who was tenth in the episcopate (A.D. 154–166).

Apparently Justin, the writer of Matthew's Gospel, and Irenaeus were laboring to spread a new form of Messianism.—Rev. xxii. 12, 20. When we remember that the Essenes and Ebionites or Nazōrenes were supervised by their presbyters, that the "Church" came later, that the Ebionites were a rapidly growing body in the second century extending from Moab and Bashan to Antioch and Cyprus, that Matthew, xvi. 18, already dreams of founding a "Church" a Petrine-Ebionite Church, that the "Acts" is Petrine, that Galatians is Petrine, that Justin is Petrine but knows no Paul, the question comes up, on the theory that Peter and Paul died at Rome in the year

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[1] Know you not that your body is a temple of the holy pneuma in you, which you have from God, and you dont belong to yourselves? For you were purchased for an equivalent; glorify the God in your body.—1 Cor. vi. 19, 20; vii. 1, 2. This looks like a genuine product of a Jewchristian of the Diaspora.

66, how it could be that before A.D. 65 the Christian Diaspora could have made such astonishing progress at Antioch, in Asia Minor and at Corinth; and, if it had done so, how it is that Matthew with all his Ebionism (Matth. x. 6, 41; v. 17), with all his exclusiveness, should not have once raised the question of circumcision, *not even spoken the word*, while in the Epistle to the "Galatians" we behold the Petrine and Greek elements in full controversy. Could all this fulness and ripeness of time have been attained before Nero surveyed the spectacle of burning Rome, or was it not the fruits of the whole half of the second century! When in the Greek-Ebionite dispute we see the "beggarly elements" of the Law made most prominent, when Matthew, x. 6 turns his back upon the Samaritans and bids the wandering "apostles" (x. 40, 41) attend only to the necessities of "the house of Israel" (even as Paul is represented as beginning first with the synagogues of the Dispersion), declaring that he is not "come to destroy the Law and the Prophets" as the Pauline writings were doing, but to sustain and preserve the institutions of Moses from the Pharisee interpretations, what other consideration could have caused the silence of this Greek writer in reference to the main topic, *circumcision*, except, like Justin Martyr after the year 150, he saw that circumcision had to be abandoned for the sake of the "Church" in the case of the Gentiles! There is a remarkable agreement of Matthew, x. 6, with Justin Martyr, Irenaeus and Epiphanius in their hostility to the people of Samaria. Justin states that they were led astray by Simon Magus, while Irenaeus puts him at the head of all the haeresies.

The Roman free city was the framework of the Church. The Great City alone had a veritable Church with a bishop; the little town was in ecclesiastical dependance on the large one. This primacy of the great cities was *the great point*. The great city *once converted*, the small ones and the country followed suit. The ecclesiastical province corresponded to the Roman province; the divisions of the cultus of Rome and Augustus were here the secret law that regulated all. The cities that had a flamen or *archiereus* were those that, later, had an archbishop; the *flamen civitatis* became the bishop.[1] Rome was the spot where this great idea of catholicity prepared itself![1] Constantine saw the internal force of the Church, the populations of Asia Minor, of Syria, of Thrake, of Makedonia, in a word of the eastern part of the empire, already more than half of them Christians. His mother held up before his eyes the conception of an empire of the Orient, having its centre about Nicea or Nicomedia, of which the bishops and the multitudes of poor matriculates of the Church, who manufactured opinion in the great cities, should be the ligaments. Constantine made the empire Christian.[2] The earliest Church was founded in a belief in the Messia'h and the End of the world, which was expected immediately.[3] But as successive years proved the fallacy of this idea the congregation would have dissolved in anarchy if Rome had not made it over again, substituting for the community the power of the bishop or chief presbyter.[4] The apostolical title is all, the right of the people is reduced to nothing. We can then say that Catholicism has really had its origin at Rome, since the Church of Rome has laid down its first outline. The free church of St. Paul was a utopia of no particular benefit for the future. With evangelic liberty there was disorder; they did not see that with the hierarchy there would be at length uniformity and death.[5] Rome has propagated Judaism in its Christian form;[6] but it was Judaism with its fruitful principles of alms and charity, with its absolute confidence in the future of humanity, with this joy of the heart of which it has always had the secret—Judaism, however, freed from the observances and the distinctive traits which had been invented to characterise the religion proper of the children of Israel.[7] It is from the synagogues that the Church started;[8] and it would have perished but for the posthumous fusion of the Petrine and Pauline parties by the efforts of Clemens Romanus.[9]—Renan, 125, 127.

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[1] Renan, Conférences d'Angleterre, 168, 169.

[1] ibid. 170.

[2] ib. 195.

[3] ibid. 159; Rev. xxii. 12, 20: I come quickly.

[4] Renan, 157-159.

[5] ibid. 133.

[6] ibid. 20.

[7] ib. 21.

[8] ib. 52.

[9] In Clemens, c. 38, faith alone justifies, and justification is purely a work of the gracious will of God in opposition to all that man himself does, and to this grace of God even the Christian virtues must be referred as gifts of grace.—Hilgenfeld, Apost. Väter, 86.

Klēmēs, Klēmens, is possibly not the Clemens mentioned in Philippesians, iv. 3.

religion could no longer continue to flourish. The monuments of Mithra were on the Danube, and existed in England at some period in the first centuries of our era, supposed to have been carried there by troops that were ordered to that station. Julian, himself a scholar, could not have remained in ignorance of that religion; and as to Budhism, Christianity proved able to duplicate it.

The Mithra Invictus, the Unconquered Sun, was an ancient Myth of the Resurrection of Bol, Apollo (for Apollo too serves Adamatos or Admētus in Hades), Adonis, Osiris. The peculiarity of the Orientals was that they must *invent* a 'holy narrative' about the death of the Sun at the time of the shortest day, and at other seasons. This peculiarity is marked in the case of Adon (the Sun) in two instances, the entrance of Sin or Adon into the moon, when Adonis loses sex. They were inspired to narrate the holy story of the unfortunate history of Kombab and the eunuchs! This was told in Lucian's time at Byblus, about A.D. 161–165; in connection with the bisex mystery of Adon and Alohim.[1] Another instance of loquacity is the myth of Adonis slain by a Boar (Winter, or the dry scorching Summer Heat, sometimes) who revives and comes to life again the THIRD day. It is true that it took time to create among the learned and cultivated Sadukeans a disbelief in the doctrine of resurrection, and Genesis shows their influence in the exclusion of the subject altogether; but the Hoi Adon, Alas Adonis, appears in the Prophets.[2] This inclination to emphasise the periods of natural events by myth and narrative was ingrained in Syria, Jerusalem,[3] and the Egyptian Delta, and the connection of the Iesoua with the Sun (—Matthew, xvii. 2; xiii. 43) was sustained for several centuries among the Arabians later than A.D. 150. Not only this, but a church-father in the fourth century[4] heard a woman, in the cave where the Salvator was born, still singing the Adonimaoidos.[5] Justin finds and recognises the myth of Mithra, as applied to the Iesoua.—Justin, Dial. p. 87. So much for the Syrian tendency to get up the hieros logos or 'holy narrative.' As, then, the

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[1] Compare Gen. ii. 21, 23; Hippolytus, vi. 17, 18; Lucian, Dea Syria, 15, 27, 28, 51.

[2] Jeremiah, xxii. 18, xxxiv. 5; Abel Mizraim.—Gen. L. 10, 11.

[3] Ezekiel, viii. 12, 14.

[4] Hieronymus, ep. 49; ad Paulinum.

[5] Mourning the Lord (the Lover of Vena, the Moon) just as in Ezekiel, viii. 12, 14: "for the Lord has forsaken the earth."

Adonis-myth was still in full sway in A.D. 154, there was an inducement for Matthew, or even for Luke, to adhere to the custom of the country in using the "sacred story" in his narrative. The birth and death of Mithra, the Virginal birth, the Death of the Unconquered Sun, the Slain Messiah, the risen Lord, Adon's Resurrection, all rushed with full force on the mind of the follower of the Apostle to the Heathen. Salvation is to Iahoh!—Ionah, ii. 9.

> To the bottom of mountains I descended, the bars of the earth were upon me to eternity.
>
> The Abyss of the waters (of Hades) surrounded me!
>
> Yet thou hast made my soul ascend from the Pit,—Ia'hoh, my Alah!—Ionah, ii. 6, 7.

The Jews were particularly numerous at Antioch. "Combining as far as we can the representations of Lucian with what is known of the mixed religious life of Syrian Palestine, it appears to us that he has his eye upon that form of Christianity which was earlier than the orthodox Christianity of Justin and the Fathers, a Hellenic, Gnostic, Gentile Christianity, in which there was little but the mere name Christus to remind of the current beliefs of Judaism. Originating amidst heathen and Jews, the new doctrine contemned the faith of both, and aimed at the establishment of a new Mystery. It spread through Samaria and Galilee, the Decapolis, to the coasts of Tyre and Sidon; and at the time of Lucian, Antioch was the great centre of its propagandist activity, whence it had spread through Asia Minor. So bold an innovation must have been accompanied with many extravagancies and with a boundless enthusiasm which sufficiently explains the strictures of Lucian. It is, we must believe, Gnostic apostleship that he had in view in his description, that apostleship which was to be dignified with the name of Paul, and from which that of Simon Magus was finally dissociated."—Antiqua Mater, p. 260. If the Petrine element in Matthew, xvi. 18, is obviously late, it follows that the same element in Galatians, i. ii. is late. Matthew makes Peter (Kephas) the rock on which he founds the Nazōraian Church; but Galatians, too, "inquires for Peter," makes him out (as does Acts, xv. 7) to be the "Apostle of the Circumcised people," "blames Peter," acknowledges the Apostles, of whom Paulus Canonicus is one, goes beyond Matthew on the question of circumcision in Galatians, ii. 7, 8, 16 ; v. 2 ; vi. 15. This all looks like a change of base. The anticircumcision naturally interested the Greek Christians, and would of course claim mention. In the case of the Ebionites, perhaps, there was no need of lugging the subject in ; but as Matthew's Gospel was written in Greek, for such as could read Greek, we have to assume that in A.D. 150, among the Greeks, circumcision would have been out of place. Justin of Flavia Neapolis knows Greek well, and from the time of the Seleucidae it had been more or less known in Samaria. If Galatians, ii. 7–17, be an interpolation (and the Epistle to the Romans looks interpolated.—Daniel Völter, Theol. Tijdschrift, 1889, pp. 274–292) then it might be as late as 152–160. At any rate, in that case the *circumcision dispute* in Galatians ii. would not tend to carry Paulus of our canon back to any earlier period. But D. Völter, p. 293, 294, regards the whole epistle to the Galatians as not genuine. The Epistle may not have been the work of the Historical Paul, but the writer of it may been correct so far as that there was a difference in the 2nd century between Jew-Christians and Hellenists over circumcision.—Acts, vii. 8 ; x. 45 ; xi. 2 ; xv. 1, 2. As this subject is treated in Acts, is there any reason, why, if Galatians be not a genuine work of Paul and busies itself, like Acts, with the question of circumcision, it should not be considered nearly as late as the Book of Acts ? Justin knows nothing of Paul, but after Simon Magus and Menander he at once names Markion next.—Justin, Apol. I. p. 145 ; Antiqua Mater, 215. Some one has said that in a controversy each side borrows from the other. Then Christianism could have taken something from Markion ; and this is the view of the author of 'Antiqua Mater.'

The writer of the Gospel according to John must have known the writings or dogmas of Philo Judaeus and Hermes Trismegistus as well as the Nazorene and Ebionite theory of the Great Archangel before he could assume that the Father and Son (both mentioned by Hermes Trism. and almost named in Philo's writings) were one.—John, i. 1, viii. 42, vii. 31, x. 24, 30, 33, 36. As Philo knew the Logos-theology and precedes John without mentioning a Iesu, room is left after Philo and before John for the Ebionite-Nazarene Gospel of Matthew to come upon the scene with a new Glad Tidings.

Mommsen, v. 546, 550, attests the depopulated land of the

and the Clementine Homily, II. 17, says: "First a false evangel by a certain impostor must come, and then in like manner, after the Destruction of the Holy Place a true evangel be secretly sent."—A. D. Loman, p. 83. Some of the later Ebionites did not deny the miraculous birth of Iesua. To these Irenaeus devotes some seven lines, affirming that they use only that evangel which is according to Matthew, solo autem eo quod est secundum Matthaeum Euangelio utuntur; observe the present tense, "*use:*" as Irenaeus wrote circa 185–187, the present tense shows that he is speaking of *some* Ebionites in the last part of the 2nd century, subsequent to A.D. 150. There is no doubt that, by that time (A.D. 180), they could have used Matthew's Gospel and perhaps sooner if so disposed. The most serious reason for a hesitation to believe that Kerinthus admitted the crucifixion of Iesu and his resurrection, is the apparently late period when the Gospel according to Matthew was produced.—See Supernat. Religion, I. 397, 424, 425, 427, 428. In psalm, ii. we have a King upon Sion, but of enormous antiquity.[1]—Micah, v. 2. "The rational direction which Christianism takes through the qualified gnōsticism, through the tardy triumph of the school of Paul, and, above all, through the ascendant of men such as Klement of Alexandria and Origen, ought not to make us forget its true origin. The chimeras, the impossibilities, the materialist conceptions, the paradoxes, the enormities, which tired the patience of Eusebius when he read these ancient and millenarist authors, such as Papias, were the true primitive Christianism. It needed that men of good sense and fine talents, like the Greeks who became Christians to start from the third century, should have taken up the work of the old visionaries and in beginning again should have singularly modified, corrected and diminished it, in order that the dreams of these sublime illuminati should become a religion[2] capable of living.—Renan, l'Antechrist, 2nd ed. pp. xxxix. 89.

In the attempt to establish a cultus of the Roman State Rome ultimately spread throughout the world Judaism in its Christian form.[3] The unity of the Empire was the condition precedent of all religious proselytism on a grand scale, if it was to place itself above the nationalities. The Empire felt this in the fourth century. It saw that Christianity was the religion which it had engendered without knowing it. By the creation, then, of its vast empire Rome furnished the material condition of the propagation of Christianity.[1] So that Christianity was based on the success of the Roman policy. Hence its name, Romanism. The earliest Church was founded in a belief in the Messiah and the End of the world[2] which was expected immediately.[3] But, as succeeding years proved the fallacy of this idea, the congregation of Iesus would have dissolved in anarchy if Rome had not formed it anew, substituting for the community the power of the chief presbyter, the episkopos.[4] The Jews expected a Messiah. Therefore he either had come or was to come.

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[1] Mi-kedem, mi-iomi culom, ab antiquo a diebus aeternitatis.

[2] The Christian Ebionites had not forgotten the Jewish Law (—Romans, ii. 17) and could hate Rome.—Rev. xi. 2; xii. 3, 9; xiii. 18; xiv. 8, 12; xvi. 19; xvii. 1–18; xviii. 2, 5, 10, 17.

[3] Franck has pointed to instances of the Kabalah in the Old Testament, and we have

> Then if some one should say to you: See, here is the Christos, or here, believe not. For pseudochrists and pseudoprophets shall be raised up.—Matthew, xxiv. 23, 24.
>
> You believe that Iēsus whom neither you nor your fathers have ever seen must be the god Logos; but the great SUN, the living[5] endued with soul and mind, and beneficent image of the Father whom the mind alone can recognize, him all the race of men looks on from eternity and sees and worships, and comes off well when he is worshipped.—Julian the Emperor, Epistle 51. p. 434.
>
> In the sun He set His tabernacle.—Ps. xix. Greek and Latin Versions.

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referred to the subject earlier in this work. There is Messianism enough in the Old Testament, and of a Kabalist form, in psalm ii. Gen. xlix. 10 and Micah, v. 1, 2. The original Messianism, the ultimate source of Jewish Messianism, may be seen in the Old Testament, the Sohar and the two oldest Targums; moreover, the Sohar, like Matthew, is acquainted with the form of Messianic tradition which is read in Isaiah, ix. xi. xxxii. From one root at first were developed Jewish Messianism and Christianism and they separated in the 2nd century, Simeon ben Iochai living in the earlier part of that century, while the Gospel according to Matthew appeared later than 150.—Matthew, iv. 12-18; x. 5, 9-11. Some of the Apocryphal Books of the Old Testament as well as the Evangels, the Acts of the Apostles and the Talmud offer numerous traces of the Kabalah—Munk, p. 520. Matthew represents the usage of the Apostles who perigrinated among the towns and villages in the 2nd century of our era as is seen in the Didachē. In this respect the Gospel according to Matthew stands intermediate between the Travels of the Essaioi in the first century before our era and the wandering Apostles of the Didachē in the third century A.D.

[1] Renan, April 23d. 1881. London Times, p. 13.

[2] Renan, Conférences d'Angleterre, p. 159.

[3] Rev. xxii. 7.

[4] Renan, 157-159.

[5] Chiōn, the Living SUN.

Julian, after stating that the souls proceed not only from the SUN but also from the other Gods, proceeds to use the expression ϑεραπεία τοῦ δεσπότου, applying it to the Sun[1] (Apollo). Those who were "Therapeutae" in Philo's time could likewise have called themselves Sun-worshippers, Servants of the SUN, the Lord. It has already been shown that Philo's Therapeutae adored the SUN and lived in a monastic way. The Mourning for Tamus (Adonis.—Ezekiel, viii. 14) is described by Lucian (born 120) in the middle of the second century at Byblus between Antioch and Sidon. What then was the connection between Adonis and the Anointed? The pneuma hagion, the spirit, was the essential element in both cases. It is the spirit that is worshipped.

Irenaeus altered the order of names in Justin's suntagma.—Adolf Harnack, Zur Quellenkritik d. Gesch. d. Gnosticismus, pp. 33, 49, 55, 56. The most probable hypothesis is that Irenaeus first transferred the name of Kerinthus from Asia Minor to the West.—ib. p. 46. Irenaeus does not follow a chronological order but puts Saturninus and Basileides next after Simon and Menander, while in Book III. cap. 2 he mentions Valentinus, Markion, Kerinthus, and "after them" Basileides. Consequently Harnack, pp. 50, 52, 53, 56, holds that Irenaeus considered Basileides younger (later) than the three first named, and that only an interest of regard to the substance decided him to place Basileides earlier than the others in his account.—ibid. 52, 55. Harnack's remark (p. 46) taken together with other evidences that we have seen does not allay the suspicion that there was something concealed regarding the history of the Gospels and Church measures and conflicts in the 2nd century, or even before.

Taking now the Books of Hermes Trismegistus with their conception of the 'Son of God,' and Irenaeus' description of the Gnōsis of Basileides with its "Sonship" and its mention of Iesus, considering also that the Gospel of Matthew (according to the author of 'Supernatural Religion') is of later date than A.D. 150, and that Irenaeus in his partisanship has probably placed 'Basileides' earlier in the order of succession of subjects that Irenaeus adopts than the actual date of his Haereses (or opinions) would justify, and assuming, further, that various gospels were put in circulation between A.D. 140

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[1] Julian, in Solem, p. 131.

to be a man and performed miracles, and did not suffer (on the cross) having assumed the aspect of Simon of Cyrene, and ascended to Him who sent him being invisible to all, and that those that know these things are freed from the Angel-princes that made the world, and that the crucified (Simon) ought not to be confessed, but (to confess) him who came in the *form* of a man and was *supposed* to have been crucified, and was called Iesus and sent by the Father, Irenaeus tells what would connect Basileides with the doctrine of Saturninus (as Irenaeus gives it) and convict him of getting the story of the crucifixion out of some Gospel or somewhere else, a Gospel (Matthew, xxvii. 32) being the most likely place to get such details about Simon of Kurene. It is therefore reasonable to assume that the views of Basileides (as Irenaeus gives them mutilated to the world) were made up and delivered *after* the Gospel according to Matthew, or some Gospel or memoir, had appeared. If Irenaeus wanted to make it appear that some of the details of the Matthew-Gospel (written after A.D. 150, according to 'Supernatural Religion') were made public in the first century instead of the second, he would have been obliged to find some testimony to show that the Gospel mention of the name Iesu (or Iesoua) had been anticipated between A.D. 100 and 138. He, curiously, selected a set of Gnostics for the purpose. Who knows that one of them ever heard the name of the Saviour Angel applied as a name of any but a supposed immortal Archangel Power on high, whom some regarded as the Son of the God of the Jews! At all events, Hippolytus, vii. 20, tells us that Basileides and his son Isidore[1] say that Matthias spoke to them apocryphal sermons which he, privately instructed, heard from the Saviour. Basileides begins with the God that is No thing, the Ayin, the οὐκ ὢν ϑεός. Then the Word[2] the Logos, is born from what are not. It is the seed of the world. 'In this very seed was a tripartite Sonship in every respect of the same essence (or nature) as the God who is not, generated out of what are not.' Arrived at this point, we see that Basileides has an idea of Philo's Logos as the Son or Sonship. ·The 1st Evangel came from the Sonship. Light finally comes down into Iesu son of Maria and he was illumined. Next Basileides is represented as quoting Luke, i. 35. It seems clear, therefore, that Basileides is later than a Gospel if Hippolytus, vii. 20–27 is of any authority ; notwithstanding Irenaeus puts him the fourth, following Simon Magus, Menander and Saturninus. Plato, the noēton or noēta (mind-perceived entities), the Poimander of Hermes, Genesis, i. and the method of Aristotle caused Basileides to overlook the fact that human minds are limited, by nature, to observation and experience ; and that there is no intuitive insight into the hidden causes in the universe. Consequently he indulged in a bewildering flight among non-ens, ousia, anoeta, hulē, Angel-princes, archons, and angels of all sorts, like Judaism, the Kabalah, the Old and New Scriptures of Babylonians, Jews and Persians and the Gnōsis in general. The authors of the evangels and Justin could find no special documents earlier than their own statements in the Euangelion or what was in the Sibyl, the Apocryphal Gospels and the Apokalypse of John, else they would have referred to them instead of to the Greek Old Testament. What advantage in this respect could Basileides have had over the Evangelists in getting information in regard to the crucifixion ? In Hermas there is no hint of the 'Son of God' having suffered an ignominious death or having risen again.—Antiqua Mater, 166. Mark's Gospel begins with the Baptism of John in the Desert, and Matthew, v. vi. vii. x. begins the Nazorian and Ebionite Gospel with John's baptism.

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[1] If Basileides and Isidore said so, perhaps that is the best evidence that it was not so Evidently a late use of the name Iesus.

[2] If the Archangel Logos brings a refuge and salvation, when he comes on earth (—Philo, Somn., I. 15), would not the appearance on earth of Budha, Christua, or Christos have been expected to work a like result?

Antiqua Mater, 303, doubts if the passages in Tacitus, Annals, 2.85 and 15.44 are authentic. Eusebius, H. E. III. 27, says that the Ebionites considered Christos (he means Iesus) a plain and common man. See Mark, vi. 3, 5, 6, 10. Moses points to a great prophet, Isaiah both to an Angel and a man, psalms, Daniel, and Micah to an Angel from on high, a superhuman spirit-essence (as Persians, Chaldaeans, and Markion held), the Lord of the Powers according to the will of the Father (—Justin Martyr, p. 91), the Son of the Chaldaean Father (according to the Hermetic Books; Cory, Ancient Fragments, 60, 61, 242, 254, 283 ; Proclus in Timaeum, iv. 242, 251 ; the Emperor Julian, Orat. iv. 132 ; Movers, I. 186, 264, 265, 266, 268, 269 ; Damaskius, de principiis (in Cory, 253) ; and

Dunlap, Vestiges, 179–182), the Creator of the Powers (—Colossians, i. 16). Some did not deny that the Lord was born of the virgin by the Holy Spirit, but denied his preëxistence (—Euseb., H. E. III. 27) which last the Book of Henoch stoutly affirms. The Ebionites after 150–155 (or later, after the Gospel of Matthew appeared) considered Iesu a plain common man, and justified only by his exalted virtue. But this meant that they were influenced by the views in Matthew's gospel, but unwilling to go quite so far as that does. The point was to prove that the *man* Iesu ever lived. Now in stating that Kerinthus admitted the existence of this *man*, Irenaeus, Hippolytus, and Epiphanius were making Kerinthus do their own work, for if they had had any evidence they would have produced it themselves! The point in question was whether Matthew's statements were to be relied on. In such a case they had got to *prove Matthew*, not to stuff the mouth of Kerinthus with their own views, for Kerinthus (no matter what he thought) was no witness; he could not bring the missing testimony from a hundred years before. The Church, to bolster up Matthew, had to prove the existence of Iesu in a human body. When Irenaeus, I. xxvi. (according to the author's copy) says that the Ebionites, in what refers to the *Lord*, differ from Kerinthus and Karpokrates, he refers to those that in 180–185 had read the Gospel and believed it. But Tertullian was scandalized by the number that did nothing of the sort. Epiphanius in 365–390 tells us that the Ebionites regard Iesu as Joseph's son. When Epiphanius wrote that 'the Ebionites decided that Iesu was of the seed of a man' they had had about two hundred years' drill in the Messianic theories of Justin and Matthew. Plutarch, learned in Greek and Roman religion, died in about A.D. 125, touches on Jewish abstinence in food and on the 'mysteries of the Hebrews,' but is silent as to Christians.—Antiqua Mater, 1, 9. Epiphanius knows them to have been Nazarene Iessaeans (of Essene morals) who have not eaten the food of the Children of this world, like the Nikolaitans; and the name Iesou seems to have been intended to signify Iessene or Iessaian Healers, Essene self-denial, baptism of John, Ebionite self-denial and a descendant of Iesi or Jesse.—Matthew, i. 5, 6; Epiphanius, I. 117, 120, 121, ed. Petau. Iesua was the Throneangel Metatron.

arenes. The Iessaeans of Epiphanius were very much in the same condition.—See Acts, iv. 34, 37. If they were Ebionites and Communists they must have been Essenian or Iessaian.—1 Cor. vii. 1, 7, 32–34; xiii. 3; Hebrews xiii. 16, 17; Acts, ii. 44, 45. The Essenes were a sect of the Jews given to going on "travels" according to Josephus, and (whether directly connected with India, or not) from about B.C. 143 had left a great record. Therefore there must have been portions of the Diaspora more or less under their influence. Ernest de Bunsen asserts that Paul was an Essenian in doctrine.—Gal. i. 17. Now the 'Son of Dauid' (Acts, ii. 30) must have been born of a woman according to the Old Testament history. Hence the idea of a woman-born Saviour or Iesua.—Matthew, i. 16; Luke, i. 35; iii. 31; Gal. iv. 4. As the fervor of the Messias-idea increased, the woman-born Messiah (who had been already previously regarded as the Angel-King and the Angel-Messiah) would no longer satisfy all the gnostic Logos-worshippers or the adorers of the Son or Great Archangel, the Angel-King; and a human father of the Angel-Saviour might not satisfy every oriental. Hence from the woman-born Messiah of the Paulinist the "Euaggelion kata Matthaion" advances to the conception of a Virgin-born Iesua or Saviour. Kerinthus and Karpokrates who admitted that Joseph was the father of Iesua were met with abuse from gnōstics of the Eastern and Western Church. There seems to be no doubt that the death of the Salvator was propounded previous to the Gospels.—Dan. ix. 26; Rev. i. 18: compare Tacitus, Annals, xv. 44; Antiqua Mater, 3, 5, 6, 8–11, 17, 18. The idea of Ernest de Bunsen is that "even the view of Cerinthus that Christ, because a 'spiritual being,' departed from Iesou before he suffered, is not excluded by the doctrine of Christ in the Apocalypse." Kerinthus was connected with the Ebionites.—Ernest de Bunsen, p. 319, 320. Kerinthus held that Iesua was not 'born of a virgin,' and the 'Ebionite-Christian' Paulinist does not use this expression. The Nikolaitans were Gnōstics charged with fornication probably because they made no distinction between Jews and Gentiles.—ibid. 322, 323. But compare Romans, x. 12, Galatians, vi. 15, where all distinction is abolished. The Christology of Kerinthus is clearly included in that of the Apokalypse.—ibid. 324. Ernest de Bunsen suggests the idea of a double Messianic personality like the doctrine of Kerinthus. The Philonian-Essene conception of an Angel-Messiah and Son of God is combined with a Hebrew conception of a human Messiah and Son of Dauid.—Ernest de Bunsen, p. 100.

In the first part of the first century Philo Judaeus told us that the Great Archangel had many names, and speaks of the Logos coming on earth (—like Krishna). At the end of that century Elchasai taught that he appeared at different times in the world. The kabalah of Simon ben Iochai at the beginning of the second century called him Metatron and King of the Angels. The writer Bodenschatz (Kirchliche Verfassung der Juden, II. p. 191) says that Metatron was called the Angel Iesua. After A.D. 150, Matthew's Gospel, i. 21, iii. 16, iv. 11, xxv. 34, 40, recognises him as the Angel-King and Saviour, and (xxiv. 5, 11, 15) knows very likely Elxai's view that this King had been born many times, changing his births, having been transmigrated, that the King Messiah is from God, that (as the Elchasaites said) there was not one Christ, but one above and the other below, and that this last formerly dwelt in many, but later descended. Here we see the source of the view of Kerinthus and perhaps the Ebionites. So Matthew, ii. 18, iii. 13, 16, 17; Dunlap, Sōd, II. 21, 34, 35, note; Theodoret, Haer. Fab. II. vii. Such a view could only be countered by Gospels. The preachings of Elxai among the Arabs and psalm, ii, bore fruit, and the Arab conception of the Great Archangel King was carried along the north border of Africa nearly to the Atlantic Ocean. Now the doctrine that Budha an incarnation of Vishnu was born of a virgin, that "the Christos was born man in common with all, not for the first time from a virgin but also previously and many times" lay before the writers of the "Gospel according to the Hebrews" and "the Gospel according to Matthew" in all its historical distinctness, although Daniel apparently has it not. The Elchasaites had it in the first third of the second century; and all Matthew had to do was to start from the doctrines of the Baptist Essenes and Elchasaites across the Jordan, and to write one of the lives and incarnations of the Angel King, ending with the Crucifixion by the Romans, who were hated. The Apokalypse follows the general idea of the Slain Messiah (according to Daniel the prophet) and combines Philo's idea of the Angel King (many-named) as the Logos and the Saviour.

—Rev. xxii. 7, 20. But while Daniel and the Apokalypse mention the Messiah's death and the Slain Lamb (the last referring to the Woman and Her Son.—Rev. xii. 5) the Gospel according to the Hebrews and Matthew must have duplicated the Budhist and Hindu plan or originated the idea of describing the miracles, the teachings, the crucifixion and resurrection of the Angel King, the Great Archangel and Divine Son,—and this too after the Temple was destroyed and Adrian's temple of Jupiter Capitolinus replaced in the Holy City the Temple and people of God about A.D. 137–138. Then Jordan and the Transjordan rose up against the Pharisees with the religion of the Arabs and Sabians, and with the Gospel of the last transmigration of the Angel Iesua. Rev. xvii. 3, 6, refers to the Desert and the blood of the saints (Messianists) shed for a witnessing in testimony of Iesua the Saviour and Angel King. Compare the reign of the Messianist saints with the Christos for a thousand years.—Rev. xi. 15, 16 ; xix. 4. Rev. xix. 11, is a prophecy of the Jewish Messiah on the White Horse, the Word of the God, come to judge the world and to send down from heaven a New Jerusalem in place of the one that Titus and Adrian rendered uninhabitable by the Jews. The Fire came down from the God from the heaven and ate them up.—Rev. xx. 9. The God and the Lamb, the Angel Iesua, the Saviour Angel Metatron, are always a unit, like the Gnostic 'Man' and Philo's Logos.

First, we find in the Old Testament the 'Son of David' idea (1 Kings, v. 7) ; next, the King (of the Angels) a divine person, the Son (Micah, v. 2; psalm, ii. 6, 7, 12; Isa. ix. 6, xlvii. 4). Third, we have the post-Titus Messianism, from A.D. 80 to 134 (the Great Archangel, or Logos Messiah—Gabariel). —Rev. vii. 10; xix. 11–13. Here we have the Persian Logos (Mithra), the 'Word' of the Edessan Diaspora, the Chaldaean God of the Seven Rays of Light.—Rev. i. 16; iii. 1; iv. 5; v. 6; vi. 16, 17; vii. 17; xi. 15. Here we have the Chaldaeo-Persian Logos as Sabaōth; but yet two references to the Jewish conception, the 'Son of David': moreover, Rev. xviii. 18–22 distinctly presages the total destruction of Rome (Babylon having been long before destroyed and become a marsh). Consequently a considerable part of the Apokalypse must have been written previous to Hadrian's destruction of Bar Cocheba's army in 134–5. After this final overthrow, a

Philo was a Therapeute, a worshipper of God alone : ἥ ϑεοῦ μόνου ϑεραπεία.—De Profugis, 7. He also mentions the Logos (Word) of the Governor and His Creative and Kingly Power. Again, he mentions the Logos or ὁ Ὢν, the Being in activity. Philo preaches of the abstract entity τὸ Ὂν (primal being) and of the Great Archangel, His Logos, His Word. Saturninus of Antioch held that there was One God Unknown to all, who made the Angels, Archangels, Powers and Rulers above, and that there was one Messiah, Christos, who came to the aid of the Father against the God of the Jews and the Rebel Angels. Basileides regarded the 'Nous' (Mind, Logos) as the Christos.—Irenaeus, I. xxii, xxiii, pp. 118, 119. Basileides argued that the 'Nous' (Mind) was first born from the Unborn Father.—ib. p. 119. The Gnōstics held that the Mind and Logos were with the God (—John, i. 1), and Markion, founding himself on the doctrine of Saturninus,—holding the theory that there was a "Superior God," not the God of the Jews, that the Christos was the Son of the "Superior God," —denied that the Christos became flesh. All that Irenaeus could say of Kerinthus only leaves him in an Ebionite or Markionite predicament, for Kerinthus admits (according to Irenaeus) that the Christos descending to earth performs miracles through Iesu but flies back again to that First (the Unknown Father) whence he descended. Consequently the split between the Christians and the Messianists must have occurred but little earlier than 148–150. There was some gospel, like Matthew's,[1] which Justin quotes from in his 1st Apologia and in Trypho, p. 38. So Bleek, Einleit., p. 284. Markion would not eat flesh, decried marriage with it, and denied the resurrection of the flesh. Flesh and blood cannot inherit the Kingdom of God.—1 Cor. xv. 50. The early Encratites did not drink wine ; but Matthew describes the miracle of water turned into wine. Was Matthew's Gospel an opponent of Markion ! They that are of the Lord Christos Iesou have crucified the flesh with the passions and desires !—Galatians, v. 24.

Nork said that the authors of the Canonical Books are as little known as the writers of the apocryphal works that preceded them.—Nork, Bibl. Mythol. II. 371. The mythology, gnōsis, kabalah, supernal mysteries, were not truths, but baseless human erroneous conceptions. Their leading philosophy was the untrue dualist postulate, spirits and matter. They knew nothing at all about heaven, the heavens, or supernal entities; and imagined a kingdom of the heavens. The basis of their mental operations being the body and brain, they founded all their fancies on the doctrine of spirit and matter as contained in Hindu, Babylonian, Sabian, Egyptian, and Jewish gnōsis. Instead of confining their investigations primarily to the nature of the practical planet on which they lived they overlooked its wonderfully varied materializations and organisms and soared up aloft to other spheres, like Sol or Saturn, for the undefined cause of causation. "Spirit and Matter!" Spirit was everything! Material organisations unreal; non-existent! All that lives had a Mother.—Gen. iii. 20. This is one of the Mysteries of the gnōsis; and Simon Magus acknowledged the Kuria, the Mother[1] of all living things. This is the gnōsis,—this is the Kabalah. The gnōstics shared the name Christiani, as Justin bears witness, and were teachers of the new Revelation[2] long before him.—Antiqua Mater, 214; Justin, Apologia, i. 26; Orig. c. Cels. 5. The Mysteries of the Gnōstics aimed at the purification of the soul from the fleshly nature as a condition of future blessedness.—Ant. Mater, 219. We see how near this is to the Essaism of Saint Matthew, ch. v, vi, vii, x; xviii. 8, 15–17; xix. 9–12; xxii. 21; John, iii. 27. Eastern saints put forth that gnōsis of self-denial, righteousness and communism which finally appeared as Iessaian Gnōsis,—the word "Iessaian" almost sticking in Epiphanius's throat, so uncomfortable to him was its delivery, for it was 'letting the cat out of the bag.' The real Gospel, says 'Antiqua Mater,' was in the Gnōsis itself.[3] For the Gnōstics it meant complete redemption of the soul.—Irenaeus, I. xxiv; Jos. Wars, II. viii. 10, 11. The author of Antiqua Mater, p. 52–57, 64, 66, finds Saints and Apostles, and little else in the Didachē to carry us back to the beginning of the Evangelical narrative except positive evidence that the Apostles made the 'TRAVELS' like the Essaioi and Iessaeans. The Apostles and Prophets were Iessaian Hagioi.—Matthew, x; Ant. Mater, 59; Euseb. H. E. iii. 37. Strifes occurred, and the expression 'false prophets' appears in Justin Martyr as also in Matthew, vii. 15; xxiv. 11. "We see in the preachers of the Gnōsis the most powerful spirits among those who passed as Christiani or Galilaei in the second century. . . . Justin of Neapolis admits that the followers of Simon Magus and of Markion are *Christiani*, while he denounces them and boastingly seeks to arrogate the name with the system of belief built on the anti-Gnōstic premises of the infallible truth of 'the prophets' to himself and his fellows."—Ant. Mater, 232, 233. The 'Apostles' were very shadowy in their outline to Justin.—ibid. 56, 228. Havet (quoted in Antiqua Mater, 234) says that about the beginning of the principate of Claudius (?) the rumor spread that the Christos was come, that it was Iesu, crucified under Tiberius! This new faith, as far as it had any connection with the story of the crucifixion, is not fully accounted for, except by reference to Messianic hopes[1] among the Jews from A.D. 85 to 120. The date 41 or 42 was selected perhaps because Claudius had been known in connection with the Jews for his severity towards them; otherwise it would seem that there was no reason to expect the Messiah's coming

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[1] Bleck, Einleitung, 107–109, regards Matthew's Greek Gospel as the original, and the Gospel of the Hebrews as copied from it and translated into Aramean with additions. This translation he supposes to have been made for such Hebrew Christians as could not read Greek.—ib. 287.

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[1] the Ennoia, the Conception of his Mind.—Iren. I. xx.

[2] Since the gnōstics (Philo and others earlier) had the idea of the Christos (psalm, ii) they also (in the kabalah) created the conception of Metatron (Iesua) the Angel-King. The use of the name Iesua to indicate a Iessaean would naturally be laid to the account of a Nazorene Iessaian. Papias mentions the Lord's *Oracles* which Matthew composed, and which are supposed in Supernat. Rel. I. 461, 466, to be perhaps the Kerugma Petrou. But *these* indicate no narrative of the life and crucifixion, being sayings only.

[3] Antiqua Mater, 221. The Didachē says nothing of Apostles of Christ.—ibid. 60.

The Iessaioi are the Essenes. They used exorcisms and performed magic cures.—Grätz, Gesch. d. Juden, III. p. 526.

[1] The Jews and Judaisers (according to Havet) expected an Anointed or Christos who was to descend from heaven to open the kingdom of God of the Jews, in place of the Romans.—Ant. Mater, 234. The primitive gospels have entirely disappeared, supplanted by the later and amplified versions.—Supernat. Relig. I. 459, 460. Is it not, then, evident that the mention of Iesu as a *Iessaean* dates from a time subsequent to the destruction of Jerusalem,— a period when the priests were dead and the Pharisees had lost power? Eusebius considered the Therapeutae to have been the former Christians. Why not Epiphanius's Iessaioi? Both names mean the same thing, Healers, and Gnōstics! A mighty effort at spiritual innovation had been going on at Antioch, in Asia Minor, and Samaria, says Antiqua Mater, p. 50. Was not this gnōstic revival helped on by adding to the Kabalist *Gnōsis* the interest of the Iesu's teachings, miracles, sufferings, and crucifixion,—*dramatising the Gnōsis*, so to speak, in the person of the Iessaian Healer? The Therapeutae could not mention Iesu, but some Iessaian could invent the hypostasis; basing himself on Daniel, ix. 26.

John talks of Rome's crucifixion[1] of the Lord (Rev. xi. 8), and the author of some earliest evangelium seizes the point, but changes the scene from Rome to Jerusalem, Galilee, the Baptism of the Jordan, and the 'walks' of the Iessaeans. Messianism has changed its front, has produced an evangel and a *narrative;* and the Gospel of Matthew takes shape in Pilate, Titus, Barcocheba, and Hadrian, after a Baptist, Ebionite or Iessaean has first told the story; after Philo, the Hebrew Scriptures, and an evangel. When Matthew wrote (about 160?) the Ebionites were perhaps in Beroea, east of Antioch.—Compare Epiphanius, Haer. xxx. 2, 18. Matthew, xix. 21, 23, marks the Ebionite, and his gospel was essentially Hebrew.—Epiphan. Haer. xxx. 6.

Our vitality belongs only to the term that antecedents have set for it and that circumstances permit. Those persons who held from ecclesiastical doctrine that the earth is a flat surface with a flat expansion over it (the firmamentum) were know-nothings in the time of Columbus. No astronomer has ever seen the firmament and no sane man believes in it. But they belonged to that party in the Church which follows Irenaeus, Tertullian, Clemens Alexandrinus, and is to-day made up of the advocates of the doctrine of "final causes." Physical causation is the result of a direct action of the constituents introducing changes of condition. They must be actually operative; else there is no causation.[2] They must be definite, not *supposed* causes. They must be fixed (like causes in history) beyond a hypothesis or conjecture. To go outside of this in search of a final cause is to take away all causal properties from the supposed final cause, since a cause *to be a cause at all* has got to be a direct one, one whose action can be traced, a *proximate* operative cause! A succession of causes is at variance with the theory of a primal "fiat." Final Cause is therefore a mental fiction, because it cannot be shown to act, nor is it known to be a factor. Markion raised the question whether the Jewish God or his 'Superior God' was supreme. What kind of causation is an unknown cause?[1] The system of *dualism* has been a real cause, for it became (like the Oriental gnōsis, the Old Testament, Platonism, Philonism) a factor in many creations of public sentiment which have exerted their influence upon the Eastern and Western hemispheres down to the present time. The system of dualism to-day is maintained by the same ecclesiastical party that in the fifteenth century maintained the theory of a flat planet instead of a round globe. But if any thing is Unknown, how can it be known to be a cause? When the Gnōstics declared an Unknown Father the Cause, they confessed ignorance.

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[1] Sodom, Egypt, Babylon were euphemisms denoting Rome.

[2] Immediate causation springs from the present social state of man and the efforts of nature. 'We see the things come one after another into being, some out of the mother, others out of a seed. We must therefore conclude that there is a succession of causes, and not that a God is the only cause,' said the Budhist. A stream of being circulates through all animals and things that have life. If there be a power in man and other animals, in the growth and propagation of plants, this power is exhibited in the world alongside of and coördinate with heat, the lightning, electricity and gravitation. It is difficult to account for the origin of this singular display of force (which Cicero attributed to Nature and the clergy to God) on the ground of remote causation. Life is not spirit, but is exhibited in parental succession, and in the vegetable or animal kingdom is subject to immediate causes. Remote Causation (as in Genesis, ii. 7; psalm, xxxvi. 9; Wagenseil, Sota, Excerpta Gemara, pp. 72, 73) is opposed to what experience teaches, is not in fact a *cause*, but merely a naturalised theory.—Lucretius, I. 170. Nothing in human or animal nature has been accomplished except by the force, will, or proprio motu of man or animal or its environment. But the theory of remote causation makes responsible for the fiendish acts of the Apaches a primal Evil Genius like the Persian Angromainjus or the Satan ben Elohim who stood before Ia'boh.—Job, i. 6. 'Final causes' is a very ancient doctrine. Teleology implies the Devil, the Sepoy Massacres, the massacres in Egypt, tigers, lunatics, the cholera, etc. Everything must,

Those who supposed that the ancient peoples had no great civilisation have made a usual mistake. The ancient priests, scholars, and sophists had their own civilisation in their own gnōstic way, and this is apparent, most prominent, in their philosophy,—a doctrine that underlies all that is found in India,

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in accordance with this view, have its primal preordained source,—fatalism. Assaji the ascetic, one of the disciples of Budha, said that one saying exhibits Budha's teaching, thus: All things proceed from the connection of cause and effect. The destruction of things results from the same. I, Budha, the Great Shaman, always make this the principle of my teaching. Sâriputra, hearing this, understood the mode of deliverance and became a believer.—S. Beal, Travels, 57. That is, the visible succession of effect to cause leads us *limited* beings to apply the same rule to the only Unlimited *being* we can think of, and to assert that He is the first Cause, the final cause of all. The human mind could of itself invent this theory. It is another thing to sustain its application.

[1] In the period succeeding our era it was forbidden that places struck by lightning (where the flashes are repeated) should be trodden or even looked upon. This being the case when Jovianus was struck and killed by lightning.—Ammian, xxiii. v. 12, 13. A.D. 365. The inference drawn by the skilled interpreters of signs was that this event (being what is called monitory lightning) forbade the campaign of Julian. Zeus was *thought* to throw the bolts. In the works of Tarquitius on divine affairs it was laid down that when shooting stars are seen no battle should be commenced.—ibid. xxv. ii. 7.

Egypt, Syria, Greece, Karthage or Rome. We have thus produced the evidence for the proposition with which we started, that the sources of Judaism are in the oriental philosophy.

But now, says Cicero, N. D. I. 13, 14, it is a long matter to tell about the inconsistency of Plato, who in the 'Timaeus' denies that God can be a part of this world; but in the 'Laws' objects to an inquiry into the nature of God. But since he means that God is without body (asōmatos, asarkos) how that can be is unintelligible, for, of necessity, he must then be deprived of perception (sensus) and forethought too and have no pleasure, all which is comprehended in our idea of Gods. He also says in the 'Timaeus' and 'Laws' that God is the world and heaven and stars and minds and those whom we accept according to the institutes of our ancestors: which are plainly false per se and discordant with themselves. Cicero, N. D. I. 19–21, tells us that Epikurus held that all the Gods are contemplated by logos (reason, mind) on account of the fineness of the nature of the eidola (eternal forms, types). He held these four other natures elementally incorruptible (κατὰ γένος), atoms, void, the ἄπειρον (the unlimited, infinite), like particles (the natural constituents, elementary particles, particles of the same sort): and these are called Homomereiai and Stoicheia. The same (Epikurus) who taught the other matters has taught us that the world is the result of nature, that there was no need of a 'Creation'; and so that 'that thing' is easy which you assert cannot be produced except by divine skill, that nature will produce innumerable worlds, does do it, has done it. Because you do not see in what manner nature can bring this about without any mind, you flee to God like the Tragic Poets when they cannot explain the result of any thing. Whose work you truly would not require if you would see into the immense and in every direction boundless magnitude of regions into which *mind* casting itself and, stretching out, wanders so widely and remotely that still it sees no shore of limit where it can stop. In this, then, immensity of breadths, lengths, heights the infinite power of atoms innumerable is active, which, empty space lying between them, nevertheless cohere together and continue in affinity one for one and another for another; whereby are produced these forms of things and figures which you think cannot be produced without bellows and anvils. Therefore you have

minute sources and resources in nature's vitality and nature's growth the East left to the scientist, the chemist, the naturalist and the biologist in later ages to estimate and discover. Hence the conception of a single original primal source of vitality; while nature was manufacturing vitality in the earth unobserved, right under their Semitic noses. Between the final cause, that they guessed at, and themselves lay an intermediate myriad of proximate causes that it had never occurred to them to conceive of. The entire germ theory is of recent growth. "The place around earth holds existence (τὸ εἶναι) in the state of being born" (—Julian, Oratio, iv. 137); Julian thought that the vitality came down from the realm immediately over and round the earth (περὶ τὴν γῆν). The Deity, Aloh*im*, was of double-gender; man was an emanation from this masculo-feminine final cause; consequently the first human, being an emanation, was also of two genders and was born from heaven above.—Gen. ii. 22–24; i. 26; iv. 1, 2. This is the meaning of the words (Alohim spoke, Let there be light, and it was light). That is, it becomes light on the side of the Father, and it was light on the side of the Mother. What kind of a Matter and Mother of men is born, or from what sort of a seed?—Hermes Trismegistus, xiv. 4. The mind-perceived Sophia (the Divine Wisdom) is in stillness, and the seed is the true good.[1]—Hermes, xiv. 5. Adam Kadmon is called Wisdom.—Kabbala Denudata, II. p. 297. Job asks whence will the Wisdom come, and what is the place of the Vinah (the feminine Wisdom, the Mother of all that has life.—Genesis, iii. 20; Aeschylus, Septem vs. Theb. 140, 141). Alohim knows its way, He knows its place.—Job, xxviii. 20, 23. Here we find the Kabbala, as far back as B.C. 400, accepted by Aeschylus, Job, and Genesis, so that it is rightly named tradition *received!* Next we find this Supernal Adam regarded as Hermathena and Hermaphrodite, as Wisdom in two genders.

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[1] The One is the beginning of all things, which Plato calls the Good, Philo, τὸ ὄν, and the Emperor Julian calls τὸ ἕν (the unit).—Julian, Oratio iv. p. 132. None Good but One.—Matthew, xix. 17. The SUN is the Son of the Good.—Julian, 132, 133. By the intermediation of the *Pater* and *Mater* the spirit of the Ancient of the ancient descends on the Short Face (the Sun).—Kabbala Denudata, II. 355, 375. See Rev. xii. 1. The Short Face is the King.—ibid. II. 391; Matthew, xxv. 34, 40. The Short Face in Genesis is probably Seth, the Semite SUN. Genesis, ii. 23, evidently is part and parcel of Kabala doctrine.

The 10th Way is called the Shining Wisdom, because he mounts up and sits on the throne of the Vinah and shines in the splendor of all lights.—Meyer's Jezirah, p. 2.

Third, we find its place in Alohim. Fourth, as Venus is the Original Mother of us all (—Aeschylus, 140, 141) Venus is Eua (Eve, feminine Life). Fifth, from this Wisdom-Hermaphroditē springs the human race, from Alohim above in heaven, who is the Source of all life. Sixth, the Sun nurtures earth's nature.—Aeschylus, Agamemnon, 633. This all contravenes modern knowledge,—the science of astronomy, chemistry, the growth of animal life from nature's store, and the attraction of molecular forces. It contravenes the action of particles of oxygen and the minimised forces of atoms of electric power. The sun may indeed nurture the forces within the earth and exert its powerful influences upon the forces that earth contains within the circumference of her atmosphere; but we would not now consent to say, with Julian, that man and the sun perform (to the exclusion of everything else in nature) the work of the generation of any living being whether animal or man, or that the spiritus (the breath of life) falling into the seed alters it, and being altered, it receives growth and greatness (—Hermes, xvi. 13), or that the origin of the vitality and growth from seed in man, animals, plants, and grain was not mainly to be sought within this planet and its atmosphere, subject to the chemical and electric influences which the sun and the atmosphere impart. Yet the sages of the East (with no exceptions that we remember), led by the Jewish tradition and by Aeschylus, have agreed with the Emperor Julian in his derivation of human life from solar force.[1]

An ignorant generation reposed in a paradise of illusions, says the Duke of Somerset, pp. 146, 147. St. Paul, although he released Christianity from the bondage of the law bound it up and blended it with the traditions of the Jewish schools.—p. 165. If the Gospels and the Epistles are discolored by human error, whether that error be legendary tradition or Eastern philosophy, the whole character of religious thought and of religious discussion must be changed.—ib. p. 168. When Christianity entered into the mind of man it acquired the taint of humanity.—ib. p. 170. All creeds are of human origin, and the endeavor to construct a precise creed on matters which are beyond the scope of the human intellect has been the stumbling-block of Christians from the first century to the present day.—p. 171.

[1] The immortal light of fire.—Aeschylus, Choephorae, 1035.

The doctrine of the purusha, the spirit, is the foundation of Hindu and Semitic gnōsis. Spirit is the God.—John, iv. 24. All that exists, all that the Ancient has formed, can only have existence by reason of a male and a female.—The Sohar, III. 290 a. Here the Semite philosophy, older than Christianism, teaches combination in severalty, and later further conjugation. Pneuma estin to zōopoioun, the spirit gives life. —John, vi. 63 ; Gen. ii. 7. Spirit (pneuma) has not flesh and bones.—Luke, xxiv. 39. Macaulay says it is significant "that no large society, of which the tongue is not Teutonic, has ever turned Protestant, and that, wherever a language derived from that of ancient Rome is spoken, the religion of modern Rome to this day prevails."—Somerset, Christian Theol. and Mod. Scepticism, 62.

The egg-shell admits the air to the germ, being porous. But combinations with oxygen, carbon and electricity (as in the case of gunpowder) must have force. Starting with the agreement of the chemical bases in man and nature, organization into cell life has a remote chemical basis to begin with. The process by which the vital *status* is reached is of no particular importance in this question, since the translation of matter into an organised condition occurs to us all as a daily happening in connection with the food we digest, the air we breathe, the water we drink and the electric and nervous energies at work within us. Matter reaches the vital stage every day in animals and human beings. The process of vitalising Matter has been reached continually ; whether we understand it is of no consequence. It is reasonable to conclude that the earliest process must have borne an analogy to what goes on within us ; and if men had not been tied down by the inventions of the ancient Semites to an artificial theory of creation of the world and source of generation of mankind, men would to-day have decided that its origin was primarily in the forces of nature. There is no known beginning of history, nor is there yet a science of creation. Mankind are as to facts very much in the position of newly arrived emigrants, liable to be cheated by classes of men whose interest lies in false systems and in deceiving others. Of course, these people point to a book as infallible ; but ancient Semites could have made a much more infallible book if they had known more, and it had been their interest to impart truth. They managed, how-

cart shall not be put before the horse, that a proper investigation shall be carried out before religion makes any claims at all.

The consciousness of an organism results from its perfect condition. There was an existing animate nature from which man was drawn out. He sprung from previously existent animated *flesh* in some of its forms of multiplication. He must have lived among his nutrients, and these taken into the animal's system supplied the material for further animation first, of his own organs, and, second, for the vivification of others of his species. He stands on the same footing as the larger animals in respect to *life* merely. Like them, he receives observation and perception with life; and mind, not in infancy, but only when the body has reached its full strength, and he becomes adult. The reason this view is reached is that there is no other mode of animal formation known than the growth from nutrients that have been organised so far as the vital stage. We see that from preëxisting vitality life is continually manifested, according to the great law of nature. The oriental idea of the creation of man is contrary to human experience. The doctrine, 'spirit and matter,' appears to have been the theologico-philosophical theory of Magna Asia, not of the Jordan alone; and it has been shown to be without evidence in its favor. Spirit cannot be shown by reliable evidence to be a factor, or even to exist anywhere except in the oriental imagination.

Oxygen, electricity, and food perform functions essential to vitality. Electric-animation is the last stage (or nearly so) in the direction of vital animation, contributing directly to its sensation and motion. What is the evidence of vitality except sensation and action? Its promoter being a junction of two sources, vitality has supervened in organised bodies in connection with oxygen and electricity; consequently we cannot deny that in the workings of Nature at a former period or under different environment the same thing may have taken place in the formation of microscopic germs. Every egg is the result of two main composite forces (at least) brought into juxtaposition and kept under certain conditions as to sustenance, oxygen, temperature, etc. As currents move in plants so we find in the human body the oxygenised blood-current and the nerve-current (Nerven-Strom). "The life of the flesh is the blood thereof." Vitality is a result of composites. It cannot exist without food and air; consequently it is not a spirit, or immortal entity. A sound organism has been put together, it is still mortal; but presents the appearance of life. It makes no difference that in the microscopic world of germs we know not the formula of growth, that we cannot see the processes. They are *there*, as much so as the cholera bacillus that eats away our life, or the trichinae that perform a similar function. All the ignorant gnōsis in the orient two thousand years ago cannot get rid of the *facts* of life. Without oxygen in air or water no complex organism of any size can exist, or (as the Greeks supposed) have a soul (life). Soul is the completeness of an organised physical body.[1] The vital action of oxygenated blood upon the brain after death has been shown by others beside Dr. Brown-Seqard; and its action, in life, is seen, in the recovery from a fainting fit, when the blood returns to the brain. Regarding the phenomenon of force in the human body, is it not accompanied by a certain degree of heat? Take water, and heat it to steam or vapor, and you get its force. Why is there a great frequency of thunder storms on the edge of the Gulf Stream, if not from the heat applied to the cold water? So with the mighty winds on the Atlantic, is not their force obtained from the heat that issues from the warm water or from the hot tropical regions? And man, like the plants and the invisible germs, is a part of the Nature of things on this planet. To this he owes his allegiance first! To this he is tied by nature, life being a combination[2] of forces, elements, and circumstances. If Arabian religions are as untrue as those of the Mound-builders, they are not suited to modern thinkers. If Jewish gnōsis knew nothing about gunpowder or electricity, what was it likely to know about the seven heavens? There is no reason to assume that there is being without body. Nor is there thought and sensation without a brain and nervous system. Oriental *errors* at an ancient period have been embodied in our system of modern belief. There is no preëxistence of germs.—C. Dareste, Production Artificielle des Monstruosites, 19, 20. Vitality is the result of favorable conditions. Dareste, p. 20, says that life is the cause that produces this machine itself. This is obvious in the movements within the egg, and in the workings of the machine after its birth. But without food and oxygen the life of the germ dies. So there must have been a combination, a composition of forces to create in either parent the sources of life; and the life of the parent creates the source (within itself) of future vitality. Then comes in Dareste's dictum, that life produces this machine. When the conditions, under which life continues, cease, we have the phenomenon of dissolution.

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[1] Physical fatigue exhausts the very last powers of the body and renders all thinking and head work extremely difficult, if not impossible.—J. Janssen, Ascension of Mt. Blanc. Here was a soul that could not even think until nerves, brain, electricity, oxygen, and blood came to its aid to rescue it from oblivion.

[2] In the 'Handbuch der Physiologie des Menschen,' 4th ed. Coblenz, 1844, by Dr. Johannes Müller, vol. I. p. 1, this author, in speaking of the Chemical Composition of organic matter, says: Feeling, Nourishment, Procreation have no analogon in the other physical phenomena, and yet the elements of the organised bodies are those that enter into the composition of the inorganic bodies. The organic bodies indeed contain as nearest component parts matters that are peculiar to them only, and which cannot be artificially produced by any chemical process, as albumen, fibrine (Faserstoff) etc. But in the chemical analysis all these bodies fall apart into elements of the inorganic bodies. The component parts that are most important in the composition of plants are carbon, hydrogen, oxygen, more seldom nitrogen; further are found more seldom, more frequently, phosphorus, and sulphur (both especially in the albumen of plants and in gluten (Kleber), then particularly in the Tetradynamisten with nitrogen), potassa (Kalium) nearly generally, natrium (chiefly in marine plants) calcium (almost

Bichat held that life is nothing but a number of functions or powers which resist death. Inorganic bodies, he observes, are incessantly acting upon organic bodies, so that if there were no principle of reaction they would soon cease to exist.

universally), alumium (seldom), silicium, magnium (rarely), iron and manganium frequently, chlorine, iodine and brom (both in sea plants).

In the animal world these substances are again found, except Alumium; Natrium is more frequent, Kalium more seldom than in plants, iodine and Brom in some marine animals. The component parts of the human body and the higher animals are: oxygen, hydrogen, carbon, nitrogen, sulphur (especially in the hairs, in the albumen and brain), phosphorus (especially in the bones, teeth, and in the brain) chlorine, fluorine (especially in the teeth and bones), magnium (especially in the bones and teeth), manganium (in the hairs), silicium (in the hairs), iron (especially in the blood, in the dark pigment and the Krystallinse). The first difference between organic and inorganic bodies is then in the number of the elements that enter into them. Not all elements enter into the composition of the organic bodies, several are injurious to their life. The second distinction, following Fourcroy and Berzelius has been sought in the manner of the combination.

Dr. Peter Bryce of Alabama held (June 27, 1889, in Alabama) that man came from primordial germs and that he was a development of the lower order of beings, that mind was but a development of the instinct of animals, and that it differed from animal reason only in degree, and not in kind. Mind he held, was the result of organic forces, and when these stopped mind was gone. It has no entity of its own. When man dies his mind dies with him.—New York Herald, June 28. 1889. Dr. Bryce is an expert on insanity of national reputation.

of it, were ultra vires.[1] And an examination of what are called the Sacred Books of the Egyptians, Sabians, Babylonians, Persians, Hindus and Jews shows how quick their sages got off the track as soon as they set to work, because they started on wrong principles. If man is limited in his knowledge of the world he can at least love truth ; and, if he does, he will follow nature, and not prescribe his own nonsense as the path the Divine Mind has pursued amid the waters of primaeval chaos or the endless spaces of infinity. The reason why we do not know how the world was created is that nature works through infinitely small particles, by chemical affinity and on an enormous scale, through vast periods of time.

It is the organisation of contained and acquired elements. Through chemistry, says Haeckel, we can divide all known bodies into their indissoluble elements, carbon, oxygen, nitrogen, sulphur, further the different metals : kalium, natrium, iron, gold, etc. About seventy such elements (Grundstoffe) are enumerated. In bodies of animals and plants no element, no Grundstoff, appears which is not found in the lifeless external nature. There are no special *organic* elements or Grundstoffe (original elements). The chemical and physical distinctions which exist between organisms and the inorganic (materials) have thus their actual foundation not in a different nature of the elements of which they are made up, but in the different way and mode in which the last are combined in chemical compounds. This different manner of combination primarily affects (conditions) certain physical peculiarities, especially in the thickness of the matter, which at first sight seem to establish a deep gulf between the two groups of bodies. But every inorganic body can by heat be changed into a fluid or molten state and then into a gaseous condition, while these three conditions may be reversed from the gas to the fluid and solid status. But in contradistinction to these three states of inorganic bodies, the living bodies of all organisms, animals as well as plants, are in a very peculiar fourth condition of aggregation. This is not hard like stone nor soft like water, but between the two. In all living bodies without exception there is a certain amount of water mixed in (verbunden) with firm matter in a very peculiar mode and way, and just from this characteristic combination of water with the organic matter arises that soft, neither hard nor liquid, aggregate-condition which is of the greatest importance to mechanical explanation of the vital manifestations. The prime cause thereof lies really in the physical and chemical qualities of one single indivisible and not to be analysed element, carbon. This element plays the greatest part in all known bodies of animals and plants. It unites in endless manifold relations of number and weight with the other elements. Through combination of carbon with oxygen, hydrogen, and nitrogen (to which mostly also sulphur and frequently phosphorus are associated) arise those extremely important combinations which we have learned to know as the first and indispensable substratum of all vital manifestations, the eiweissartigen (white of egg) combinations or Albumenous-bodies. Already earlier (p. 164) we have in the Monera learned to know organisms of the simplest sort whose entire corpus in completely perfected state consists of nothing more than a festflussig (firm-liquid) albumenous-like little lump, organisms that are of primal importance for the doctrine of the first beginning (origin) of life. Also most other organisms are at a certain time of their existence, at least in the first time of their life, as egg-cells or germ-cells, really nothing else than simple minute lumps of such albumen-like (white-of-egg-like) formation-material, plasma, or protoplasm. They only differ from the Monera in this that the cell-kernel (nucleus) within the albumen-like minute body has separated itself from the surrounding protoplasm. Haeckel then (p. 294) says "that we are now in condition to refer the wonder of the vital manifestations to this material, that we have shown the never-ending manifold and involved physical and chemical qualities of the 'white-of-egg-bodies' as the actual cause of the organic or vital phenomena.—Haeckel, Natürliche Schöpfungsgeschichte 2nd ed. Berlin, 1870, p. 294; Gen. Morphologie, I. 122–130. The formation of living beings is a natural fact governed by natural laws.—Dareste, pp. 33, 127-130. But an electric stroke can make something else of them.

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[1] The plain truth is that it is impossible for man to know anything about what his own limited status prevents him from knowing. But the imagination is the spirit's inner creation, the living creative-idea. The inventions (compositions) of the imagination are constituted like the culture that produced them.—Schultz-Schultzenstein, p. 882.

Wolff in his battle against the doctrine of preëxistence took up the doctrine of the primitive homogeneity of the embryonic mass; he completed it by showing that this homogeneous mass resolves itself under a slight enlargement by the microscope into a collection (amas) of globules entirely comparable to those which form the tissues of young plants (Partes constitutae, ex quibus omnes corporis partes in primis initiis componuntur, sunt globuli, mediocri microscopio cedentes semper. —Wolff, Theoria generationis, part II. p. 166). The embryo, deprived of vessels and of blood, lives and nourishes itself during this first period in the way that plants do, and also like the tissues which in the adult state have no vessels, such as the epidermis, the nails and the hairs, or have very few of them, as the bones.—Wolff, p. 170. Thus Wolff in 1768 indicated the grand discovery that Schwann has made in our days (about 1877, perhaps) when he has demonstrated that the animal organisation is, at starting, entirely comparable to the vegetable organisation and that the organic woof (*trame*) in the two kingdoms is constituted by the same elements, by the little cells. Dareste, p. 103. Schwann, Microskopische Untersuchungen über die Übereinstimmung in der Struktur und dem Wachsthum der Thiere und Pflanzen, p. 56 et suiv. de la trad. anglaise. Among the modern naturalists the formation of living beings is an act of nature, governed by natural laws, which we consequently can submit to scientific investigation. —Dareste, 127. Felix Adler says: a Providence which interferes with Nature's laws we cannot accept.—N. Y. Herald Report, Oct. 28, 1889. Man, like the other animals, possesses a liver, bile, gall-bladder and other appurtenances of the brute creation. The theory of Haeckel, the descent of mankind through geological eras and ages of organisms, is as probable as that of the Semites, and they differed in their accounts. Bel used his own blood in the manufacture of men. The Semites had not collected sufficient data to found a true theory of natural genesis, so the scribes substituted their own notions instead; but the *haadam*, the Adonis (Adon יהוה), and the Hermathene were mind-perceived on exactly the same principles as the Brahma of the Hindu philosophy, who is himself of duplicate gender. But the Sons of the Sakhya (Budha) hold fast to the principle that the course of the world has had no beginning.[1] The Brahman Gheber-Worship says just the reverse.—Genesis, i. 1; ii. 1.

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[1] Dunlap, Vestiges of the Spirit-History, 343.

mals, or from plants. On the contrary Dareste lays it down that there is no such thing as the preëxistence of germs. The germs are composed, composites; and the composition and juxtaposition of natural forces renders the composite vital,—endued with new power, it is become a thing of *life*, which before the composite stage was not a quality of either of the forces until subsequent to their union. The Semites inferred a living soul as necessary to the life of the flesh; but the true philosopher finds the prerequisites to vitality in the *causes*, the junction of two natural predisposing forces, and these, in themselves, composites. A final cause is beyond the grasp of the mind's eye. No telescope can search it in the realms of endless space.

When the precepts of the Divine Intelligence (Bodhi, Budha) were delivered, the Budhists held that "the manner in which being first commenced cannot now be ascertained."—Spence Hardy, Eastern Monachism, p. 5. The scientists know no more about it to-day. It is, so far, an unsuccessful search after the origin of life or the conjunction or composition of natural and chemical forces resulting in the vital stage assured. But since we know that animals can starve to death for want of food it is evident that there can be no vitality without a supply of the natural forces donated from food; consequently there must be some electrical or chemical power in animals and plants capable of uniting with oxygen and other natural forces in the *creation* as well as in the continued support of the vital stage. Open a peach. Within you see the marks and furrows where the ribs of the stone were secreted from the softest, most attenuated elements and filaments until the whole stone is finally completed, nearly after the model of an ancient Dutch vessel. See the secretion of the bones in a human being! Is it not the very same analogy according to which the soft secretes the hard? Here the analogy between the growth of plants and animals from a germ is shown to be identical. "Who has made the bones hard," says the Scripture of the Orient.—Hermes Trismegistus, v. 6; Eccles., xi. 5. Cut off the supply of oxygen and starch in the first stages of osseous formation, and they never would have grown hard! It is more than a miracle, the manufacture of sugar out of starch and solar fire and chemical action; it is a *fact!* Nature has undoubtedly been put to the trouble of forming the primal germs, and the beings derived therefrom have taken as far as possible the power from their constituents into their own hands and continue to supply the germs or seeds of life in two halves, one of which is deposited in either sex. The Egyptian *Hermes* very truly said that all generation proceeds from a corruption; but what he terms *corruption* is only the withdrawal from the corpus of the plant of a portion of its consistence, its composition. Fresh starch can only be put into it in the natural way. Consider how man is formed in a mother's body—who has made the bones hard?—says Hermes. And Ecclesiastes says it is 'the way of the spirit.' But a modern philosopher would call it the way of all creation, the way of Nature! The unphilosophic are always fishing after a chance to apply the doctrine of causation to an extent, in and outside of Creation, about which they don't know whether they are right or wrong.

As to materialism, a natural death usually indicates that there has been a falling off somewhere of the material supply. Death by starvation certainly indicates the necessity of organised matter to the existence of life. An organism dependent upon matter, such as ordinary food, for its continued existence, may, by parity of reasoning, be held to have been ab initio dependent upon some forms and qualities of matter for its existence. The forces all seem to be manifested *within* Nature.

> Will you by investigation discover Aloh ?
> To the end of Saḍi will you discover ?—Job, xi. 7.

'Ο Theos is spirit, said the Oriental. What is spirit? A name for *breath*, and that is merely a symbol for life. But, as we have just shown, there is no life without organised matter with which to feed and support the life of an organism. What again is spirit? The ancients said it was Osiris. What is Osiris? Nothing but the impersonation of certain powers in the sun or in water, an unreal cerebral figment, only an idea. Causation is only another name for antecedents; "that which has preceded them is also that which has produced them," says Havet. What is one man's *suspicion* about *Theos* worth more than another's? To translate the word theos by the word God is to identify the Hebrew with the Greek God.

Henoch, chapters 60, 61, 62, 98, is very closely affiliated to parts of the Apokalypse and, like Daniel, has the expression

'Son of Man.' A part of the Sibylline Books is decidedly of a Messianic character,—the passage that describes the Judgment by Sabaōth Adōnaios on His Judgment-seat as King! With this is directly connected Henoch, x. 6, xlv. 3, xlvi. 2, 3, xlvii. 3, xlviii. 2, 6, lii. 4, lxix. 27, Matthew, xxv. 34, 40, and the Apokalypse, Rev. i. 13, 16, 20, ii. 5, 15, 20, 27, v. 5, and especially vi. 17, vii. 10, ix. 11, xi. 15, 18, xii. 10, xiv. 8, 14, xvii. 5, 6, 9, 10, xviii. 2, 10, 20, xx. 4 (xi. 7, 8), xxii. 12, 20. Here we have plainly depicted the Judgment by Christ as mentioned by the Sibyl; but *no Crucifixion* of the Christos. Isaiah, lxiii. 10 has "they vexed the spirit of his Holiness (ruach kodesho);" and in the same sense the Romans crucified it.—Rev. xi. 7, 8, xvi. 6. Rome killed Jews and Christian Messianists alike, at the time when the Apokalypse was written in the expectation that the Messiah would come and sit in Judgment upon the Scarlet Woman perched up on the Seven Hills.—Rev. xvii. 10. But the Crucifixion-theory started probably about this time (A.D. 135–140) and from these words; as the Sibyl, Henoch and Revelations make no mention of a Crucifixion of the human body of the Messiah. The Slain Lamb (Rev. v. 6, 9, xii. 10) might be hard to explain in any other sense than an adaptation to the later Christian idea of the Crucifixion, and then it would be an interpolation. Compare, however, Julian's Neoplatonist conception of the Sun in Aries (the Lamb or Ram) the Paschal Lamb whose blood was shed (—Daniel, ix. 20), where the Sun's disk is to visible things the cause of salvation, where he calls the Sun King, placing him in the centre of the mind-perceived Gods (just as in Rev. i. 12, 13), the Saviour of all things, in the 'Little Mysteries.'—Julian, 133, 138, 140, 146, 153, 173. Therefore we refer Rev. v. 6, 9, xii. 10 to the Little Mysteries in Aries.

> One Zeus, One Hades, One Helios, esti Sarapis.—Julian, iv. 136.
>
> Korúbas mèn ho mégas Hélios, ho súnthronos tēi Mētrì.—Julian, Or. v. 167.
>
> In sole tabernaculum suum posuit.—Vulgate psalm, xix. 4.
>
> Minervam Pronoiam ex toto Sole Rege prodisse totam.—Julian, iv. 149.
>
> The Mother of the Gods admonished Attis to worship Her and not to leave Her, nor love another.—v. 167.
>
> To the Ram (Lamb) himself they celebrate the Little Mysteries.—Julian, Oratio v. 173.

It is perfectly clear that the apostles to the Heathen understood 'the Little Mysteries' and saw the Anointed in the

siah. Superstition claimed that a Great Power worked in Simon Magus, and also in the Great Baptist.—Matth. xiv. 2. Moreover, the idea was that John was risen from the dead, kai dia touto ai dunameis energousin en auto "and for this reason the Powers work through him." Not very remote from this conception was the idea that Irenaeus charges Kerinthus with holding that the Christos (King of the heavens) came down into Iēsous, working in and through him. Why did not the Sibyl, Henoch, and Revelations wait for the publication of the Synoptic Gospels before letting out their own incomplete system? Because the idea of a Crucifixion of Mithra, the Iesoua and Salvator, had never been heard of until some one, *later*, put it forth.[1] Even the Apokalypse[2] has not the Jerusalem *Crucifixion* of the Messiah, but Daniel's Slain Messiah instead.

The detailed data of the efforts of the oriental mind show that the nature of ideas and things is based upon the preceding status of their component parts. Nothing happens by miracle or unprepared, but all is the combination of previous results prepared by preëxisting conditions the outcome of anterior sources and immediate influences. Facts are the basis of truth. All the theory in the world will not make up for the absence of facts, even if the world is fed on theory. Nature produces in the nerve-organism the soul, from it culture develops the spirit as logical power, makes the sensible into material for ideas.—Prof. Friedrich Körner, Thierseele und Menschengeist, p. 22.

When we find the expectation of a 'Messiah slain' in Daniel, when the Targums of Onkelos[3] and Jonathan ben Usiel often mention the Messiah who was to come, we know that among the leading Jewish rabbis near the end of the first century the hope of a Messiah was generally expressed ; so that the Christians, after A.D. 138, found the prototype of a Christos already formed in the idea of the Jewish Messiah. It pervaded all, from the Sibyl, Elxai, Henoch, 4th Esdras, down to the Revelation of a certain John (a Messianist) who knew nothing of the Crucifixion in the gospels. But he knew the

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[1] Krishna was shot to death with arrows.

[2] The original Apokalypse could be interpolated by theological or pious fraud.

[3] According to Franck (Gelinek ed. p. 48) Onkelos was connected with R. Jehoshua ben Chananja and R. Elieser the Great, who flourished toward the end of the first century.

Revelation from the SUN (—John i. 16; Matth. xvii. 2, 3) and declared the Coming of the Logos (the Memra of the Targums), the White Horse and its rider Sosiosh. He prophesies like Henoch the coming final Judgment. All that the writers of the Christian School had to do was to build the Crucifixion theory on the foundation that the Kabalah-tradition of the Jews had previously laid, to substitute the Teaching and parables of the Saints for the quibbles of the Pharisees. In Jewish tradition some one found the materials for a Christian offspring. The targum of Jonathan and the writings of Simeon ben Iochai repeatedly mention the Messiah.—Galatinus, de Arcanis, cap. vii. fol. 218, et passim; viii. fols. 251, 252, et passim. The Talmudists were not wont to deliver the arcana of the Messiah except in parables.—ib. 254. In the *Machkar hassōdoth* written by Simeon ben Iochai, he says: I found Elias standing on Mount Garizin and praying and weeping. I returned to Mount Garizin and found him praying and praising the Lord of the world. Then I saw coming upon Mt. Garizin 80,000 legions of angels and in each legion were 80,000 battalions, and in each battalion 80,000 angels. And they bore before them Abraham, Is'hak, Iacob, Moses and Aharon, Dauid and Selomon and all the kings of the house of Dauid, and the prophets and the just who had been in the world.—ib. vi. fol. 192. Simeon ben Iochai wrote in the first part of the 2nd century; Matthew's Gospel as we have shown, probably was written fully as late as 160–165. Did the above passage in the Machkar hassōdoth about Elias and Moses suggest Matth. xvii. 3, 5, to the author of the Gospel according to Matthew? The Gospels retain the Messianic doctrines of the Rabbins, the Targums, and the Kabalah. Hence the suggestion to make three tents, one for the Angel-King (the Angel Iesua, Metatron[1]), one for Moses, one for Elias. The scene in both cases is laid on a high mountain!! The ideas that the Son of the God shall put on the flesh, that he shall rise on the third day, that the dead rise up at the same time, seem to have been Jewish Messianist before they became Christian.[1] This is closely followed in the Gospels, because it was the received impression; but the Crucifixion and Pilate were not borrowed from the teachings of the rabbis. Daniel distinctly says that the Messiah shall be *slain;* and the rabbis interpreted Isaiah as referring to the Messiah, an interpretation that the early Christians followed.[2] Henoch, 47. 1, 4, wants the blood of the saints expiated and avenged. Rev. vi. 10, viii. 3, 4, xvi. 19, xvii. 6, xviii. 24, likewise calls to heaven for the final Judgment by the Messiah (Rev. x. 7) on those that have shed the blood of the saints. But as the word Christian is not used in the Book of Revelation, but only the Lion of Judah the root of Dauid, Jews, Gentiles and Children of Israel, and as the Christians of the 4 Gospels obeyed Caesar submissively while the Book of Revelation calls for the destruction of Rome (Rev. xviii. xix.), the original form of the book would seem to have been Jewish or a work proceeding from the Jewish Diaspora in Asia Minor and Antioch rather than from the Christians of the date when the Gospel of Matthew was written. Even Matthew, v. 17, 18, x. 5 is very much opposed to the Gentiles, but he recommends obedience to Caesar, and does not call upon heaven to utterly destroy Rome or to bring troops from the Euphrates.

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[1] The Prince of the Lord's host is called Adoni and Iahoh.—Joshua v. 14, vi. 2. Metatron, his name is like the Name of his Lord.—Kabbala Denudata, I. 528. Rabbenus Hakkadosh in the Gali Razia, says: Because the Messiah will save men, he shall be called Iesua.—Gal. III. fol. 85; Matthew, i. 21. The Jews had in the expression Son of Dauid already solved for the Christians the difficulty of turning an Angel Spirit, Archangel, Throneangel or son of the God into a being in the flesh. It was a received Jewish idea before Christians took it up. Barnabas speaks of the Covenant of the beloved Iesus (—Ant. Mater, 166, 167) in a way that reminds us of Mithra and the Jewish Angel Iesua. In the hand of Metatron is placed the revivification of the dead!—Cabalista; Galatinus, Book XII. fol. 304. Metatron is called Angel Iesua, and raises souls to heaven.—Bodenschatz, Kirchl. Verfassung d. Iuden, II. 191, 192; Sohar chadash,

The fact that the Sibylline Books were in such high consideration in the Church of the second and third centuries that Christians were on this account nicknamed Sibyllists carries us away from the Canonical Gospels back to an earlier period

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fol. 44. col. 1. Henoch, cap. 61, 62, 69, following Daniel, mentions the Son of Man, as existing before, and kept concealed; and places him on the Judgment seat. The date seems to be about the beginning of the second century, and prior to the Apokalypse. Chapter 47 reminds one of Rev. xx. 11–15; while Rev. xi. 15, xvii. 14, xxi. 22, 23, 27, and xxii. 1, 3, 5, remind one of Henoch, cap. 48, verses 1–6. Cap. 48. 1 might well have suggested Rev. xxii. 1.

[1] Compare Galatinus, de Arcanis catholicae veritatis in hebraicis libris, cap. VIII. fol. 254. Füerst, Cultur und Lit. d. Juden in Asien, p. 25, supposes that the Urevangelium was written in Late Hebrew, not in Aramean. Who did it.

[2] Some one of the Jewish Diaspora or of the Christian Ecclesia, some one acquainted with Galilee, the Ebionites and the Transjordan, wrote the first evangelium. The unfortunate condition of the unlearned mind at that period is thus portrayed in their own words: "If our Old-fathers (Altfordern) were angels then we are men; and if they were men, then we are asses." This is not very different from Lucian's opinion of the Christian masses in the East in the years 160–170.

lows with his antithesis between Iesoua and the God of the Jews. Irenaeus, III. 2, mentions the Salvator.

Hermas alludes to the 40 apostles and teachers of the preaching of the 'Son of the God,' an expression found in Hermetic Books of Hermes Trismegistus which are much older than our 4 Gospels, also to diakonoi or servants or prophets of the God, the Son of the God preached through the apostles, apostles preaching to all the world and teaching the word of the Lord, "apostles and overseers (episkopoi) and teachers, and diakonoi (ministers)." While this looks Christian enough, Antiqua Mater, p. 77, calls our attention to the fact that we are on the traces of a class of Sectarians or Haeretists equally to be distinguished from the orthodox Jews, as from the orthodox Christians represented by Justin. 'Led to the water and born again' points directly to the Essaioi, the early Ebionites, Baptists, and Nazōraioi. The Ebionites regarded the Son of the God as the Angel Iesua. Hermas never uses the word Evangelion. Antiqua Mater, 72, 91, tells us that the Epistle of Barnabas mentions the name of *Iesous*. Perhaps he was the first writer, or one of the very first, to do it. Saturninus evidently knew the name Sōtēr, as we have the word translated into Latin in Irenaeus, I., xxii. Whether Saturninus knew the name Iesua (Iēsou) or not, his 'Salvator' exactly corresponds to Matthew's explanation of the meaning of the Greek word Iēsous.—Matth. i., 21. So that to the Teachings of the Syrian Diaspora we are greatly indebted for the Christian Religion,—"to the Jew first, and then to the Greek." But one thing is certain, that scientific men have for many years held a theory of creation the very opposite of the doctrine of spirit and matter. And it seems not impossible that out of our sight, removed from the reach of even optical instruments, phenomena of creation are daily in movement, even if the subject fails to observe them.

The Jews in their synagogues cursed the Christians. This may explain why Peter and Matthew throw all the blame of the crucifixion on the Jews. It also points to a period later than the separation from Judaism as the time when such gospels were written. But orientalism, including Judaism, Iessäism, and Christianism, was based on the doctrine of the oriental philosophy,—spirit and matter. There is no evidence that man is born of pneuma and matter.

The sources antecedent to Christian Messianism seem to have been the Oriental Kabalah, Judaism, Essenism, the Jewish Diaspora, the Ebionite Didachē (supposing one to have existed) and the travelling apostles. Justin, Trypho, p. 38, knows what is called the Evangel. The Jews were particularly numerous at Antioch and had made many proselytes among the Greeks there.—Josephus, Wars, vii. 33. These proselytes would (if they read the Septuagint) become Messianists. The fact would certainly become known in Syria and Asia Minor, and there is no reason to suppose that Markion was unacquainted with the Jewish theory of a Presence Angel, the Salvator Angel, the Angel Iesua, and Metatron. If Josephus knew it, Markion could have known it. Before the reign of Trajan, Jews had decided that Isaiah and Daniel had foretold the sufferings of the Messiah. He was expected, like the Paschal Lamb, to die as an expiation, an atonement for the sins of the Jews. Therefore Rev. v. 6 represents the Messiah under the figure of a Slain Logos-Lamb surrounded by the 7 planet rays (eyes) and their 7 orbits, or horns.—Acts, viii. 32, 33. This is a view of Chaldaean gnōstics or the Jewish Diaspora. Some Paul addresses the Synagogue Jews, spends years with the Diaspora chiefly, and also with the Greeks.—Acts, xiii. 16, xvii. 17, xviii. 4, xix. 8, 10, 17, xx. 21, 19, 28. This points to Messianism as a not exclusively Jewish religion into which the Dispersion has brought in the Greek.[1] We find the Dispersion of the Jews mentioned in the Hebrew Bible. They were in all lands ; but most numerous in Syria. The successors of Antiochus Epiphanes had given them at Antioch equal privileges with the Greeks. They increased in numbers and in property, and their synagogue was famous for the magnificence of the gifts presented to it. The Jews were continually conciliating the Greeks and taking them to the synagogue, so that after more than a century they must have made a great many proselytes there. About the years 90–100 in the time of Josephus the conversion of the Greeks was still going on. For " always admitting a great number of Greeks to the services, they made them also in some manner a part of themselves."—Josephus,[1] Wars, vii. 3. The result of these conversions was very great.[2] A new body of religionists was forming under the influence of the Diaspora, partaking of Jewish morals, Jewish faith, and Jewish Messianism. The resulting mental movement spread from Antioch to Laodikea to Asia Minor and to Ephesus conveying Jewish Messianism. The Apokalypse testifies to this ; so does the Book of Acts. The Diaspora believed in the Coming of the *Jewish* Messiah,[3] and

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[1] Paul almost invariably prefers to quote the Greek text of the scriptures.—Bunsen, Angel-Messiah, p. 95. This shows that the Paulinist writer represents the Northern or Greek Diaspora.—Gal. i. 14, 16, 17 ; ii. 7. Matthew, too, writes in Greek and quotes the Septuagint. Was not Antioch therefore the source of Gospel writing as well as of Paulinist? Antioch, too, knew all about Palestine saints and Iessaians.

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[1] When as shrewd and cautious a man as Josephus states thus much we may be sure that he could have said more. He could have described a movement going on of which Antioch was a most powerful centre,—a movement backed up by the country east and west of that great city, reaching first to Tarsus, then to all the cities of Asia Minor on the west, perhaps to Galatia, possibly to the Euphrates. It might be inferred from Acts, x. 45, xi. 1, 2, and Galatians that the movement at Antioch had reached proportions that surprised the Southern Diaspora and those east of the Jordan; for they still observed the Law of Moses. Jerusalem had been destroyed thirty years before Josephus died, and probably may have been of no assistance to the spread of the new feeling. In fact it is to the Northern movement at Antioch that we must attribute the results merely hinted at in the Book of Acts. After 150 the conflict with the Circumcision was in full blast, hence the Epistle to the Galatians. Reading backwards from Matthew, v. 17–19, 20, x. 5–7, 16, we get the animus of the Ebionites; possibly of the Holy Land. For a time the Greek converts, like their Jewish teachers might be contented with expectant Messianism as in the Apokalypse. The Jews were persistent in waiting. But it is clear that some one later put forth the theory that the Messiah had come already. It would seem to have been a Jew; for who else but Jews could have written the basis of our first three Gospels ? It seems more probable that the Christian movement had its origin in the Diaspora itself.

[2] The Jews alone started the whole thing.—Acts, xi. 19, xiv. 1, 21, 26, xv. 41, xvi. 1 ; Josephus, Wars, vii. 3. It started from Antioch first. Also the Circumcision question had to be treated in Epistles ; but not in the beginning. Galatians, i. 16, 17, points to a direct connection with the transjordan Ebionites in Iturea, or somewhere between the Dead Sea and Damaskus ; at Beroea possibly.

[3] Rome will be a village, says the Third Sibyl. The Fifth Sibyl says : Land of Italia, on account of which many saintly believers, among the Hebrews, and the True shrine have perished.—Gallaeus, I. p. 575. The Fifth Sibyl says the City of the Latin Land shall remain all-desolate for ages. Book V. sends Rome to Tartarus. Book VI. sings the Great Renowned Son of the Immortal to whom the Highest Father gave possession of a throne when he was not yet born. Since on account of flesh the double (nature) was put together, and Cleansed (he was) by currents of Jordan's River. From Primal Fire First Theos ; and he too born by the beneficent Spirit, and (borne) in the white feathers of a dove.—Sixth Sibyl. Book, lines 1–7. So far in the Sibyls, we have not met the *Crucifixion.* Although the Sixth Sibyl tastes of the Gospel according to Matthew or Luke or certain antecedents of Luke. The Third Sibyl says : And then surely God will send from heaven a King and He will judge each man in blood and in the light of fire ! See the counterpart of this in Rev. xviii. 7, 8. xix. 13, 20, 21. xx. 10, 12. White was the Dove, white the Spirit, and white the throne of Almighty Judgment. An elevated throne in appearance like the frost, while its circuit resembled the circle of the radiant sun.—Henoch, xiv. 18. And underneath the Great Throne came out streams of flaming fire. ibid. 19. A Great White Throne.—Rev. xx.

conform to the Law nor understand the language in which it was written. For them, the synagogue had become a substitute for the Temple, and the scribe had superseded the priest. Every synagogue, moreover, was under the control of chosen elders—masters in Israel. Different teachers or expounders of Scripture, unconsciously or designedly, introduced diversity of doctrine." Targums differed one from another; Alexandria, Rome and Antioch could have their varieties of opinion, while Jerusalem might have its own Talmud as Babylonia had hers. Galatians opens up the discord between the Paulinist and Petrine views on the subject of circumcision, a source of contention between the synagogues of Syria and those of Antioch and the Grecian states of Asia Minor involving the "repudiation of Judaism." The question was sprung, was there a difference between Jew and Gentile? Was the Law superseded by faith in the Christos? "In the way that they call a sect's opinion, so I serve the God of our ancestors!"—Acts, xxiv. 14. In the Paulinist tradition Christianism although released from the obligations of the Jewish Law was blended with the traditions of the Jewish schools (in the minds of the Diaspora).—Duke of Somerset, Chr. Theol. p. 165. Turning to Justin Martyr, Irenaeus and Tertullian, their arguments are evidently unfounded inferences drawn from what was called the Good Tidings or from Matthew's Gospel and from the Hebrew Bible, which is itself based on the a priori assumptions of the gnōsis and the Euhemerist theory that "the Gods had been men." But all the theologies have been a priori theories unsustained by actual facts. The Budhists saw that on this planet creation is continuous and continuing. We are here face to face not with revelation but with the world of idealism, the world of the gnōsis, the Kabalah, the Septuagint, Samaritan, and Jewish tradition, the gnōsis of Philo, Chaldaea and India, the Mysteries of the Sabian Dionysus, the Arab SUN, the Gnōsis of Simon, Menander, Saturninus, St. Matthew and Justin Martyr, all based on the oriental philosophy, the fiction of 'spirit and matter' in their supposed eternal opposition one to the other. Secondary causes have in time produced vast changes. These last are still operating new creations. It is difficult to find a unit that is not the result of a compound, a conjunction of causes inter se. It took almost two centuries of self-denial, eunouchism, and Messianic ideas before the Gospel according to Matthew was issued. Observe that Matthew does not call himself an apostle; but the Pauline author has no hesitation in calling himself one.—1 Cor. i. 1; ix. 1, 2, 5. The word apostle does not mean always one of the 12, but a missionary. —1 Cor. xii. 28, 29; Rev. ii. 2; xviii. 20; Rom. xvi. 7. But the Paulinist uses the word *Gentiles*, showing that he was a Jew of the Diaspora.—1 Cor. v. 1; Rev. ii. 26. Romans, x. 12, xi. 1–3, 11–13, 23, is Hellenist-Ebionite.—Rom. i. 3; Galatians, iv. 4. The fragments of Dionysius of Corinth about 173–176 present no evidence whatever of the existence of our Synoptic Gospels. —Supernat. Rel. II. 166. But Justin Martyr about 160 or later indicates the existence of what was supposed to be the Gospel according to the Hebrews.—ibid. I. 213, 289, 423; II. 159. He does not mention Paul; and if Matthew and Paul wrote in the first century Paul could hardly have avoided all mention of the supernatural birth of Iesu and the details given by Matthew; and Justin could not have avoided all mention of Paul. All three writers were, very likely, quite late.

Coming to the final question,[1] Did the Jews have the doctrine of the 'Atonement' as applied to their Messiah? The

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[1] The Lamb of the God who takes away the sin of the world.—John, i. 29. The Jewish doctrine of the atonement by the slain Paschal Lamb when applied to a Slain Messiah (Dan. ix. 26; Nork. Rab. Dict. p. 395) reappears in Rev. v. 5, 6, 9, 13, vii. 10, 14, 17, xii. 10, 11; 1 Cor. xv. 3. And that the earlier purpose of the Apokalypse originally was Jewish is obvious and can be seen from Rev. ii. 26, iii. 9, vii. 4–8, xvii. 1, 5, 6, 7, 9. What is now Christian was once Jewish thought.—Levit. iv. 20, ix. 7, xvi. 10, 33, 34. The Slain Lamb indicates the Jewish Diaspora doctrine of atonement! The Jews applied it to their Messiah. The Christians followed suit.—Justin Dial. p. 58. The mere addition of the name Iesus does not turn a Jewish writing into a Christian one, for Iesous is only the Greek translation of the Syrian Iesua, which means the Saviour Angel Metatron. The only way to *separate the Christian effectually from the Jew* was to write some gospels (that the Jew had never heard about, or rejected as unauthentic) and produce an Epistle to the Galatians. He had no fear of a rabbinical doctrine if the Christian adopted it. Rev. i. 13, 16, v. 6 points to the Jewish and Chaldaean IAO Sabaōth with 7 horns and 7 eyes which are the 7 spirits and the 7 rays of the Chaldaean Seven-rayed God who carried up the souls to heaven. This is Metatron Iesua whom the Christians (and the Jews) have represented as the Slain Lamb in this case. Rev. i. 5, 6, 7, v. 9, seems to point to an early combination between the dispersed Jews and the Greek Christian converts at Antioch. The original Jewish groundwork of the Apokalypse (in spite of perhaps Christian later alterations and rewriting) gleams up all through the chapters. The word Ecclesiai does appear; but why Christians should write those three chapters *against Rome-Babylon* is inconceivable, unless, at an earliest period, Jews and Greeks equally hoped for the total ruin of the Great City. It was not very early when John could write to seven Ecclesias, from Ephesus to Laodikea. Nor was it early when Justin, Dial. p. 39, mentions "the New Testament," and (p. 43) the "Logia" of the Saviour.

Ialkut Rubeni fol. 30. col. 4 says: "The Messias carries the sins of Israel." The Sohar to Moses, fol. 85. col. 346, says, When Israel still dwelt in the Holy Land the bringing of Offerings in the Temple caused all sorrows to keep away from men; now, however, it is the Messias who averts those evils from the children of men. The Sohar to 1 Mos. fol. 114 says: From that day when the evil Serpent persuaded the Adam it got power over the children of the world, and the world can not free itself from the punishment of the Serpent until King Messiah comes! According to the Pesicta Rabbathi, fol. 62a, the Messiah willingly submitted to all the sorrows destined for him.

In the month of the Zodiacal Lamb, the Redeemer was expected to come to judge the Jews and Christians. The slaughter of the lambs the evening before the Passover signified expiation.—Nork, Real-Wörterbuch, III. 153, IV. 443. Gautama-Buddha constantly taught the doctrine of vicarious suffering, suffering borne for the good of another. He gave his body and blood to a hawk to save the life of a dove.—Bunsen, Angel-Messiah, p. 49.

According to M. Renan, the evangels are the Galilean popular preaching, the agadas. Therefore Messianist. The agada made Christianism. Hillel, the authors of the apokalypses and apocryphas are agadists, pupils of the prophets.

Christianism contained adverse parties,being a thing of descent, growth, and party. Irenaeus marks the period following the consolidation of the Ecclesia by the uniformity of doctrine that the Gospels after the middle of the 2nd century established. Justin, p. 54, complains that in his time the name Christian was applied to many with whom he did not agree. These are the Pseudochristoi and Pseudapostoloi, many who taught to speak and to do what is godless and blasphemous, coming in the name of the Iēsous; and there are among us of the designation of the men, such as the man from whom each Didachē and opinion started. And others in one way or another teach . . . with whom we do not communicate . . . who confess only the name Iēsous, and call themselves Christians . . . And of them are certain called Markionites, Valentinians, Basilidians, Satornēlians, and others of one name and another, etc. —Justin vs Trypho, p. 54. From Justin's knowledge of these sects, some of whom were quite as late as *Valentinians*, for in-

gels. The more Christianism was spiritualised by Paulinism to lift it to a Worldreligion so much the further it was removed from Judaism, and after the efficiency of Paul was exerted Christianism ceased to agree with Judaism in its foundation principles and the Katholic Church developed itself on their newly established basis, only still connected with Judaism through the old sources of the revelation.[1] Luke knew the version of the precanonic evangel followed by Matthew, and he also knew that followed by Paul.—A. Resch, pp. 31, 32, 134. Resch supposes a primitive Hebrew text of the Evangel and a large number of variant offshoots therefrom.—ib. 32, 111, 135, 136, 150, 151. But these testify to a great movement of the Eastern mind in an Essenian or Ebionite direction under the influence of the doctrine of *spirit* and *matter*—a general conviction like that which filled the world with cloisters from Egypt to England.

The belief in a Saviour Angel[2] had been prevalent from the date of Daniel's and Isaiah's prophesies, and Saturninus[3] believed in a Salvator. See Isaiah, lxiii. 9. When Herakles goes to Hades, Homer depicts him dark as night. Krishna's name means the black. The Arich Anpin of the Kabbala is the source of all light.[1] In the Kabalah the Crown is the Lightpoint and the Hidden Wisdom.[2] From the Crown proceeds an endless Light.—Gelinek, p. 127. Krishna in India was Herakles; being the Incarnation of Vishnu he is Light of Light. In the Kabalah, Christna (King of Light) and Christos would probably represent the same idea.[3] Mithra dips his believers, promises expiation of sins from baptism, signs his soldiers on the forehead, celebrates the oblation of bread, puts on the appearance of the resurrection. The Samarians were Kuthim from Persia and must have known the Mithra mysteries. Justin, p. 145, says that there were gnōstic Christiani who held the doctrines of Menander. The Valentinians used the name (Iesua or) Iesous. Philo mentions the Archangel Lord (Philo, p. 400); and Aristotle said that man and the Sun produce man.—Julian, in Solem, iv. p. 151. It would be singular if the Jews had a Saviour Angel Iesua, and the Samaritans should not know the name Iesoua.—John, iv. 25. But the name Iesous (Iesua) means Sōtēr (Saviour) in the Hellenic dialect. Whence, too, the Angel said unto the virgin "You shall call his name Iēsous, for he shall save (sō, sōzei) his people from their sins.—Justin, Apol. I. p. 148. Out of the name Iesua came the ultimate conception of a Messiah prefigured in the signs Ram (Aries) and Virgo. Aries is the Vernal Lamb! Iesua is the Angel who resurrects the souls, and carries them up like Bel-Mithra.—Bodenschatz, II. 192. Justin, p. 87, speaks of the Mithra-mysteries in the cave as painfully like the Christian story of the birth of Iesu. Perhaps it was Iesoua in Simon's doctrine who appeared as Son in Judea and suffered the apparent death which was all that the Gnōstics admitted, and old Samaritan beliefs about the Messiah may have been in some way blended with that current of Gnōstic teaching of which Simon in Samaria was the fountain head.—Ant. Mater, 258–9; Justin, p. 144. When Kerinthus held that the Father was Unknown, his Christos was very likely of the Markionite order, asarkos. Justin's first Apology 144, 145, 158 mentions Simon, Menander and Markion together. Justin, p.

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[1] Jost, p. 147. They were called Iessaians before they were called Christians.—Epiphanius, Haer. xxix. 4. The Nazōrenes lived in Beroia around Cœlesyria, and in the Basantis in Kōkabē, and in the Dekapolis around Pella—carefully practised in the Hebrew dialect, and having the Evangel according to Matthew most complete in Hebrew letters. They read all the Law and the Prophets and the Sacred Books.—Epiphanius, Haer. xxix. 7–9. With this agrees Matth. v. 17, 18 No wonder that Galatians was written against them, since they kept sabbaths and circumcision.—xxix. 7; they probably had a *Hebrew* Evangelium resembling our Matthew.

[2] Rev. i. 13, 16, gives us the Light of Mithra, his Seven Planets and 7 rays. Numbers, xxiii. 3, 4, shows that Iahoh (the Dual Divine Power) was present at the High place of transjordan Sabians. So that the religions on both sides of Jordan were the same.—1 Sam. ix. 12, 14; 1 Kings, xi. 7; xiv. 23; Jer. xxxii. 35. The Old Testament religion resembles the Mithra worship one hundred years before the Apokalypse appeared.

[3] Markion and Valentinus lived not so long ago (says Tertullian)—about in the reign of Antoninus. At first they were believers in the Church of Rome under the blessed Eleutherus (A.D. 177–190).—Tertullian, De Prescript., xxx.; Contra Marcion, iv. 4. In the tenth year of the reign of Commodus, Victor succeeded Eleutherus who had held the episcopate for thirteen years.—Eusebius, H. E., v. cap. xxii. The tenth year of Commodus was A.D. 190. The Superscription to Justin's 1st Apologia addresses Loukios as a philosopher, when he was only eight years old,—according to Dict. Chr. Biogr. III. p. 567. This could easily occur in case the superscription were not originally a part of the Apologia. The Superscription is at variance with Tertullian, xxx. 1. Eusebius and several MSS. change philosophos into philosophou.—ib. III. 563. But the author's copy, Paris 1551 (or 1553; the title page has been slightly inked just at the date), reads distinctly 'philosophos.' The M. D. L. are uninjured and perfectly distinct. To address a boy at all is strange, in such a matter. This might suggest that the Superscription was added for effect, or to put an earlier date.

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[1] Gelinek, 136, 214, 254, 256.

[2] ib. 135.

[3] See above, pp. 580, 601, 612; John, i. 1–4; ix. 5; Codex Nazoria, I. 10.

144, locates Simon Magus at Rome under Klaudius Kaisar (in 41–54). It was in the time of Klaudius that, some say, the report was published of the resurrection of Iesu. But as Justin has not proved fortunate in his account of Simon's statue, Klaudius may not date Simon more accurately. The efforts to depreciate Simon in the eyes of Christians only make him out of more consequence in connection with the origin of Christianism, and raise suspicions that there is something in reference to Simon's connection with the story of Samaritan Messianism that has not been told. The Gnōstics were the earliest Christians. Elxai, about A.D. 95, belonged to the family of the Essenes and Ebionites and acknowledged that there was a Christos, but says nothing about a Jesus.—Hilgenfeld, N. T. Extra Canon. fascic., III. 157, 159, 163, 164; Epiphan., Haer. xix. 1, 3. He calls Christos the Great King.—ib. 3. So Matth. xxiv. 5, 27, 30; xxv. 34.

Epikurus[1] started with the denial of supernatural interference as a practical postulate.[2] He did not know all that "physics" was to achieve for human "pleasure," but he perceived the error of the assumption that proximate causes have a supernatural cause. The agnōstic sees this error immediately; the Sadukee probably saw it; the blind Pharisee saw but the dreams of his superstitious fancy, which the zealot relied on.

Nature never says anything different from what wisdom says.[3] All being is force. All life is action and tension of force. All the faculties, sensation, imagination, understanding, reason, will are of the same nature, they differ only in degree. All are the affirmations, the diverse energies of one and the same force, and this force seems to be inherent in highly organised forms of matter, a quality of organised matter, not an entity separate from it. So the food, after being changed by natural forces, enters into a stage of vitality, becoming incarnate in the flesh, the nervous system and the organs of mind, a *living* body. Renan says that it is by chemistry at one end and by astronomy at the other, and especially by general

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[1] born B.C. 302. If Josephus had known of the Evangels, it would not have been necessary to interpolate his "Antiquities," xviii. ch. 3. 3, and xx. 9. 1.

[2] Westminster Rev. April 1882, pp. 148, 167.

[3] Juvenal, Sat. xiv. 320. The Evangel according to the Hebrews said that the Jordan took fire at the Baptism of the Iesu.—Renan, Origines, 106; Hilgenfeld, N.T. extra canon. fasc. iv. p. 17, 26.

Quid Styga, quid Tenebras, quid nomina vana timetis,
Materiem vatum, falsique piacula mundi ?—Ovid, Metam. xi. 154, 155.
Why do you fear Styx, why Shades of Darkness, why empty names,
The stock in trade of the priests, and the punishments of an unreal world ?
—Ovid, Met. xi. 155.
The nature of mind cannot arise alone without body,
Nor exist far apart from nerves and blood.—Lukretius, de rerum natura, III. 790.
Mortal is the soul, since changed in the limbs
It so very much loses life and prior feeling.—Lukretius, III. 769.

Resch, p. 113, regards Mark's Gospel as a Targum to selected parts of the Hebrew primal Evangelium. The internal evidence in Justin's two accepted writings points to the existence of a (nameless) Evangel prior to our first three Gospels. Justin's " Memoirs of the Apostles " and Papias's inquiries about what the 'apostles' may have said make the 'apostles' responsible for the tradition.[1] The Gospel according to the Hebrews was called the Gospel according to the Apostles.—Sup. Rel., I. 427.[2] The Revelation of the Mystery was the revelation of the secret tradition. The truth cannot be found out by those who know not tradition.[3]

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[1] The unerring tradition of apostolic preaching.—Hegesippus ; in Sup. Rel., I. 442.

[2] According to Epiphanius, Haer. xxx. 13, the Hebrew Gospel so-called (named by the Ebionites "after Matthew ") was adulterated and mutilated.—Dunlap, Sōd, II. 46, 47. " And this they call Hebraicon."—Haer. xxx. 13. "In the Evangel according to the Hebrews which even to-day is used by the Nazarenes, *according to the Apostles*, or, as the most think, according to Matthew."—Hieronymus, adv. Pelag., iii. 2.

[3] Non possit ex his (Scripturis) inveniri veritas ab his qui nesciant Traditionem.—Irenaeus, III. cap. ii.

POSTSCRIPTA.

P. 79, note 7. The date of the Hebrew Bible (speaking generally) was the Encratite Period after B.C. 145. See Isa., iii. 16, lii. 14, lvi. 4, 5 ; Dan., i. 12. To leave out the celebration of the Mysteries altogether (we see them still celebrated in Ezekiel viii.) and to describe the life of the principal deities as the life of *human beings* (not the principia of the universe) this is Euhemerism. But it is the point of view that Moses starts from. Thus if we turn Osiris-Asari and Isis in Phœnicia into Isari-Israel and Aisah (Eua), or Brahma and Sarasvati into Abrahm and Sahra-Sarah, and describe their life on earth as human beings, we will have done what Moses did for Adamas and Eua, for the Mithra and the Mooncrescent, for Ani and Iuno, for Keb (Kub) and Kubele (Cybele).

P. 304. Aphoritē. Assuming a Phœnician word *hapharah* (the fruit-giver) from *phari* = fruit, we have conjectured a form *haphari* which the Greeks may have altered into foam given Aphrodata: from aphros, foam of the sea.

P. 374, line 18. For Tertullian, read Irenaeus.

P. 410, top. See Isaiah, vii. 8, 9 ; xvii. 1, 3 (viii. 4).

P. 458. See Acts, ix. 2, 19, 22 ; xi. 19–22.

P. 466, line 7. See 1 Cor. xv. 3, 4. Pp. 469, 472, read Shemia.

P. 470. ἄνω.

P. 481. ὂν (the acute accent becomes the grave when other words follow in connection).

P. 564, for sunchronous, read synchronous.

P. 583, lines 12–30. There was a church at Damascus in the 4th century ; and tradition says that the head of John the Baptist was preserved at Damascus. —Boston Advertiser. Compare pp. 470, 471.

P. 606. Epiphanius does not deny that the Nazōraioi preceded the Kerinthians ; for the Essenes were Nazarenes. Kerinthus was probably an Ebionite Judaist, connected with the Nazōria at Beroea, the Nazōrenes of Matthew, ii. 23, v., vi., vii., x. and Epiphanius, Haer. xxix. 7, 9, of the Nazōraioi in Syria, the Dekapolis, Galilee, Pella and East of the Jordan ; because Epiphanius, ib. 5, says the Nazōraioi, being by race Jews, adhered to the Law and Circumcision. Kerinthus did the same. But, under Justin's dictum, he was a Christian, although a little ultra regarding the Angels. Matth. v. 17, 18, while *adhering to the Jewish Law*, adds 'until all things shall happen.' The long ō in the Nazōrenes of Antioch, Beroea and Matthew, assures the identity of Matthew's sources ; and James, the son of Ioseph and brother of the Lord, is declared a Nazōraios, a Nazōrene.—Epiphanius, xxix. 4.

P. 646, line 2. With the name Asariel compare Eliazar.—Gen. xv. 2.

P. 675, read Emanationslehre. P. 676, for vocantur, read vocatur.

P. 775, lines 38, 39, the gnōsis is found in the Septuagint and in Philo Judaeus.

P. 789, for Betar, read perhaps Bitthera.

P. 793, note 1. The Karpokratians held that the Devil carried the souls of the perished to his Chief who is one of the makers of the world. This last delivers them to another angel to be shut up in bodies again. Irenaeus, I. xxiv. See this treatise, p. 888. As Justin p. 54 mentions neither Kerinthus nor Karpokrates, but *Markionites*, Justin is late.

P. 823, line 31, read "but one intelligent Soul."

P. 852, line 10, for avoided giving, read *has not left.*

P. 946, line 10, for "must have," read must have been.

P. 995, lines 41, 42. No such word as Nazōraios is used in Justin's Dialogue, although Matthew's Gospel has it. Justin evidently does not follow Matthew in this instance. He (p. 98) uses the word Christianos; distinguishing between Christian and Nazōrene. He (p. 106) recognises Iesu as a Galilean. But Epiphanius recognises the Nazōraian *sect* at Beroea; Matthew, ii. 23 recognises them. Justin does not. Justin, p. 109, mentions the Diaspora. It is plain, then, either that Justin refuses to mention the Nazōraioi of Beroea and the Jordan, or, else, that Matthew's Gospel was not known to Justin. If Justin is late, so is Matthew, xxii. 21, xxviii. 19. Epiphanius could not tell which came first, Kerinthians or Nazōrenes. He says they were contemporaneous; and that all Christians were then equally called Nazōrenes.—Epiphan., xxix. 1. Kerinthus, then, may have been a Nazōrene Ebionite. The Christianism of the Orient proved superior to the civilization of Greece and the errors of Rome.

The Opinion of the 'Nazōraioi' is mentioned in Acts, xxiv. 5 and in Luke xxiv. 19 we find Nazōraios. All men called the Christians Nazōraioi.—Epiphan., Haer. xxix. 6. The son of Iōseph was born a Nazōrene.—ib. 4. Like Eusebius, Epiphanius, 4, 5, says that Philo (when he was writing about the Iessaians) wrote concerning the Christians; and he says that Iēsous is called Therapeutēs and Iatros and Sōtēr. They were called Iessaioi for a short time after the (*ascension*) taking up of the Saviour,—disciples, to be sure, of the apostles, I mean the at this time designated Nazōraioi, being by race Jews, adhering to the Law and circumcised.—ib. 5. Epiphanius, xxix. 6, distinctly asserts that the Christians, after A.D. 70, were called Nazōrenes. This New Sect was located in Beroea, Coelesyria, the Dekapolis, the country around Pella and beyond the Jordan in Arabia.—ib. 7. The author of Matthew's Gospel found them there. The author of Galatians sought them in Arabia.—Gal. i. 17. They use the New Testament and the Old, being Jews and nothing else. They agree with the Jews in all respects except the belief in Christ. They do not agree with the Christians because they observe the Law, Circumcision, the Sabbath, etc. Regarding Christ I cannot say if they consider him a mere man, seduced by the perversity of what we have mentioned concerning Kērinthos and Mērinthos, or believe that he was born of Maria through the holy spirit.—ib. 7. It is clear just where portions of Matthew's Gospel came from. From these *late* Nazōrenes, who gave up being called Jews or Christians. Against them Galatians was written. They began there (in Beroea, etc.) all the apostles having resided in Pella. Their Haeresis had its beginning *after* the siege of Jerusalem.—ibid. 7, p. 80. Dindorf. This fits in exactly with Matthew, v. 17, 18, xxii. 21. Justin is late, since he knows about the Markionites; he knows Christians, but not Nazōraians nor Matthew perhaps. But these last are later than Justin,—having dropped the word Christian and taken a name unknown to Justin. Then Justin scarcely knows Peter, but Matthew builds his Church upon Peter. Our 4 Gospels must be the latest of all, three using the word Nazōrene, while Mark yields to Caesar as Matthew does.

P. 996 (222 and 982). Justin, Dial., p. 81, mentions, in connection with Mithra-Mysteries, Dionysus torn to pieces, dying, and rising again! The Son of Dios, he is Zeus-Belus or Bel-Mithra the Logos, the Archangel and Sōter.—Exod. xxiii. 21. Isa. lx. 16. See Movers, I. 553, 555. See above page 71, note.

Pp. 996 and 729. In the 8th year of the New Sothiac period (A.D. 138) we find the head of Serapis surrounded by the 7 planets, the whole within the 12 Zodiac signs.—Sharpe, Egypt, II. 177, 178. Ptolemy (A.D. 127 to 161) held that the planets revolve round the earth. Rev. i. 13, 16, agrees with the time of Serapis-worship and the period of Ptolemy, who took observations in 127. In 127-134 Jews might expect Rome's ruin, as in Rev. xviii. 2, 4, 8–10; but not after Betar fell in 135. The Planets.—See Exodus, 37, Numb. 23 2 Kings, 23. For the basis of Nazōrene spiritualism, see Plutarch, Iside, 62, 79, and Philo before him. Serapis is the Logos, Source of all life, God of heaven, Hades, the SUN, God of the dead and the next world, to reward the good and punish the wicked. Comp. Matthew, xxv. 34, 41, Rev. xx. 12.

and the Katharmoi and the BATHS would indeed make the man pure in body and soul.—Plato, Cratylus, 405 A.

The purification verses give us *this* and then too THAT world.

Through them the man goes into paradise, goes to immortality.—Samaveda, II. 5. 2. 8. Benfey.

The power of Aelios illumines the night there below.—Pindar.

The Septuagint Version of 1 Kings, xv. 12 using the expression τὰς τελετὰς points directly to *Initiations* in the *Mysteries.* Numbers, xxv. 3, 5, by using the word τετελεσμένον and ἐτελέσθη 'Ισραὴλ τῷ βεελφαγὼρ points to the Mysteries! The *Teletai* (Initiations) are again plainly mentioned in the Septuagint.—1 Kings, xv. 13. Dionysus and the Ourania the Arabians think the Only God.—Herodotus, iii. 8.

As mortal Dionysus concealed an immortal shape.—Nonnus, x. 195.

Dionysus having life's end the again-recalled commencement.—Nonnus, vi. 175.

The kōmos of Chthonian (Subterranean) Luaios (Redeemer).—Nonnus, xxxi. 149.

And him She restored to life ; and to the long eyes
Of the long-haired Redeemer allotted such youth,—
If ever mortal womb bore so youthful a form.—Nonnus, xxxv. 338–340.
Dionysus Guardian of the human race.
And God twines about his locks as crown
A reptile lying upon the dark-colored ivy,
Having a snaky mitre,[1] a sign of his youth.—Nonnus, vii. 99.

The Adam-Dionysus having the two sexes in himself, the serpent of Eua is accounted for in Eden.—Genesis, iii.

Grote's Plato, vol. I. p. 13, mentions the central point of the Pythagorean kosmos as fire ; and the Hebrew first cause was a dual fire, Ash-Issa, Asar-Sahra or Asari-Isis. The priests of Herakles wore a broad stripe on their tunic, and, as Herakles was the Fire-king (Moloch), he is identified with the double-gendered Adamas Invictus, Mithra.—Scacchus, Myrothecia, p. 1020 ; Silius, Punica, liber 3. The custom was to give the incense to those ungirded, and according to the law of the fathers to distinguish the sacrificial garment by a broad stripe. As Herakles was the Phœnician Archal (Arachal) there is no doubt that this style of garb was derived from Syria or Phœnicia.

In the sun He has set His tent.—Vulgate psalm, xix. 4.

Then from the sun God shall send a King.—Sibylline Books.

Astrochitōn Herakles, KING OF FIRE, file-leader of the world,
SUN, long-shadow-casting Shepherd of mortal life,
Riding spirally the whole heaven with burning disk,
Rolling the twelve-monthed path of light the son of time,
Thou bringest cycle after cycle ; and from thy chariot
Eternity flows, formed for age and youth.
Called Belus on the Euphrates, in Libya Ammōn,
Thou art the Nilōan Apis, Arabian Kronos, Assyrian Zeus.
Whether thou art Sarapis, Egyptian cloudless Zeus,
Or Chronos, or many-named Phaethōn, or thou Mithra
Babylon's SUN, in Hellas Delphian Apollo.
Or thou Paiēōn (Aesculapius) pain-killer[2] or Aithēr.—Nonnus, xl.

Their Messiah will reveal himself out of the midst of them.[3]—Targum of Jonathan.

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[1] Compare the snake that follows Khufu's oval. The first altar is of Dionysus called Saviour.—Pausanias, Cor., xxxi, xxxvii. Iachoh raises the souls.—Hosea, vi. 2 ; Ezekiel, xxxvii. 4, 5, 13, 14. This is Liber, the Liberator from Hades. 'Εδν θεοῦ 'Ηλιος ὑπὸ γῆν. —Bishop Epiphanius. At Memphis the Serapeum was in the Cemetery. "He taught the *teletas* of the mystic art by night."—Nonnus. "Zeus is Spirit," and "appears as a little child."—Plutarch, de Iside, 36 ; Pausanias, viii. 31. 4.

[2] Iésoua, the just man through whom is the iasis (cure) of weals (stripes).—Justin (Trypho), p. 42.

[3] The Messiah was to be called the Name, the Tetragrammaton, and the Face of God.—Galatinus, de Arcanis, liber III. cap. vii.-x.

From Iudah shall King Messiah go forth.—Syriac 1 Chron., v. 2.

τουτο τὸ πασχα ὁ Σωτὴρ ἡμῶν : This Sacrifice, our Saviour!—Rev. v. 6, i. 18. Justin, Dial., p. 83.

As the Scripture says that (he) is SAVED, Justin p. 83 writes ὂν καὶ σεσῶσθαι ἀναστάντα, who also is SAVED in resurrection!

This SAVING Mystery, this is the Passion of the Christos—ib. p. 84.

A mighty and great Prophet named with the name Iesou!—ib. p. 85.

Isaiah calling him Angel of the great Will (of God).—ib. 85.

Justin quotes Peter's name, and for the Crucifixion, blames the *Jews*.—Justin, p. 83. Therefore he was a late Christian performing the part peculiar to the Gospel of Peter and the late Christian Gospels that *favor Caesar*,—*later* than Rev. xvii., xviii.—Matthew, xxii. 21; Justin, Apol. I. 38. Justin seems nearly as late as the Clementine Homilies (—Sup. Rel. I. 413-415), as late as the Paulinist! Was the Gospel of Matthew as late as Galatians? It looks as if it might have been so. Justin used a Nazōraian or Ebionite Gospel.—See Justin p. 85; Matth. xxv. 41; Clem. Hom., xix. 2; Sup. Rel. I. 415, 416. Justin, p. 101, mentions Peter.—See Dialogue, 106. So do the Clementine Homilies. The Nazōrenes used the Gospel of Peter (the Aramean Gospel according to the Hebrews)—Sup. Rel., I. 419, 420. Clementine Homily, iii. 18 and Matthew, xxiii. 2, 3, mention the Scribes and Pharisees in the seat of Moses. Matthew, v. 17, 18, adheres to the Law; which is Ebionite. The Iessaians and Ebionites kept the Law of Moses. The Nazōrenes (not Jews) could keep the Law of Moses and at the same time hate Scribes and the Pharisees.—Matthew, xxiii. 3-8. Like the Samaritans, they expected a Messiah; but the *Jewish* expectation of a Messiah was not exactly that of the Samaritans or Nazōrenes, probably. Matthew follows an Essene-Nazōrene view, with some alterations of another sort. Epiphanius, Haer. xxx. i, attacks the Ebionites; for as early perhaps as 150–160 an Aramean or Greek Evangel had split the Iessaians into Nazōrenes and Ebionites. The Ebionites were called Jews.—ib. xxx. 1. But they had only the name and the rites. Otherwise distinct. There was an Ebionitish Gospel indicated by the Clementine Homilies.—Supern. Rel., II. 32. The author of the Homilies has no idea of any canonical writings except those of the Old Testament.—ib. 33. Supernatural Religion, II. 37, says that the Clementine Homilies, written perhaps about the end of the 2nd century, never name or indicate a single Gospel as the source of the author's knowledge of evangelical history.

Clementine Homily iii. 18 and Matthew xxiii. 2, 3 exhibit the split that took place among the original *Iessaians*, show the (Messianist) point of Junction, also the Law of Moses and Jewish rites; but they split into Nazōrenes and Ebionites, according as they differed in regard to the Messiah; for they were called Christians before they took the name Nazōrenes. Justin using the word Christians; Matthew using the word Nazōrenes. The split of the Iessaians occurred on the question of the nature of the Messiah. They had Philo's Logos and Great Archangel, the Jewish Presence Angel, Kerinthus's Christos. Matthew's party declared for the virginal birth of the Christos, the Kerinthians declared against it and against the Crucifixion of the Messiah, the Ebionites believed in a Great Archangel who was created. Justin held to the Logos party, as the Apokalypse and Matthew give it, but he does not call the Christian a Nazōrene. Epiphanius in the 4th century did not know which were the earliest, the Kerinthians or the Nazōraians!—Epiphanius, Haeresis, xxix. 1. ed. Petavius, I. p. 117. Consequently, the Nazōraians were later than the Nazarene Iessaians; and the slim way Irenaeus treats of Kerinthus was meant to belittle the position of Kerinthus and Kerinthians, to deprive them of their historical importance in the growth of Messianism and in their relation towards the special sect of Nazōrenes which Matthew's Gospel appears to very much represent. Justin employing the expression Christians, while Matthew prefers the word Nazōrenes, would suggest that Matthew wrote at a later stage of Messianism than the time of Justin. But appearances cannot always be relied on, for, before printing was invented, manuscripts (*easily altered* and *interpolated*) were in use. The date of the Nazōrenes between Damaskus, Caesarea, Galilee and Antioch or Beroea we estimate at about A.D. 150–184, in reference to their affording a substratum on which the Gospel according to Matthew could have been *arranged*. Epiphanius says: "Nazōraioi, in order, follow these (Kerinthians) and being at the same time with them or, too, before them, or with them, or after them, nevertheless contemporaneous; for I cannot more exactly say which succeeded to which. For, as I said, they were synchronous together and had the ideas one like the other" (ta phronēmata omoia allēlois).—Haer. xxix. 1. In spite of what Irenaeus writes, it gleams through his words that the spirit Christos, according to Kerinthus, was not the *man* Iesus.

They must have antedated by at least a century the *special doctrines* of the single sect of Nazōraioi, and put them back from among the Nazōrenes and Ebionites in A.D. 160 to about A.D. 30, thus *too early* splitting the Iessaioi (the Essaian Healers of the soul) into the two cognate sects Nazōrenes and Ebionim. The time of Matthew, cap. i, ii, iii. 16, 17, dates (by its doctrine) the very height of controversy, about A.D. 160–180.—Matthew, ii. 4; Justin on the Arabian Magi, pp. 53, 86. Supposing the Pastor of Hermas to have been written as late as A.D. 150, it never once mentions Iēsous nor does it know our Gospels.—Antiqua Mater, 97, 147, 151, 152; Hermas, 2, 4ff. But Hermas mentions the Son of the God (Sim. ix. 28) and the Kingdom of the God (Sim. ix. 20) and the episkopoi or Overseers (ix. 27).—Then the 4 Gospels were not yet written, Iesua as yet known only as the Angel, the Son of the God. The episkopoi philoxenoi, hospitable, loving strangers, have a Iessaean aspect, suggestive of the rules of the Essene episcopal organisation, the directions of the Didachē, and the Arabian hospitality to strangers. Vide Pastor, Sim. x. Justin speaks of the great Sophia of the Maker of all things, as if he knew both Philo and Paulinist, he mentions the first and second Coming of the Messiah, and if he skips 'Galatians' it indicates a secret consciousness that the Paulinist was a ticklish subject at that time,—the less reference to him the better.

Justin Martyr was a very late writer. He refers to the Markionites;[1] and his knowledge of the lost gospels (like those going under the name of Peter or 'the Gospel according to the Hebrews') is so complete that the reader continually fancies that he is reading numerous quotations from Matthew's Gospel, although the author of "Supernatural Religion" has apparently proved the contrary. His reference to "false prophets and false Christs" does not make Justin appear any earlier.

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[1] Markianoi, Oualentinianoi, Basilidianoi, Satornelianoi.—Dialogue, p. 54. Editio Princeps, 1553, Lutetiae Paris.

ERRATUM.

The reader will please read (on Page 2, line 28) Arukaan land.

Also note (on the Title page) the Hebrew G (gimel) is read Gh in *Mglh* (*Meghila*).—Galatinus, de Arcanis, iv. fol. cxl.

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Loman (Dr. Loman, Professor in Amsterdam) on the Kerugma Petrou, says: If we suppose that in the citations of Clemens Alexandrinus we possess Fragments of the original Kerugma of Peter then we are able to imagine how such a book could take its rise. We will explain to us its origin out of the existing necessity, in the first half of the 2nd century, of the Christian Communities in the Diaspora, that sought by it to gradually introduce their Christianism in the Greek world, that they should take away from it those national and patriotic tints that stood in the way of the general expansion of Christianism, and further thereby to let an atmosphere of the Greek-Roman Universalism enter in place of these local, particularly Jewish tints. In reality the said Kerugma-book had moved in the same thoughts and forms with which we see the learned Judaism of Alexandria generally busied. . . . So we see too the supposed Peter and Paul of the Kerugma recommend the Christianism by this, that they considered it the higher union of Jewish prophecy and sublimated heathenism. And if we found us too here no longer in the midst of the first generation of Messias believers as we must regard these in the period of the mighty agitation from Claudius to Vespasian in ever increasing measure shivering through the Jewish nation, the new Generation to which also the author of this Kerugma belonged may have laid aside its fanatic hatred against Heathenism, but holds on always to the National Expectations of a Messiah outspoken in the Jew-Christian Sibyl, Expectations, that, according to the Fragments preserved to us, were kept alive during the time of Vespasian, Titus, Nerva, Trajan, and the Antonines.

While now the Paulus, who Strom. vi, 5 is introduced speaking, is found still on this Jew-Christian standpoint that he can recommend the jew-christian Sibyl, and the in the same spirit composed Hystaspes-Book (Lücke, Einleitung in die Offenbarung I p. 237 flgd.), the Pseudo-Clemens of the Homilies and Recognitions, in consequence of the appearance (Auftreten) of Marcion, has seen himself compelled to relieve the apostolic Christianism from the reproach as if it had, as in the Kerugma of Peter happened, surrendered the absolute prerogatives of Judaism and even to the Heathen conceded the right to interpret the Old Testament, as a book to them accessible, and therefore to put it on an entirely equal footing with their own writings and afterwards too to handle (treat) it. In this way (he supposes) is explained the otherwise inconceivable theory of the Hidden Meaning of Holy Scripture, of the consideration (Ansehen) of Christ as the Divine Prophet par excellence. But so (he thinks) explains itself now also simultaneously the polemic of the Clementines against the Heathen who had made the discourses of Peter unknowable (unkenntlich), against the homo inimicus, against Saulus the not converted to the Paulus, i.e., against the personification of the Judaism raging against itself and therefore also raving against itself and against the quasi-converted Magus, that is, against the Marcionites, who endeavored to slip themselves into the Christianism in this way, that they appealed to the false apostle namely the falsified Paulus of our Epistle to the Galatians.

First after the appearance of the decidedly antijewish gnosis is the appearance of the Clementines conceivable; then first becomes plain to us the relation between the Kerugma-book cited by Clemens Alexandrinus and the problematic κηρύγματα Petri of the Clementines, if we regard the last as induced (occasioned) by the first; then first that which the Anonymous of the Stromata VI, 5 has put in the mouth of Paulus is fully intelligible if we think the historic Paulus nearer to Judaism than to Marcion and place him therefore also nearer to the Acts of the Apostles (Apostelgeschichte) than to the Galatians-epistle.—Dr. P.V. Schmidt, Galatorbrief, 190-192; from Loman. 862, 904, 905, 917-921

Logos (John, i. 1) taken from the ancient Jewish Kabalah-Tradition (D. H. Joël, Medrash hasohar, 150, 243, 73, 244, 387, 388), 367

MESSIAH means Anointed King in the Targums, the Sohar, and in Matthew xxv. 31, 34, 40. When Josephus died, about

A. D. 100–104, there were many who expected the Messia'h. The Jews and Arabs did not speak Greek. "*Christos*" is Greek. It is probable that Josephus had only heard the word Messia'h. The use of the word Christos in our copies of Josephus came from Greek Christians. If Josephus had had the use of the Christian Synoptic Gospels and put no faith in the story they tell, he could not have more curtly disposed of the subject than is done in Jos. Ant. Book 18, chapter iv., ed. Coloniae, 1691. Greek "*Christians*" most likely were scarce in the 1st century. The passage is usually considered an interpolation. Pilate was unpopular enough to have been supposed to have done almost anything to a Jew. The real source of Christianism (apart from its Essene, Nazorene, and perhaps other sources) was the destruction of Jerusalem and the Jewish Aristocracy. If Josephus really used the words attributed to him concerning Iesus, he must have been a *second century Christian.* Such language and such ideas would have been out of place coming from the pen of a Jew of the first century, 817, 820, 821, 858–860, 704, 705
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